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INDIA

Epigraphy

Recording, with remarks, the signature of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1916-17.

67367 16.6.81
प्रवेश संख्या दिनांक
निर्देश संख्या 417:4354/...I.D.A.
रख नई

केन्द्रीय पुरातत्व प्रस्तावनालय

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GOVERNMENT OF MADRAS

HOME DEPARTMENT

(Miscellaneous)

Read—the following paper : —

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archaeological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Public Department (through the Superintendent, Archaeological Survey, Madras).

Dated—Ootacamund, the 15th July 1916.

No.—415.

I have the honour to submit my *Annual Report* for the year ending 31st March 1916.

In compliance with the orders conveyed by G.O. No. 531, Public, dated 21st March 1916, a table of contents has been added. Also in the column "Language and alphabet" of appendices B and C, indications are given, where necessary, of the probable palæographic period of those records in which are found only astronomical details and regnal years without further specification of the era and the cyclic year.

PART I.

OFFICE ROUTINE.

During my absence on privilege leave for three weeks and eight days (G.O. Nos. 708 and 834, Public, dated 5th and 28th May 1915, respectively) the current duties of the office were discharged by my Senior Assistant Mr. G. Venkoba Rao. The latter was granted 3 months' privilege leave for study in order that he might avail himself of the last chance of appearing for the B.A. examination under the old by-laws of the Madras University and complete the B.A. degree. The Tamil Epigraphical Student Mr. G. V. Srinivasa Rao, B.A., who had finished his probation of two years, was confirmed in his post on 3rd September 1915. Mr. T. Raja Rao, Kanarese Epigraphical Student, appointed on 25th August 1914 (page 2, paragraph 3 of G.O. No. 1260, Public, dated 25th August 1915) resigned his post on the

12th November 1915 on the score of ill-health and hard work on tours. The place which has thus been vacated by him and which has to be filled up by a Kanarese graduate with a fair knowledge of Sanskrit still remains vacant though it has been advertised in the *Fort St. George Gazette*, the Bellary and South Canara District Gazettes and the *Madras Mail*. Evidently the Student Epigraphists whose pay is fixed at Rs. 50—5—75 are not satisfied with the emoluments and prospects offered by the department, compatible with the hard work which they have to do on tours extending from three to four months in a year and the strain to which they are subjected, of transcribing hundreds of inscriptions, putting up abstracts of contents, checking or entering corrections on proofs and often fair-copying manuscripts for the Press. The Government have been addressed on the subject of bettering the position of the Student Epigraphists (my letter No. 136, dated 21st February 1916). In order again, to relieve the senior staff of a part of their duty, viz., proof-reading and fair-copying manuscripts for the Press, by which more time and attention could be made available for the preparation of transcripts of inscriptions and collation of historical results, this office has recommended to Government the appointment of a proof-reader and a typist clerk (my letter No. 133, dated 19th February 1916). It is needless to add that in the interests of the office and the scientific nature of its work, the Government must relieve the senior staff from attending to duties which could easily be discharged by a reader.

The tour clerk was absent on privilege leave for three months from 30th September 1915 and an outsider was appointed in his place.

The special establishment sanctioned for drawing up the Ephemeris ceased to exist on 31st October 1915. Diwan Bahadur L. D. Swamikannu Pillai, under whose able direction this voluminous and useful work has been prepared and completed, has kindly promised to instruct my office personally, as to how to apply the Ephemeris in calculating the dates of inscriptions.

PUBLICATION.

2. The publication of *South-Indian Inscriptions* has been fairly progressing. The frequent changes in the personnel of the staff at headquarters during tours and privilege leave arrangements and the supply to scholars of historical notes collated from inscriptions, often requiring much reference and study, have partly contributed to the delay in the issue of Part V of Volume II which as stated on page 2 of my last report, was then already in galley-proof. The Index of Volume II (of 535 pages) which is included in it, is now under revision and it will be possible to submit the bound-proof to Government at an early date.

A good portion of the manuscript for Part III of Volume III has been made ready for the Press and it is hoped that this and the material for the volume of Telugu and Kanarese inscriptions referred to on page 2, paragraph 2 of my last report, will also be sent to the Press in 1916.

TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

3. The Aśōkan Edict at Māski in the Hyderabad State mentioned in paragraph 6 on page 4 of my last report, was inspected by me (accompanied by the clerk and the photographer) in July 1915, with the permission of Government (vide G.O. No. 946, Public, dated 16th June 1915) and a detailed report with the full text and translation of the Edict was submitted on 10th August 1915. The Government of His Highness the Nizam having, however, desired to publish the report under its own auspices, the report was forwarded to that Government and has since been issued as No. 1 of the Hyderabad Archæological Series.

An Andhra inscription of great interest and importance has been discovered at Myākadoni in the Adoni taluk adjoining the Raichur district, where the Aśōkan Edict referred to in the previous paragraph was found. I started from Ootacamund on 25th December 1915 to decipher this ancient record *in situ* and availed myself of the opportunity for also securing copies of some inscriptions at Hulibīḍu (Alur taluk, Bellary district), Sidhout and Joti (Cuddapah district) which had been brought to my notice by the Archæological Superintendent.

The following is the diary of my travelling for the year :—

1915.

July 15th to 17th.—Ootacamund to Raichur and thence to Hutti.
 „ 18th and 19th.—Hutti.
 „ 20th.—Hutti to Maski.
 „ 21st to 26th.—Maski.
 „ 27th and 28th.—Maski to Hutti.
 „ 29th and 30th.—Hutti.
 „ 31st.—Hutti to Raichur.
 August 1st.—Raichur.
 „ 2nd to 4th.—Raichur to Ootacamund.
 December 25th and 26th.—Ootacamund to Bangalore.
 „ 27th to 3rd January 1916.—Bangalore.

1916.

January 4th and 5th.—Bangalore to Adoni.
 „ 6th.—Adoni to Myākadoni.
 „ 7th and 8th.—Myākadoni
 „ 9th.—Myākadoni to Adoni *via* Pedda Tumbalam.
 „ 10th.—Adoni.
 „ 11th.—Adoni to Hulibīdu *via* Kammarchōdu and back.
 „ 12th.—Adoni to Guntakal.
 „ 13th.—Guntakal.
 „ 14th.—Guntakal to Cuddapah.
 „ 15th and 16th.—Cuddapah.
 „ 17th.—Cuddapah to Sidhout *via* Joti and back.
 „ 18th and 19th.—Cuddapah to Madras.
 „ 20th.—Madras.
 „ 21st and 22nd.—Madras to Ootacamund.

Supplemental tour of the Assistant Superintendent to meet the Director-General.

1916.

February 4th and 5th.—Ootacamund to Madras.
 „ 6th and 7th.—Madras.
 „ 8th and 9th.—Madras to Ootacamund.

TOURS OF THE ESTABLISHMENT.

4. The Senior Assistant Mr. G. Venkoba Rao together with the office photographer, started on 8th September 1915, after the final proof of the report for 1914-15 had been passed, in order to examine a Pallava temple and inscription at Panamalai in the South-Arcot district. He thence proceeded to the Ambāsamudram taluk of the Tinnevely district for conducting a regular villagewar survey but had, however, to be recalled on 3rd December 1915 on account of urgent work at headquarters before he had hardly finished two *firkas* of that taluk. A few inscriptions at Anṇiyūr near Panamalai were also secured by Mr. Venkoba Rao. Among these, it may be noted, is a Telugu document of the time of the Vijayanagara king Krishnarāya which mentions a gift by the famous Telugu poet *Āndhrakavitāpitāmaha* Peddiraja, son of Allasāni Chokkarāja. Mr. P. Visvanatha Aiyar, the photographer, branched off from Panamalai and toured independently from 16th September 1915 to 24th October 1915 visiting some places in the Tinnevely district noted in my programme for 1916. He brought with him 33 photographs, 4 sketches and 49 estampages of inscriptions. In addition to his legitimate office work on tours, either with the assistants or with myself or independently, the photographer was by request of the Local and Municipal Department permitted to accompany Mr. H. V. Lanchester the Town-planning adviser to Government on his tour (16th February to 8th March 1916) to Vizagapatam, Adoni, Guntur, etc., took 60 photographs and supplied that gentleman with two copies of bromide-prints of each of these photographs (G.O. No. 540, Local and Municipal Department, M. Mis., dated 18th March 1916).

Referring to Mr. Visvanatha Aiyar's work Mr. Lanchester writes to me "I take this opportunity of expressing my appreciation of Mr. Visvanathan's energy, intelligence and unfailing courtesy during my tour."

Mr. C. R. Krishnamachari, B.A., the Telugu Epigraphical Student, finished the villagewar survey of the Narasaraopet taluk in the Guntūr district and during a period of nearly four months' touring in that taluk he has visited no less than 205 villages (including hamlets) and copied 185 inscriptions. He has further made an important discovery of two Sanskrit Pallava copper-plate records of about the 5th-6th century A.D. and of another of a family of chiefs who ruled at Amarāvati in the 12th century A.D. After necessary correspondence with the owners and the Collector of Guntūr I hope to acquire these ancient documents by gift or by purchase, for the Government Museum, Madras. On the information supplied by that ever enthusiastic student of Epigraphy, M.R.Ry. J. Ramayya Pantulu, Deputy Collector, Guntūr, Mr. Krishnamachari copied a very interesting inscription on the top of the so-called Telegraph Hill at Bezwada, which confirms the antiquity of the tradition that Bezwada with the surrounding forest tract was the spot at which the legendary combat between the epic hero Arjuna and the god Śiva, related in the *Mahābhārata*, is believed to have happened. A few other inscriptions were also copied at the villages Konḍanāyanivaram (Gannavaram taluk, Kistna district) and Santarāvūr (Bapatla taluk, Guntūr district), before Mr. Krishnamachari returned to headquarters on 8th January 1916.

As stated already the villagewar survey of the Adoni taluk, Bellary district, was started by Mr. T. Raja Rao who went there on 30th July 1915. He had finished two of its *firkas* by 11th November 1915, when he returned to headquarters and resigned his appointment. Later on, from 22nd January 1916 to 31st March 1916, the remaining *firka* of Yemmiganur was completed by the acting Kanarese Epigraphical Student Mr. G. V. Rangarajayya. The 192 villages and hamlets, visited by both of them have yielded but a poor collection of 78 inscriptions excluding scraps and damaged fragments. Still the discovery of the Āndhra inscription already referred to and of an important Chālukyan copper-plate found by Mr. Rangarajayya, combined with the few interesting records of the Rāshtrakūṭa and the Western Chālukya dynasties are indeed valuable and the time spent in examining this corner of the Presidency has not proved altogether unprofitable.

The 15 villages visited by the Junior Assistant Mr. K. V. Subrahmanya Aiyar in the second part of his tour, noted on page 3 of my last Annual Report and the 205 inscriptions copied by him on that occasion, had not been included in that report for want of time to paste, tabulate and examine them. They are now incorporated in appendix B. Mr. Subrahmanya Aiyar again, and the Tamil Epigraphical Student spent each about two months on tour in the Chingleput, South Arcot, Tanjore, Rāmnād and Tinnevely districts and copied 271 inscriptions after examining 21 villages. Their collection which consists of ancient Pallava, Chōla and Pāṇḍya records includes among others one document of absorbing interest which supplies detailed information about a temple hospital (ஆதலசாலை) of the time of the Chōla king Virarājēndradēva of the 11th Century A.D. (below page 118, paragraph 16).

5. It will thus be clear that most of the touring of the year under review, was directed to the villagewar survey of the taluks. Messrs. Subrahmanya Aiyar, Srinivasa Rao and Visvanatha Aiyar were the only three that were deputed to carry out the sanctioned programme of 1915-16. They had not sufficient time for completing the programme and have been able to examine or copy inscriptions at only 30 villages mentioned therein. Mahēndragiri in the Ganjām district was inspected by the Archæological Superintendent and excellent photographs of the important record on one of the temples there, have been supplied to this office. The remaining 24 villages of the programme of 1915-16 have been repeated again for 1916-17. Thus of the 40 villages and three taluks submitted herewith for the ensuing winter tour 16 villages are new. These latter were kindly brought to my notice by Professor Dubreuil of Pondicherry. Though it may not be possible to work out the programme entirely, still on finishing the inspection of the three taluks mentioned herein, it is hoped that as many places as time will permit, will also be visited. The object, however, in including more villages than could be worked out, is

apparently to collect together the important places with inscriptions brought to my notice from time to time, so that they may not be lost sight of. Three of the villages Nos. 21, 22 and 23 mentioned by Professor Dubreuil are situated in the French territory of Pondicherry and I request that the Government will be pleased to obtain the necessary permission of His Excellency the Governor of Pondicherry, for securing the inscriptions of those places.

THE YEAR'S WORK.

6. Apart from the *South-Indian Inscriptions* and the Report on the Aśōkan Edict at Māski referred to in the previous paragraphs, the main part of the work turned out by the office during the year consisted in the drawing up of the *Annual Report*, correcting and checking its proofs at the different stages and the final submission of the advance copy on 1st August 1915. The tours, as noted above, commenced early in July 1915 and closed with the end of March 1916, with the result that during the year under review about 450 villages were inspected and at 149 of these, inscriptions were secured. No less than 174 estampages of the collection had to be rejected (not being included in the appendices), owing to their very fragmentary nature. Further, two hundred and thirty-two inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk have been reserved for examination next year, until copies of all the remaining records of the taluk will have been secured.

7. Appendix A includes seven copper-plate records examined during the year and appendices B and C give detailed extracts of the 824 stone inscriptions examined and transcribed. Also eleven Arabic and Persian inscriptions collected in the Adoni taluk have been kindly examined for me by G. Yazdani, Esq., M.A., Epigraphist to the Government of India for Muhammadan inscriptions, and are included in appendix D. Mr. Visvanatha Aiyar's collection of photographs and sketches appear in appendices E and F and the usual contribution on the dates by Diwan Bahadur L. D. Swamikannu Pillai forms appendix G. Three photo-litho plates, viz., one of the Andhra inscription at Myākadoni and two of the Pallava inscriptions at Mahābali-puram and Paṇamalai, are inserted in Part II for illustrating the writing of these old records.

Tentative transcripts of all the inscriptions included in the appendices A, B and C have been made and in some cases historical notes have also been prepared. Index tickets for the collection of the last year were drawn up; and the transcripts have been distributed into the several files, dynastically and chronologically.

Copper-plate No. 1 of 1913-14 from the Kistna district and Nos. 2 and 3 of 1914-15 from the Guntūr district have been deposited in the Madras Museum with the consent and permission of the owners, obtained, where necessary, through the respective Collectors. No. 12 of 1913-14 acquired by purchase has also been forwarded to the Superintendent, Government Museum.

8. While thus the work of the year mainly consisted of collection and publication on the one hand and the report on the other, a good amount of miscellaneous work was also accomplished. This included (1) detailed notes supplied to the settlement officer, Chittoor, on 25 bundles of inscriptions, of which he sent estampages to me prepared by his own special staff; (2) short accounts, based on inscriptions, of the constitution of village assemblies to the Hon'ble Mr. Kesava Pillai, of the history of Bezwada to Mr. D. V. Hanumanta Rao, Chairman, Bezwada Municipal Council, of the villages Tirukkāttuppalli, Śendalai, Niyamam and Palamānēri to the Hon'ble Sir P. S. Sivaswami Ayyar; (3) translations of certain inscriptions to F. J. Richards, Esq., I.C.S., and Epigraphical notes to the Archaeological Superintendent on the records brought to my notice by him and (4) the interpretation of a few 'Pyu' inscriptions and writings on votive tablets forwarded by Mr. Taw Sein Ko, Superintendent, Archaeological Survey, Burma.

I am glad to submit that in the discharge of the work briefly described above the several members of my staff have rendered willing and intelligent help in their respective spheres. They have also contributed to the advance of Epigraphy in general, by preparing the following articles for the *Epigraphia Indica*:—Mr. G. Venkoba Rao on "the Dandapalle plates of Vijaya-Bhūpati", Mr. K. V. Subrahmanya

Aiyar on "the Śendalai Pillar Inscriptions" (in Tamil poetry of about the 9th Century A.D.) and Mr. C. R. Krishnamachari on "the Penāṅgalūru grant of Tirumala I". An article on the history of the Kākatīyas contributed by Mr. K. V. Subrahmanya Aiyar to the pages of the *Madras Christian College Magazine* is also of general interest.

My book on *South-Indian Images of Gods and Goddesses* was passed through the press finally and has been submitted to Government for printing and issue.

CONSERVATION.

9. Under this head I beg to bring to the notice of Government the following monuments with the request that they may be inspected by the Archæological Superintendent and included in the list of preserved monuments. (1) and (2) are early and interesting epigraphical records and their preservation may not involve any additional cost to Government. It is, however, expected that their inclusion in the list and their periodical inspection by the Superintendent would ensure their safety from the hands of mischievous people:

(1) The Myākadoni boulder bearing on it an Āndhra inscription of about A.D. 150 (appendix B No. 509 and plate I facing page 112 below).

(2) Inscribed pillar with images (representing the scene of Arjuna's penance and fight for the *Pāśupata* weapon), planted on the top of the Telegraph Hill at Bezwada.

(3) The Pallava temple of Tālagiriśvara at Paṇamalai (South Arcot district), with the inscription of the Pallava king Rājasinha engraved on a belt of granite round its base (Plate III facing page 114 below).

(4) The temple of Śiva at Rāyachūṭi in the Adoni taluk (Bellary district) and the Chandramaulīśvara and Rudrakōṭīśvara temples at Brahmadēsam (North Arcot district). The rock-cut temples, beds and Jaina images at Mēlachchēri, Kāvakādu, Tondūr and Tirakkōl in the South Arcot district and at Śendāmaram, Malaiyāḍi-kurichchi and Tirumalaipuram in the Tinnevely district deserve also to be inspected and included in the list of Monuments.

10. The following additions were made to the office library during the year under report:—

Indian Review, Volume XVI (3 to 12).

Do. Volume XVII (Nos. 1 and 2).

Indian Antiquary, Volume XLIV (March to December 1915).

Do. Volume XLV (January 1916).

Epigraphia Indica, Volume XII (Parts III to VI).

Epigraphia Zeylanica, Volume II (Part III).

The Journal of Indian Art and Industry, 128 to 131.

Annual Report of the Director-General of the Archæological Survey of India for the years 1911-12 and 1912-13 (Part I).

Annual Report of the Archæological Survey for 1914-15, Southern Circle.

Do. do. Eastern "

Do. do. Western "

Do. do. Frontier "

Do. do. Burma "

Annual report of the Superintendent of the Muhammadan and British Monuments, Northern Circle, 1915.

Annual Report of the Superintendent, Hindu and Buddhist Monuments, 1914.

Reports of the Archæological Survey of India—Cunningham, Volumes I to XXIV.

Report on Indian Education for 1913-14.

The Madras Medical Register for 1915.

A descriptive Catalogue of the Telugu manuscripts in the Government Oriental Manuscripts Library, Madras.

A Catalogue of Prehistoric Antiquities at Adichchanallur and Perumbair—Alex. Rea.

List of Sanskrit and Hindi manuscripts for 1913-14.

Do. do. for 1914-15.

List of photo-negatives prepared in the office of the Superintendent, Hindu and Buddhist Monuments, Lahore.

A Catalogue of the Museum of Archæology at Sarnath—Daya Ram Sahani.

Classified Catalogue of the Library of the Archæological Department, Frontier Circle.

The Elements of Hindu Iconography—T. A. Gopinatha Rao, Volume I (Parts I and II).

The Three Turki inscriptions from Kashgir.

Ancient India as described by Magasthanes and Arrian—McCrindle.

Indian Chronology—L. D. Swamikannu Pillai.

South Indian Bronzes—O. C. Gangoly.

Indian Prehistoric and Protohistoric Antiquities—Bruce-Foote.

Loan Exhibition of Antiquities—Coronation Darbar, 1911.

Kalidasa, Volumes I to IV—Dr. Foulkes.

Sukranitisara, Volume I—Dr. Oppert.

Sankaracharya's Sarvasiddhanta Samgraha—M. Rangacharya.

Monumental Remains of the Dutch East India Company—Alex. Rea.

11. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1915-16.

Expenditure.

				RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	5,503	4	8
Establishment	..	..	..	8,180	3	8
Temporary Establishment for Ephemeris	..	..	..	560	0	0
Assistant Superintendent's travelling	..	..	..	701	4	0
Establishment travelling	..	..	..	1,940	2	9
Contingencies	..	..	..	2,409	12	9
Famine batta	23	14	5
Total	19,318	10	3

Receipts.

By sale of photographs	20	0	0
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12. Stone inscriptions copied at the following places are registered in appendices B, C and D:—

I. *Anantapur district*.—Konakonḍla.II. *North Arcot district*.—Brahmadēsam, Kaḷattūr, Kīlpulam, Kīlputtūr, Kīlvīdi, Poyyaṇūr, Tirakkōl.III. *South Arcot district*.—Anṇiyūr, Kaḍattūr, Māmbalappattu, Mēlachchēri, Paṇamalai, Śrīmushnam, Tondūr, Vikravāṇḍi.IV. *Bellary district*.—47* villages in the Adoni taluk, Hulibīḍu and Kam-marchōḍu.V. *Chingleput district*.—Mīñjūr, Mēlūr, Nāyar, Śeṅgaṇmāl, Taiyūr, Tiru-mukkūdal, Tirppukkuli.VI. *Coimbatore district*.—Guḍimaṅgalam and Tirumurugaṇpūṇḍi.VII. *Cuddapah district*.—Jōti, Sidhout.VIII. *Guntūr district*.—66† villages in the Narasaraopet taluk, Santarāvūr.IX. *Kistna district*.—Bez-wada, Koṇḍanāyanivaram.X. *Kurnool district*.—Cheruvu Belagallu.

* One hundred and forty-five other villages were also examined but contained no inscriptions.

† One hundred and thirty-nine other villages were also examined but contained no inscriptions.

XI. *Malabar district*.—Cannanore, Kalpatti Agraharam.

XII. *Rāmnād district*.—Śannavanam, Tirukkalakkudi.

XIII. *Salem district*.—Mallasamudram, Maṅgalam, Paruttippalli, Sittalundūr, Tiruchchengode, Tottipālaiyam.

XIV. *Tanjore district*.—Ettiattali.

XV. *Tinnevelly district*.—Dārukāpuram, Eṇuvādi, Kārisāttān, Malayadik-kurichehi, Pāraippatti, Śāyamalai, Sugandalai, Teṇmalai, Tirumalaipuram, Vallanād, Vallanād-Agaram, Valliyūr.

PROGRAMME of tour of the Assistant Archæological Superintendent for Epigraphy,
Southern Circle, for the field season of 1916-17.

Number.	Name of village.	District.	Nature of the archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Ālattūr	South Arcot	Reported to contain old temples with inscriptions.
2	Brahmadésam	Do.	Reported to contain inscriptions
3	Conjeevaram	Chingleput	Many inscriptions not copied in previous years.
4	Kalluppatti	Madura	Reported to contain ancient inscriptions.
5	Dādāpuram	South Arcot	Reported to contain inscriptions.
6	Eṇṇoyiram	Do.	Do. do.
7	Iyimpālaiyam	North Arcot	Do. do.
8	Kaṇḍamaṅgalam	South Arcot	Reported to contain old temples with inscriptions.
9	Kāttuvāppālaipatti	Salem	Stone in a field containing an inscription.
10	Kiliyanūr	South Arcot	Reported to contain old temples with inscriptions.
11	Kōhūr	Tanjore	Old temple containing inscriptions.
12	Mahābalipuram	Chingleput	Copy a newly discovered inscription.
13	Marakāṇam	South Arcot	Reported to contain old temples with inscriptions.
14	Munṇār	Do.	Do. do.
15	Olagāpuram	Do.	Do. do.
16	Ponnéri	Salem	Stone on the roadside contains an inscription.
17	Ramatirtham	Vizagapatam	Inscription on a Jaina image.
18	Salem	Salem	Old inscription on a boulder in the reservoir.
19	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
20	Śūnampattu-Villivakkam	Do.	Reported to contain old temples with inscriptions.
21	Tirukandji	French Territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil of Pondicherry.
22	Tiruvandārkoil	Do.	Do. do.
23	Tribhuvani	Do.	Do. do.
24	Vipparu (west)	Kistna	Temple containing inscriptions.

B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.

1	Ambal	Tanjore
2	Avalūr	South Arcot
3	Āyal	North Arcot
4	Bhadrachalam	Gōḍavari
5	Korukkai	Tanjore
6	Kōvilpattu	Do.
7	Kōvil Tirumālam	Do.
8	Kuhaiyūr	South Arcot
9	Nayināmalai	Trichinopoly
10	Paravipuram	South Arcot
11	Perumalai	Tanjore
12	Śembēdu	South Arcot
13	Tirumakkōttai	Tanjore
14	Tirumanūr	Trichinopoly
15	Tirumakkūdal	Do.
16	Vellūru	South Arcot
17	Vṛiddhachalam	Do.

C.—Detail Survey of inscriptions talukwar.

Guntūr district—Guntūr taluk.

Anantapur district—Madaksira taluk.

Tinnevelly district—Ambasamudram taluk.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposed of the original.	Where and by whom to be published.	Remarks.
1	The trustee of the Venkatesvara temple at Nandyal (Kurnool district).	Vijayanagara	Vrapratāpa Śrīraṅgarāya-deva-Maharāya, ruling from Penugonda.	Śaka 1569, Sarvajit, Vaisakha, śu. 15.	Telugu	Returned to the owner.	South-Indian Inscriptions.	Registers that, for the merit of Hazarati Khana Khana-Sabēbulvaru, the <i>nāḍigēru</i> , <i>sthāle-paṭṭaṇa-veḍḍis</i> , Peda-Nandyāla-śīma <i>karāṇams</i> of the <i>śāhū-śeṭṭis</i> and included in Pedakapṭi-śīma, granted to a certain Timmaya, the son of <i>chapparam-dāsari</i> Saruvaya, specified contribution of fees from the several professional communities of Nandyāla and from about 70 villages of the same śīma for conducting the <i>chappuram</i> -service of the god Venkatesa.
2	Do. do.	Do.	Do.	Do.	Do.	Do.	Do.	This is a duplicate of No. 1 with a difference in the order in which the several villages are mentioned and in the amounts of contributions.
3	M. R. Ry. Jarubula Venkatesvara, village munsif, Santaravuru, (Bapatla taluk, Guntur district).	Pallava	Maharāja Vijaya-Skandavarman (II).	33rd year of reign; Hemanta-pakṣa, <i>trītiya trayō-dāsi</i> .	Sanskrit (in Telugu).	The plates will be acquired for the museum.	Do.	Records that the king gave to Gōḷasarma of the Kaśyapa-gōṭra, the village of Oṅgōḍu in Karumla-rāshtra as a <i>brahma-dēya</i> with the 18 kinds of exemptions.
4	Do. do.	Do.	<i>Pallava-Dharma-Mahārāja</i> Simhavarman.	4th year of reign; Vaisakha, <i>śukla pakṣa, pāñ. chamī</i> .	Do.	Do.	Do.	Registers that the king gave on the occasion of the <i>grahana</i> (eclipse), the village of Oṅgōḍu in Karumla-rāshtra, to a certain Devasarma who was a resident of Kuṇḍur and belonged to the Kaśyapa-gōṭra.
5	M. R. Ry. Javvadi Nagayya, Edavalli (Narasaraopet taluk, Guntur district).	Kōṭa	<i>Mahāmapādāśvara</i> Manma, Manma-Kēta or Kōṭa-Kēta, (i.e. Kēta II), 'lord of the city of Dhanyakakāka.'	Śaka 1162, Māgha, <i>Ārāhaḍaḍa</i> .	Sanskrit and Telugu.	Do.	Do.	Registers that the king made a gift of the village Edavalli which was 300 <i>khaṇḍukas</i> in extent, dividing it equally among the Brahmapas of both the Shaṭsaasara country and the Vengi country. Gifts of land in the villages were also made to certain temples.
6	The priest of the Mukhalingsvamin temple at Muktesvaram (same taluk and district).	....	....	Śaka 1712, Saunya, Ashādha, śu. 15.	Telugu	Returned to the owner.	....	Registers that, for the daily worship and offerings of the god Parasavodeśvarasvamin at Chennupalle, the <i>kāpas</i> and <i>karāṇams</i> of that village, with the sanction of the <i>Mahārājāsri</i> Hanarabul-Kumpini (i.e. the Honourable East India Company) according to the <i>śārad</i> of the prosperous Mr. Kao and with the consent of <i>Rājāsri</i> Guṇṭapalli Narasingarayanigara gave 4 <i>gorras</i> of land together with their own <i>śeṭṭameras</i> .
7	M. R. Ry. Rama Reddi, village munsif of Dayyandinne (Adoni taluk, Bellary district).	Western Chalukya.	Vinayaditya Satyaśraya	Śaka 614, expired; 12th year of reign current; Ashādha, full-moon, summer solstice (<i>dakṣiṇīyana</i>).	Sanskrit (in Kanarese).	The plates will be acquired for the museum.	South-Indian Inscriptions.	Registers that, at the request of a certain Marḍḍakari, the king while camping at Talayakhēṭa-grāma, made a gift of 200 <i>meṇṭanas</i> of land on the eastern and southern sides of the village of Ujehad in Nalavadi- <i>raṣṭra</i> , to four Brahmapas. Talayakhēṭa is stated to have been situated near to the north bank of the river Tagara.

B.—Stone inscriptions copied in 1915 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
87	On the south wall of the central shrine in the Muruganatha temple at Tirumuruganpundi (Avarasi taluk, Coimbatore district).	Kongu-Chola ..	Vikrama-Choladeva ..	14th year	Tamil ..	Gift of a flower-garden to the temple of Aludaiyar Tirumuruganpundi-Nayanar by Solasingadevan. Mentions the temple of Solasingaranudaiya-Nayanar.
88	On the same wall .. ..	....	....	....	Do.	Built in on the right side. Records the gift of a land and a house-site to a private individual.
89	Do. .. ..	....	Kongirimaikondan ..	....	Do.	Built in at the end. Gift of a village in Virasola-valanadu to the temple of Tirumuruganpundi-Aludaiya-Nayanar in Vadaparaisara-nadu.
90	Do.	Kongu-Chola ..	Vikrama-Choladeva ..	3+1st year	Do.	A portion at the right end has been lost. Gift of money (<i>palanjalagai-achchu</i>) for conducting the spring-festival (in the month of Vaigasi) and worship in the same temple.
91	On the east and north walls of the same shrine.	....	....	Dhatsu, Purattadi, 6.	Do.	Gift of land (as a <i>mergadu</i>) to a devotee, for executing repairs to the temple. Mentions a tank called <i>Aiyaviradan-gondan-kulam</i> .
92	On the north wall of the same shrine ..	..	....	Isvara ..	Do. ..	Registers the assignment of certain privileges and services in the temple, to three dancing girls (<i>devaradigar</i>).
93	On the west wall of the <i>mandapa</i> in front of the same shrine.	Kongu-Chola ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Virarajendradeva.	27th year	Do. ..	Damaged. Gift of money for providing 50 pots of water daily, for the sacred bath of the god in the same temple, by a native of Sevir in Vadaparaisara-nadu. Mentions the coin <i>Anai-achchu Sityakki-palanjalagai</i> .
94	On the same wall	Do.	Virarajendradeva ..	[4]0ch "	Do. ..	Built in at the end. Gift of money (<i>Siriyakkipalanjalagai</i>).
95	Do.	Do.	.. .. . Tribhuvanachakravartin Virarajendradeva.	Lost ..	Do. ..	Built in. Seems to register a gift of land to the same temple.
96	On the west and south walls of the same <i>mandapa</i> .	Do.	Virarajendradeva ..	*+ 8th year	Do. ..	Damaged. Gift of money for oil with which to bathe the god and goddess on Saturdays.
96A	On the same walls	Do.	Parakesari-Abhimana-Chola ..	12th "	Do. ..	Registers that some special privileges of honour were conferred on certain temple servants.
97	Do.	Do.	Parakesari-Abhimana-Chola ..	Do. , "	Do. ..	Gift of money for offerings by Siruppuhiyan <i>alias</i> Pugalivendan, a merchant of Aiyappolai in Vadaparaisara-nadu, to the temple of Aludaiyar Tirumuruganpundi-Udaiyar.
98	Do.	Do.	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Virarajendradeva	29+6th year	Do. ..	Fragment. Mentions <i>Muttasamakattu alias Amattakattu alias</i> Virarajendran-terinda-Kaikkola.
99	Do. .. ..	....	Tribhuvanachakravartin Kongirimaikondan	15 + 1st "	Do. ..	Gift of the village of Tenkarai Niyamam <i>alias</i> Virarajendranalair in Vadaparaisara-nadu, for worship and repairs, to the shrine of Tirukkamakotta-Naohobiyar in the same temple, for the merit of Andakhan.
100	On the south wall of the same <i>mandapa</i> ..	Kongu-Chola ..	Virarajendradeva ..	29 + 5th "	Do. ..	Unfinished. Refers to (the temple of) Manjiyur-Aludaiyar.

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B.---Stone Inscriptions copied in 1915---cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On the same wall	....	Kōṇērimaikondāṇ	[5]th year	Tamil	Registers a gift of eorn (<i>kaṇḍa</i>) by a native of Palladam <i>alias</i> Adirāṣāṇallor in Vayarakkal-naḍu, for a flower-garden. Sembiyan Uttaramantri is one of the signatories. Mentions the grain measure <i>Paṇḍakēṣari</i> .
102	Do.	Koṅgu-Chōla	Tribhuvanachakravartin Chōḷadēva.	3rd "	Do.	Gift of paddy for feeding <i>tapasins</i> . Provision is also made for the years containing an extra month (<i>adhikamāsa</i>).
103	Do.	Do.	Re[ja]kaserivarma <i>alias</i> Tribhuvanachakravartin [Vira]-Chōḷadēva.	18th "	Do.	Incomplete and damaged. Gift of land for offerings to the shrine of Keṭṭapala-Piḷḷaiyar in the same temple. Mentions Rajapuram in Tt-naḍu.
104	Do.	....	Kōṇērimaikondāṇ	....	Do.	Incomplete. Seems to make provision for offerings.
105	Do.	....	Kōṇērimaikondāṇ	....	Do.	Damaged and stones missing. Records that two-thirds of the taxes levied from Kulottungaśōḷa-maṅḍalam were assigned to the temple of Avinaśi-paṇḍi-Mahadēva, for offerings.
106	Do.	Koṅgu-Chōla	Uttama-Chōḷadēva	Lost	Do.	Built in at the beginning and damaged. Seems to register a gift for offerings.
107	Do.	Do.	Kulottunga-Chōḷadēva	13th year	Do.	Gift of money (<i>paṇḍiḷḍai-kaḥu</i>) for a lump, by a native of Paḍakkopalli in Vāḍaparīśara-naḍu.
108	Do.	Koṅgu-Paṇḍya	Vira-Paṇḍyaḍa[va*]	3rd	Do.	Gift of land by purchase, for offerings to the god Ugarayāṇḍar.
109	Do.	....	....	4th + *	Do.	Much damaged. Gift of money to Ugarayāṇḍar.
110	Do.	....	....	3rd	Do.	Damaged. Seems to record a gift of eorn (<i>kaṇḍa</i>) by the people of Sittirameḷi-periya-naḍu and Pūluva-naḍu in Vāḍaparīśara-naḍu.
111	Do.	Koṅgu-Chōla	Virarājendradēva	29 + 3rd	Do.	Gift of money for a lamp by a dancing girl residing at Kōḷumam.
112	On the north wall of the same <i>maṇḍapa</i>	Do.	[Ra]jadhiraja Urtama-Chōḷa	* [2] + 1st	Do.	Damaged. Gift of land in Virmaśōḷavalanaḍu.
113	On the same wall	....	Kōṇērimaikondāṇ	....	Do.	Refers to the setting up of the image of the goddess records a gift of land for offerings probably to the same. Mentions the grain measure called <i>Paṇḍakēṣari</i> .
114	Do.	....	Kōṇērimaikondāṇ	20th year	Do.	Gift of paddy for offerings. This paddy had to be deducted from the dues which the assembly of Nallor <i>alias</i> Amarabuyangara-chaturvedimaṅḍalam in Virmaśōḷavalanaḍu and the residents of Veḷḷanūr had to pay to the king. The word <i>Rajakesari</i> is engraved at the top of the inscription.
115	Do.	....	Do.	...	Do.	The royal gift referred to above, is herein communicated to the assembly and the residents concerned.
116	Do.	Koṅgu-Chōla	Kulottunga-Chōḷadēva	9th year	Do.	Built in at the end. Gift of gold for offerings to the god Kūṭṭaṇḍēva in the same temple.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
127	On the same wall	Koṅgu-Chōla ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin V[ra*]rajendrādēva.	27th year ..	Tamil ..	Gift of money (<i>Ārai-aṣṣelu Siriyakkipalāṇṇādai</i>) for providing 50 pots of water for the sacred bath of the god.
128	Do.	Do. ..	Rajakesarivarman <i>alias</i> Virarājendrādēva	29 + 7th "	Do. ..	Records that Vānarayādēva one of the feudatories (<i>sāmantar</i>) made provision for offerings to the god on the day of <i>Sivaratri</i> .
129	Do.	Do. ..	Vikrama-Chōlādēva	13th "	Do. ..	Records a gift of money for offerings by a native of Karaivan-Adikkilṭalam in Vādapariśara-nādu.
130	Do.	Do. ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Virarājendrādēva	29 + 1st "	Do. ..	Gift of money for cake-offerings to Tirumuruṅgaṇṇāṇḍi-Nayanar on Sundays, by a native of Rajarājapuram in Naraiya[nur]-nādu.
131	Do.	Do. ..	[Vi]krama-Chōlādēva	4th "	Do. ..	Gift of money for a twilight lamp by a native of Rajarājapuram.
132	Do.	Do. ..	Tribhuvanachakravartin Kōnerim[ē]lkon-ḍaṇ.	3rd "	Do. ..	Incomplete. Records an order of the king restoring to two Brahmanas certain hereditary rights in the temple which they had lost during the time of the king's younger brother (<i>tambimar</i>).
133	Do.	Koṅgu-Chōla ..	V[ra*]rajendrādēva	44th "	Do. ..	Gift of money for four lamps
134	Do.	Do. ..	Tribhuvanachakravartin Kōnerimaikon-ḍaṇ.	....	Do. ..	Incomplete. Seems to refer to the setting up of an image of the goddess in the temple of Tirumuruṅgaṇṇāṇḍi-Āṇḍaiyar for the merit of Āṇḍakkaṇ Jayangondaśōli-Āṇḍaiyar.
135	Do.	Koṅgu-Chōla ..	Vikrama-Chōlādēva	11th year ..	Do. ..	Gift of money for a lamp to the same temple by a Brahmana named Saivapurandara-chakravartin, attached to the temple of Vallalagaṇḍar at Yīngaiyir in Pundurai-nādu.
136	On a pillar of the same <i>maṇḍapa</i>	Do. ..	Do.	14th "	Do. ..	Damaged. Records a gift of money by Āṇḍiyanāṣṣi-Āṇḍi one of the laṣṣes of the king's <i>vēṭam</i> .
137	On another pillar in the same place	Do. ..	Virarājendrādēva	29 + 5th "	Do. ..	Records the gift of the pillar by a native of Kīran-devaṇḍi who was one of the <i>puravēri</i> officers of the king.
138	Do.	Do. ..	Vikrama-Chōlādēva	3rd "	Do. ..	Gift of money for a lamp by a merchant of Sévar in Vādapariśara-nādu.
139	Do.	Do. ..	Virarājendrādēva	29 + 3rd "	Do. ..	Records that the pillar was the gift of a merchant of Karaivan-Adikkilṭalam.
140	On the south wall of the enclosure round the same <i>maṇḍapa</i> ; inside.	Koṅgu-Pāṇḍya.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyādēva.	25th "	Do. ..	Damaged. Gift of land and a house-site. Refers to the assembly of Adikkilṭalam and to an inscription engraved on the sacred temple (<i>śrīmaḍai</i>) of the god by the residents of Perumpeṇṇai.
141	On the south and east walls of the Mayasguppmulaivaliyammaṇ shrine in the same temple.	Do. ..	....	....	Do. ..	Damaged. States that certain dancing girls (<i>āṣṣa-raṇḍiṇ</i>) made a gift of money to the temple and in return acquired the right of rendering certain specified services in the same temple.
142	On the north wall of the same shrine	Koṅgu-Pāṇḍya.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyādēva.	4th year ..	Do. ..	Records that the paving of the floor of the Ardhamaṇḍapa of the shrine of the goddess Irugunup-ṇḍaimaṇḍaiyar in the temple of Tirumuruṅgaṇṇāṇḍi-Āṇḍaiya Nayanar, was made by a native of Adippuliyur in the Chōla country (<i>Ṣōḷa-maṇḍalam</i>).

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
133	On a pillar of the <i>mandapa</i> in front of the Mādaviśvara temple in the same village.	....	....	....	Tamil ..	In modern characters. Registers the construction of the <i>Maha-mandapa</i> and the renewing of the walls of the Mādaviśvara temple by a native of Nilakkottai.
134	On the north wall of the shrine of Kuppidu-Pillaiyar on a rock near the same village.	Kongu-Chola ..	Vikrama-Choladeva ..	12th year ..	Do. ..	Damaged. Gift of money probably for offering sandal paste.
135	On the south wall of the Cholēśvara temple at Gudimangalam (Udamalpet taluk, same district).	....	Tribhuvanaśakravartin	15th year, Aḍi	Do. ..	Fragment. Seems to have registered gift of privileges to the Kamaḷas of Teṇi-Koṅgu.
136	On a stone set up in a field near the same village.	Vijayanagara ..	Virapratāpa Vira-Achyutarāya-Maharāya ..	Śaka 1458, Durmukhi, Appasi 27, <i>dēdā</i> , Wednesday, Uttara-phalguni.	Do. ..	Gift of the village of Palaippadikkalpalli <i>alias</i> Poriyaṁṅṅalam in Ten Poṅgalurka-naḍu, to a chonlry for feeding Brahmanas, by the Chola <i>Mahāmaṇḍalēśvara</i> Vahaiyadeva-Mahārāja, son of Cheṇṇaiyadeva-Mahārāja, for the merit of the king.
137	On a slab lying near a bridge in the same village.	....	....	Dundubhi, Kartti-gai, Thureday, <i>pañchami</i> , Uttaraśadhā, 15 <i>tēdi</i> .	Do. ..	In modern characters. Registers the gift of a field to a Brahmana, by a private individual on the occasion of his marriage.
138	On a slab set up in the courtyard of the Singalinatha temple at Sittalundur (Tiruohengode taluk, Salem district).	Vijayanagara ..	Virapratāpa Kṛishnarāya-Maharāya, 'who was pleased to take every country.'	Śaka 1455 (mistake for 1445) Svabhannu, 23, Kartika <i>paurṇamī</i> , Sunday.	Do. ..	Damaged at the end. Seems to register a gift of land at Sittalundur by Sama-Nayanar, an agent of Triyanbaka-Udaiyar who was ruling over Eynur-chelavaḍi in Muḷvay. Mentions Eḷugarai-Pundurai-naḍu.
139	On four pillars of the <i>mandapa</i> in front of the Attanūrammaṇ temple in the same village.	....	....	Dundubhi, Aṇi 22, Friday.	Do. ..	In modern characters. Registers the gift of these pillars by private individuals who belonged to the villages of Puḷiyampattī, Olagappampalayam, Dēvūpālayam and Sēmappalayam.
140	On a slab set up in the Kaikkōla-street at Tīruohengode (same taluk and district).	Vijayanagara ..	Virapratāpa Kṛishnarāya-Maharāya ..	Chitrabhannu, Aṇi 20.	Do. ..	Sama-Nayinār, son of Manikka-Nayinār, an agent of Triyanbaka-Udaiyar, son of Tippiaras-Udaiyar, who was governing Muḷvay, appears to have founded a quarter called Samasamudram at Tīruohengōdu and to have fixed the taxes payable by the cultivators and merchants that settled in it. Tīruohengōdu is called the <i>paḍavai</i> of (Subrahmanya) the son of Attanārisuramudaiya-Tamhira-nar and was situated in Kūḷkarai Pundurū-nāḍu, a sub-division of Eḷugarai-naḍu.
141	On another slab set up near the tank in the same village.	....	....	Vyaya, Vayasi 24	Do. ..	In modern characters. Records the gift of a lead-rest (<i>sumai-tāṅgi</i>).
142	On the west wall of the <i>mandapa</i> in front of the central shrine of the Bhaniśvara temple at Faruttippalli (same taluk and district).	....	....	Nandana, Masi 19.	Do. ..	Do. Registers the <i>dēvādāna</i> -gift of a tank for the merit of the agents of Tīrumalai-Nayaka, to the temples of Vanīśvara and Adinārayana-Perumal at Faruttippalli.

Dipalidai.

Sitalundur.

Kaikkola.

Faruttippalli.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
143	On the same wall	Sāluva ..	Dharmarāya-Maharāya, son of Sāluva Nara-singarāya-Maharāya.	Śaka 1420, Kala-yukta, Mōśaba, Paurāṇami, Hasta, Sunday.	Tamil ..	Narasana-Nāyaka-Udaiyar is stated to be an agent of the king and actually ruling (<i>prithivīdīpampanam</i>) for him. Registers a <i>dēvadāna</i> gift of the village of Suviratapuram, for the merit of Narasana-Nāyaka-Udaiyar by Viṭṭamarasār his agent, to the temple of Bhānappēsvara-Nayṇār at Parutippalli in Parutippalli-nādu in Kuṇṇatturppaṇu surrounding Muļvay, in Koṅgu <i>alias</i> Viraśōḷa-maṇḍalam.
144	On a pillar in the same <i>maṇḍapa</i> ..	Koṅgu-Paṇḍya	[Sundara]-Paṇḍyadeva	24th year ..	Do. ..	Registers the gift of the pillar by Tillai-alaganambi of Parutippalli <i>alias</i> Rājasimha-ohaturvēdiman-galam.
145	On another pillar in the same place ..	Do.	[Sundara-Pa]ṇḍyadeva	Do. ..	Do. ..	Registers the gift of the pillar its capital and the beam, by a private individual of Miṇṇamōḷi in Parutippalli-nādu.
146	Do.	Do.	Sundara-Paṇḍyadeva ..	Do. ..	Do. ..	Registers the gift of the pillar by a native of Parutippalli.
147	Do.	Do.	Do	Do. ..	Do. ..	Do.
148	On the west wall of the Śiṅgālinatha shrine in the same temple.	Koṅgu-Chōla ..	Vīraśjēndra[deva] ..	Do. ..	Do. ..	States that Adiyaman Nāduvilnāṅgan, one of the Paṇḍi-vēṭṭuvus, ruling Parutippalli in Nāḍaḷvar-nādu renovated the stone temple.
149	On the south wall of the same shrine ..	Do.	[Rajendra]-Chōḷadeva ..	Lost ..	Do. ..	Damaged. Gift of a land to the temple of Śrīkailāsamūḍaiya-[Nayṇār] at Parutippalli in Nāḍaḷvar-nādu.
150	On the south wall of the central shrine in the <i>Adikōśava-Perumal</i> temple in the same village.	Hoyśala ..	Sāraḷ[ḍhauma]ḷohakravartin Vīra-[Rama]ṇa-[tha*]ḷdeva.	19th year ..	Do. ..	Registers the gift of the gate-post of the Ardhamaṇḍapa of the temple of Sittiramōḷi-Viṇṇagar <i>alias</i> Adikōśava-Perumal at Parutippalli <i>alias</i> Rājasimha-ohaturvēdiman-galam, in Sela-nādu.
151	On the same wall .. ..	....	....	....	Do. ..	States that one couch, one <i>dēvapamēni</i> , one <i>ḍēvi[gaḷ]</i> and one <i>seṅgaḷi</i> were presented by a merchant of Vali-kaṇḍapuram, to the same temple.
152	On the south wall of the same shrine ..	Hoyśala ..	Sāraḷ[ḍhauma]ḷohakravartin Vīra-Ramanatha-deva.	19th year ..	Do. ..	Registers the gift of the entrance-posts of the central shrine of the same temple, by a native of Kach-chippalli.
153	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Koṅgu-Paṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Vīra-Paṇḍyadeva.	15 + 5th ,, ..	Do. ..	Damaged. Gift of land to the same temple by one of the <i>mudalis</i> of Parutippalli.
154	On the west, east and south walls of the <i>Aḷaganāchohiyanman</i> temple in the same village.	Vijayanagara ..	Devarāya .. ..	....	Do. ..	Fragment. Seems to record the building of the central shrine from the foundation to the eaves.
155	On the same walls	Do.	Vijaya-Bakkarāya, son of Harihara-Maharāya.	Sarvadhari, Āpi	Do. ..	Mutilated. Refers to the same.
156	On a slab set up in a field near the same village.	Koṅgu-Paṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Paṇḍya.	1[9]th year ..	Do. ..	Registers the gift of the village of Adirapuram for offerings, to the temple of Vēḍanayaka-Perumal at Tirunārāyanapuram in Karai-nādu, by the residents of Puvāṇiya-nādu on the occasion of Māsī-tirundi.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157	On a slab set up near the Alaganach- chiyanman temple at Mangalam (same taluk and district).	Chola	[Parakēsarivarman <i>alias</i> Rajendra]-Chōla- dēva.	* 8th year	Tamil	Damaged. Registers the gift of the village of Mah- galam as a <i>dēvadāna</i> to the temple of Rajasēkhara- Iṣvaramūdaiva-Mahādēva built by Kōngilāndar of Mudalinayappalli <i>alias</i> Jayagondasōlapuram in Vallavaraiyar-nadu. Proclaims that the property of those who steal away the cattle from this <i>dēvadāna</i> or otherwise cause any injury to the village shall become the property of the god. Fragment. Provides for offerings, lamp and wor- ship. Mentions Paruttippalli and Mallaisamudram.
158	On the south wall of the central shrine in the Chōlēsvara temple at Mallasamu- drām (same taluk and district).	.....	....	....	Do. ..	Fragment. Provides for offerings, lamp and wor- ship. Mentions Paruttippalli and Mallaisamudram.
159	On detached stones built into the east, north and south walls of the same shrine and the <i>maṇḍapa</i> in front of it.	.....	[Rajendra-Chōla]	Lost	Do. ..	Mentions the temple Ulagalandaṇ-Vinnagar.
160	On the Nandi- <i>maṇḍapa</i> in front of the same shrine.	.....	....	Bahadhanya ..	Do. ..	In modern characters. Registers that this (Nandi- <i>ma- ṇḍapa</i>) was (constructed by) a certain Kṛishnasētti.
161	On the <i>dhoṇṇastambha</i> of the same temple	.....	....	Kalayukta ..	Do. ..	Do. Gift of this (<i>dhoṇṇastambha</i>) by a private individual.
162	On the rock called Pondakkal-Perumal- malai near Tottipalayam (same taluk and district).	.....	....	Raudri, Puraṭ- tasi 21.	Do. ..	Refers to a gift by a private individual.
163	On the north and west walls of the central shrine in the Svayambhunāthesvamin temple at Kilputtur (Wandiwash taluk, North Arcot district).	Chōla	Kulōttunga-Chōlādēva	6th year	Do. ..	Unfinished. Gift of land by purchase, to the temple of Aluḍaiyar Tirukkumarisvaramūdaiyar at Irū- kalamputtur in Poṇṇur-nadu a sub-division of Ven- kunra-kōttam which was a district of Jayagōn- dasōla-mandakam, by Nalayiravaṇ Sivalaiyaen- dōḷai Sōṅgeṇi Ammayā[p]pan.
164	On the south, east and north walls of the same shrine and the <i>maṇḍapa</i> in front of it.	Do. ..	Parakēsarivarman <i>alias</i> Tribhuvanachakra- vartin Vikrama-Chōlādēva.	8th "	Do. ..	Registers a previous grant of land made in the fourth year of Vijayalāiyadēva, for offerings and worship, to the same temple.
165	On the south wall of the same <i>maṇḍapa</i> ..	Do. ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakra- vartin Kulōttunga-Chōlādēva (II).	7th "	Do. ..	Sale of land as <i>dēvadāna</i> , to the same temple.
166	Inside the same <i>maṇḍapa</i>	Vijayanagara ..	Achyutayadēva-Maharaya	Vikari, Friday.	Do. ..	States that Ellappar set up the image of Dakṣhiṇa- murti for the merit of Adappa-Mallappa-Na[ya*] kkar and made a grant for its worship.
167	On the west wall of the central shrine in the Veṅkaṭēsa-Perumal temple at Tiru- mukṇudal (Madurantakam taluk, Chingleput district).	Chōla ..	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva	11th year	Do. ..	Registers a gift of 113 sheep to the temple of Vennaikkūṭar at Tirumukṇudal in or near Nirkūṇ- ṇam the northern hamlet of Madhuraṇṭaka-chatur- vedimarigalam a <i>temple</i> in Kalatūr-kōttam a district of Jayagondasōla-maṇḍalam, by a native of Akkaramaṅgalam.
168	On the same wall	Do. ..	Do.	Do. ..	Do. ..	Gift of 90 sheep for a lamp to the temple of Mahā- Vishnu in the same village by a native of Ven- battūr <i>alias</i> Amaninarayana-chaturvedimarigalam a <i>brahmadēya</i> in Mappi-nadu, a sub-division of Vaḍagarai Rajendraśinga-valanadu.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the same wall	Chola ..	Parakēsarivarman <i>alias</i> Rajendra-Choladeva	5th year ..	Tamil ..	Gift of 90 sheep for a lamp to the temple of Tirumuk-kudal-Aiyar in Madurantake-ohaturvedimangalam which was a free village (<i>tanigūr</i>) in Jayah-gondasola-mandalam.
170	Do.	Do. ..	Do.	9th " ..	Do. ..	Gift of 90 sheep for a lamp to the same temple, by the head-man of Kamavūr Kilīñalūr which was the northern hamlet of Vanavaimahadevi-ohaturvedimangalam a free village (<i>tanigūr</i>) in Amūr-kōttam.
171	On the west and south walls of the same shrine.	Do. ..	Rajaraja-Rajakēsarivarman <i>alias</i> Rajarajadeva.	28th year and 141st day.	Do. ..	Gift of gold and land for offerings to the same temple by the great assembly. The record is signed by the accountant of the <i>samvatsara-vāriyam</i> committee for that year.
172	On the same walls	Do. ..	Parakēsarivarman <i>alias</i> Rajendra-Choladeva	7th year and 229th day.	Do. ..	Gift of land for the flower-garden called Rajendra- <i>śolai</i> .
173	On the south wall of the same shrine ..	Do. ..	Rajakēsarivarman <i>alias</i> Kulottunga-Choladeva (I).	5th year ..	Do. ..	Gift of land at Kñdalūr which was the northern hamlet of Tirumukkuḍal. Mentions the <i>Sānapati</i> Virarajendra-ḥannapala and the 12 <i>chēris</i> of Tirumukkuḍal.
174	On the east wall of the same shrine ..	Do. ..	Parakēsarivarman <i>alias</i> Rajendra-Choladeva	9th year and 38th day.	Do. ..	Gift of 90 sheep for a lamp by Mandainangai the senior wife of <i>Perundanam</i> Hajaraja <i>alias</i> Vajav-Brahmadhirajai.
175	On the same wall	Do. ..	Do.	4th year and 352nd day.	Do. ..	Gift of paddy for offerings and festivals on the New-moon days. Mentions Rajaraja-Vadyamaharajar and the officer Sēmbangūdayar.
176	Do.	Do. ..	Do.	3rd year ..	Do. ..	Gift of gold for offerings on the occasion of the <i>Māṣi-Makham</i> festival.
177	Do.	Chola ..	Rajaraja-Rajakēsarivarman <i>alias</i> Rajarajadeva.	Chitrabhanu ..	Do. ..	Unfinished. Mentions Maṅgappa-Udayar.
178	On the west, south and east walls of the same shrine.	Do. ..	Do.	28th year, and 141st day.	Do. ..	The great assembly of Madhurantaka-ohaturvedimangalam, including the young and the old, met together in the big hall called Sēmbiyamahadevi-perumandapam built by the king, and agreed to pay the taxes on certain temple lands from the interest on a specified quantity of gold which they had received from the temple treasury. Kñdalūr is called the northern hamlet of the village. One of the signatories was the accountant of the <i>samvatsara-vāriyam</i> committee.
179	On a slab supporting a beam set up in the inner enclosure of the same temple.	Chola-Pallava	Vijaya-Nripatunga-Vikramavarman	24th year ..	Do. ..	Gift of gold for a lamp, to the temple of Viśṇubhūṭaṇ by Arigaṇḍa Perumanār son of Kadupatti Muttaraiyar. The assembly of Siyapuram in Urukkaṭṭu-kōttam had the charge of the gift.
180	On the south wall of the first <i>prākāra</i> of the same temple.	Chola ..	Parakēsarivarman <i>alias</i> Chakravartin Vikrama-Choladeva.	[3]rd " ..	Do. ..	Registers sale of land to the temple of Tiruvinnagur-Aiyar at Tiruvinnagur in Arūr-nādu by the residents of Palaiyūr <i>alias</i> Rajendraśolanallūr in Palaiyūr-nādu, a sub-division of Urukkaṭṭu-kōttam in Jayahgondasola-mandalam.
181	On the east wall of the same <i>prākāra</i> ..	Do. ..	Rajakēsarivarman <i>alias</i> Virarajendradeva	....	Do. ..	The record begins with the introduction <i>Śaṅkṣat Śrī</i> <i>ṭuḥ</i> etc., and stops with the name of the king.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On the same wall	Chola ..	Rajakesarivarman <i>alias</i> Virarajendradeva ..	5th year and 348th day.	Tamil ..	Registers an order of the king assigning the taxes of Vayalaikkavūr in Kaliūr-kōttam as a tax-free <i>dēvadāna</i> , to meet the requirements of the temple of Mahā-Vishṇukkal at Tirumukkūdal in Madhurāntaku-chaṭurvēdinaṅgalam a free village in Kaḷattar-kōttam a sub-division of Jayangondasōla-maṇḍalam. Mentions a number of officers of the king and the seat called Rajendrasōla-Mavalivanarajan in the palace Sōlakerajan-tirumaligai at Gaṅgai-kondasōlapuram. Details of the equipment of a hospital (<i>śālā-sālai</i> or <i>āturasālā</i>), a school and its pupils connected with the temple, are also given. Registers an agreement entered into by certain Vaikhanasas of the temple to use the surplus paddy due by them which had been discovered by an enquiry into the accounts of the temple, for reciting the <i>śrīṣṭūṭiyam</i> in the temple, for the first time. Mentions Sambi, a mahadevi-perumāṇḍapam in the middle of the village of Nachuuntakachaturvēdinaṅgalam.
183	Do.	Do. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Rajendra-choḷadeva.	16th year and 32nd day.	Do. ..	Damaged. Gift of two twilight lamps to the temple of Tirumukkūdal-Ālvar, by a Brāhmaṇa lady of Marudūr in Vatagarai Tiruvindaḷūr-naḍu in Sōla-maṇḍalam.
184	Do.	Do. ..	Rajakesarivarman <i>alias</i> Uḍaiyar śrī-Virarajendradeva.	2nd year ..	Do. ..	Damaged. Gift of gold for offerings to the temple of Tirumukkūdal except the 300 <i>paṇam</i> of <i>jōḍi</i> and <i>śūla-vārī</i> .
185	Do.	Do. ..	[Rajendra-Choḷa I] .. .. .	....	Do. ..	Gift of gold for offerings and a lamp to the image of Rishabhavahana set up in the temple of Pondai-Perumūṇḍal at Kūjamalla-chaṭurvēdinaṅgalam of Tiruvēgambapuram in Damar-kōttam. Unfinished. The name of the village is the same as in No. 189 above.
186	On a detached stone of the <i>maṇḍapa</i> in front of the same temple.	....	....	Pramādecha, Āvani 15.	Telugu ..	Gift of gold for offerings to the temple of Pondai-Mahadeva at Karaikkōṭṭa-Brāhmaḍēyam <i>alias</i> Parakramasōla-chaṭurvēdinaṅgalam a village in Damar-kōttam a district of Jayangondasōla-maṇḍalam, by Indaladevi, wife of Vallavarasār Vandyadevar.
187	On the <i>dhvajastambha</i> of the same temple.	....	....	Bhava, Āḍi 20	Tamil ..	
188	On a stone set up in a street of the same village.	Vijayanagara ..	Virasīr-Bukkana-Uḍaiyar .. ..	....	Do. ..	
189	On the north wall of the central shrine in the Chandramaulisvara temple at Brahmadēsam (Cheyyar taluk, North Arcot district).	....	Parthivēndr[ādhipati]varman	4th year ..	Lo. ..	
190	On the same wall	Chola ..	Rajarajakesarivarman, 'who destroyed the ships at Salai.'	11th ..	Do. ..	
191	Do.	Do. ..	Parakesarivarman <i>alias</i> Rajendra-Choḷadeva	3rd year and [3] 50th day.	Do. ..	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
192	On the same wall	Chōla ..	Rajarāja-Rajakēśarivarman	18th year ..	Tamil ..	Gift of gold for a lamp to the temple of Pondai-Paramēśvara at Rajamallā-chaturvēdimangalam. The members of the <i>samēśara-vāriya</i> who looked after the <i>grāma-kārya</i> were required to see to the proper maintenance of the lamp, the <i>Śraddhā-mantṛa</i> having the power to fine them in default. Damaged. Mentions Pariyallūr.
193	Do. .. ..	....	Parthivēndradhīpati-varman	13th year ..	Do ..	Gift of 80 <i>kalāṅṅi</i> of gold for a lamp by the arbitra-
194	Do. .. ..	....	Parthivēndravarmān	13th year and 120th day	Do. ..	tor Muvayiravūṭṭi <i>Tirairāya-gaṭhika-madhyastha</i> . It was placed under the charge of the <i>Gaṇapēriya-perumakkal</i> subject to a fine, in case of default, by the <i>Śraddhāmantṛas</i> .
195	Do. .. ..	....	Parthivēndravarmān, 'who took the head of the Paṇḍya.'	2nd year	Do. ..	Records that all the lands belonging to the temple were made tax-free by the village assembly of <i>Aiñjashāśam</i> in lieu of the amount of gold which it owed to the temple. The document is signed by <i>Tirairāya-gaṭhika-madhyastha</i> Muvayiravūṭṭi.
196	Do. .. ..	....	....	....	Grantha ..	Registers the building of the temple in Kaliyuga at the spot where Agni, Moon and Romāśamuni worshipped the god Pondanatha in the [Kṛita], Irēta and the Dvāpara yugas.
197	Do. .. ..	....	Parthivēndradhīpati	13th year ..	Grantha and Tamil ..	Damaged. Registers a gift of gold to the temple of Pondai-Perumāṇḍigal for performing the <i>abhiśākā</i> , by <i>Tirairāya-gaṭhika-madhyastha</i>
198	Do.	Chōla ..	[Madiraikoṇḍa Parakēśarivarman]	Lost ..	Tamil ..	Muvayiravūṭṭi of Rajamallā-chaturvēdimangalam in <i>Tiruvēgam</i> apuram, a village in Damar-kōṭṭam.
199	Do.	Do. ..	Rajarāja-Rajakēśarivarman	16th year ..	Do. ..	Damaged. Mentions Pondai-Āṇḍar and <i>Gaṇapēri-makkal</i> .
200	Do.	Do. ..	Parakēśarivarman [<i>alias</i> Rajājandra-Chōlādeva].	4th ..	Do. ..	Gift of land for reciting the <i>tiruppadiyam</i> in the temple.
201	Do.	Do. ..	Parakēśarivarman <i>alias</i> Rajājendra-Chōlādeva	8th ..	Do. ..	Damaged and unfinished.
202	Do.	Do. ..	Madiraikoṇḍa Parakēśarivarman	28th ..	Do. ..	Damaged. Mentions the temple of Pondaiyūdai- <i>[yār]</i> at Kūrikōṭṭu-Brahmadēyam <i>alias</i> Parakēśarasōla-chaturvēdimangalam in Damar-nāḍu.
203	Do. .. ..	....	....	Śaka 830	Do. ..	Gift of a gold diadem by a native of Nārapamāga-lam, to the temple of Pondai-bhātṭārakar at Rajamallā-chaturvēdimangalam
204	On the north and west walls of the same shrine.	Chōla ..	Rajarājakēśarivarman <i>alias</i> Rajarājadeva ..	27th year	Do. ..	Gift of gold for a lamp by Ilādaittan a native of a village in Vadaṅgarai Innambar-nāḍu, a sub-division of Sōla-nāḍu.

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B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
205	On the west wall of the same shrine	....	Parthivendradhipativarman, 'who took the head of the Pāṇḍya.'	[4]th year	Tamil	Gift of land for offerings and a lamp by Kāṭṭamāyā son of Chinnamāyā Pergaḍe.
206	On the same wall	Chōla	Rājakesarivarman	17th "	Do.	Damaged. Registers a gift of land by one of the members belonging to the temple of Tiruvēgam-bam at Kaolchuppēḍu, for supplying sandal paste to the god at Rājanalla-chaṭurvedimangalam.
207	Do.	Rashtrakūṭa	Kaṇṇarādēva	Do.	Do.	(Gift of gold for a lamp to the temple of Pondaip-perumānāḍigal, at Rājanalla-chaṭurvedimangalam in Tiruvēgam-bapuram a village in Damar-kōṭṭam, by Marudānmai Virasūta bhōgavardhana Narsimhāyā. It was placed in charge of the <i>Ganapaperumakkal</i> of the temple.
208	Do.	...	Parthivendravarman	6th year	Do.	Gift of land for feeding one Brāhmanā well versed in the Vedas. The great men of the assembly of Añjashāsana of Tiruvēgam-bapuram in Rājanalla-chaṭurvedimangalam in Damar-kōṭṭam, placed the charity in charge of the members of the <i>Ganavartiyam</i> Committee.
209	Do.	....	Lost	3rd "	Do.	Damaged and incomplete. Mentions Tiruvōṇṇiyār-Sivai.
210	Do.	Chōla	Rājarājakesari[varman]	30th "	Do.	Damaged. Gift of gold for a lamp by Indaladōviyar.
211	Do.	....	....	Saka [8] 30	Do.	Do. Gift of land for offerings.
212	Do.	....	....	Do.	Do.	Gift of 12½ <i>kaḷāṇṇu</i> of gold for a lamp to the temple at Rājanalla-chaṭurvedimangalam, by Kanakkāyāṇ Sattāṇ Kanavadi (Ganapati), a native of Kōṭṭ[ur] in Seingattū-kōṭṭam.
213	Do.	Chōla	Madirakōṇḍa Parakēsarivarman	Doubtful	Do.	Gift of 20 <i>kaḷāṇṇu</i> of gold for a lamp by Śōlakkaḥ-muni-Pallavaraiyāṇ of Nēveli in Irēga-nadu. The <i>Ēriēriyapperumakkal</i> were in charge of this gift.
214	Do.	....	....	20th year	Do.	Unfinished. Gift of land for conducting worship four times a day.
215	Do.	....	Parthivēndr[adhipati]varman	Lost	Do.	Damaged. Seems to register a gift of land for a flower-garden and for worshippers.
216	On the west and south walls of the same shrine.	Chōla	Rājarājakesarivarman <i>alias</i> Rājarājādēva	29th year and tenth day.	Do.	Do. Gift of 90 sheep for a lamp.
217	On the south wall of the same shrine	Do.	Madirakōṇḍa Parakēsarivarman	[3]7th year	Do.	Unfinished. Gift of 1½ <i>kaḷāṇṇu</i> of gold for a lamp by one of the members of the <i>Āṭṭiṇṇattār</i> of Rājanalla-chaṭurvedimangalam in Tiruvēgam-bapuram, a village in Damar-kōṭṭam.
218	On the same wall	Do.	Do.	33rd "	Do.	Gift of 12 <i>kaḷāṇṇu</i> of gold for a lamp to the temple of Pondaip-perumānāḍigal, by Aḷegasarṇa-kramavittan, son of Kōḷal-kīlār Maṇisivabhaṭṭa-Sarvakrattukkal, one of the <i>Āṭṭiṇṇattār</i> of Rājanalla-chaṭurvedimangalam.
219	Do.	....	Lost	26th "	Do.	Damaged. Gift of gold for a lamp by a member of the <i>Āṭṭiṇṇattār</i> .

B.--Stone inscriptions copied in 1915--cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the same wall	....	....	....	Tamil ..	Gift of two <i>kalāṅṇu</i> of gold for feeding two Brahmanas on New-moon days, by Nalluṅṇ Perumanā a native of Vullivayal.
221	Do.	....	....	....	Kanarese	Records that four stones were placed on the <i>niyidi</i> (<i>niśiṭi</i>) of Maḷapaṭṭa Chervayya.
222	Do.	Chola ..	Madiraikoṇḍa Parakēsarivarman ..	26th year	Tamil ..	Gift of gold for a lamp by a native of Maṅgaḍu. The <i>Guṇḍaperumakkal</i> had to see to the burning of it.
223	Do.	....	Mahārāja 'who took the head of Vira-Paṇḍya.'	2nd "	Do. ..	Gift of 15 <i>kalāṅṇu</i> of gold for a lamp by a merchant of Tiruvēgambaḥēri in Rajamallā-ohaturvēdi-maṅḡalam.
224	Do.	Chola ..	Madiraikoṇḍa Parakēsarivarman ..	17th "	Do. ..	Gift of 25 <i>kuḷi</i> of land for offerings and sundries to the shrine of Pondai-Dakṣiṇāmūrti, by a resident of Saṅkarappadi in Rajamallā-ohaturvēdimāṅḡalam. Mentions the channel called Paramēśvara-vayēkal.
225	Do.	Do. ..	Parakēsarivarman, 'who took Madirai (Madura) and ḷam (Ceylon).'	40th "	Do. ..	Undisputed. Mentions Kaṇḍu in Muḷa-naḍu on the northern bank of the Kaveri.
226	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	16th "	Do. ..	Fixes remuneration to the accountant of the tank by the assembly of <i>Aiṅṇaṭṭasam</i> .
227	Do.	Gaṅga-Pallava	Vijaya-Kaṇḍavarman ..	2[0]th "	Do. ..	Gift of 11 <i>kalāṅṇu</i> of gold for supplying water to the temple of Tiruppondai-Perumanāḍigal at Rajamallā-ohaturvēdimāṅḡalam, by a member of the <i>Āḷaṅṇaṭṭār</i> of Kavadiṭṭakkam in Paḍuvur-kōṭṭam.
228	Do.	....	....	Śaka 830	Do. ..	Damaged. Gift of 12½ <i>kalāṅṇu</i> of gold for a lamp.
229	Do.	Chola ..	[Madiraikoṇḍa Parakēsarivarman]	1[8]th year	Do. ..	Damaged and incomplete.
230	Do.	Do. ..	Rajakēsarivarman ..	27th "	Do. ..	Damaged. Gift of gold for feeding a Brahmana and for a lamp to the temple of Tiruppondai-Perumanāḍigal. The donor is the same as in No. 224 above.
231	Do.	Do. ..	Parakēsarivarman ..	4th "	Do. ..	Do. Gift of 15 <i>kalāṅṇu</i> of gold for a lamp.
232	Do.	Do. ..	Do. ..	Do.	Do. ..	Do. The donor was a native of Vayīṇaṇallār in Puliyar-kōṭṭam.
233	Do.	Do. ..	[Madiraikoṇḍa Parakēsarivarman ..	Lost	Do. ..	Built in at the end. Gift of land for <i>śrīḍaṭi</i> .
234	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	Do. ..	Do. ..	Built in at the end. Gift of gold for a lamp.
235	Do.	Do. ..	Do.	26th year, solar eclipse.	Do. ..	Gift of 15 <i>kalāṅṇu</i> of gold for a lamp to the temple of Pondai-Nahadeva-Bhaṭṭara at Rajamallā-ohaturvēdimāṅḡalam in Tiruvēgambaḥēri in Damar-kōṭṭam, by Kīḷinaḷḷar Kīḷavaṇ <i>alias</i> Sēmbiyaṇ Kīḷaṇṭṭakkōṇ, of Kīḷinaḷḷar in Kīḷar-kōṭṭam, a sub-division of Soḷa-naḍu. The assembly and the residents (<i>āṇḍē</i>) of Vadiyūr in Nirvēḷḷar-naḍu a sub-division of Uṇṇukkāṭṭu-kōṭṭam agreed to supply the oil for the lamp. Mentions Vaḷḷavaraiyar.

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B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the same wall .. .. .	....	....	....	Tamil ..	Sale of land by the great men of the <i>mahāśāla</i> of Rajamella-chaturvedimangalam in Tiruvēgambaram. Mentions Uṇbala-naḍu in [50] la-naḍu.
237	Do.	Chola ..	Rajakēśarivarman ..	20th year ..	Do. ..	Gift of land for feeding a Brahmana in the temple of Pondai-Perumanadiga, by one of the members of the <i>Aṭṭaṅṇattāṭṭar</i> of Tiruvēgambaram in Rajamella-chaturvedimangalam.
238	Do.	Do. ..	Madi[raikoṇḍa Parakēśarivarman] ..	[5]th ..	Do. ..	Built in at the right end and damaged. Gift of 90 sheep for a lamp.
239	Do.	Do. ..	Madiraikoṇḍa Parakēśarivarman ..	....	Do. ..	The right end of the inscription has been much damaged. Registers an agreement made by the village assembly for some service connected with the temple.
240	Do.	Do. ..	Parakēśarivarman ..	[10]th year ..	Do. ..	Built in at the end. Gift of gold for a lamp.
241	Do. .. .. .	....	Parthivēndradhivarman ..	12th year and 184th day.	Do. ..	Gift of land by Viśuddhamat-Paṇḍitar, for bathing the god. The great men of the <i>kōyil-vāṇiyam</i> had to supervise this.
242	Do. .. .. .	..	Parthivēnd[radhi]varman ..	13th year ..	Do. ..	Built in at the right end. Gift of 15 <i>kaḷāṇṇu</i> of gold for a lamp.
243	Do.	Chola ..	Parakēśarivarman [<i>alias</i>] Rajēndra-Chola-deva.	5th year and 230th day.	Do. ..	Damaged. Gift of 90 sheep for a lamp to the temple of Pondai Mahadeva in Karaikkōṭṭu-Brahmadēyam <i>alias</i> Parākramasōla-chaturvedimangalam in Tiruvēgambaram a village in Damar-kōttam. Mentions Mandaragavaranaṇ Kundaḍeviyār [<i>wife of</i>] Vallavaraiyar Vandiyadavar.
244	On the west wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Parakēśarivarman <i>alias</i> Uḍaiyār śrī-Rajēndradēva.	5th year ..	Do. ..	Sale of land to the temple of Bhavarudrasomēśvara-deva on the southern bank of the river Vēḷka (<i>Vēgavati</i>) by the assembly of Parākramasōla-chaturvedimangalam in Damar-naḍu which was a subdivision of Damar-kōttam in Jayangōṇḍasōlamangalam.
245	On the south wall of the same <i>maṇḍapa</i>	Do. ..	Parakēśarivarman <i>alias</i> Uḍaiyār śrī-Rajēndra-Chōḷadeva.	25th year and 330th day.	Do. ..	Registers a gift by Madisāḍaṇ Āḍittaiy, a native of Siruvayal, for the big <i>būh</i> -offering to be made on Sundays and for other services.
246	On the same wall	Do. ..	Do.	3[0]th year ..	Do. ..	In continuation of No. 245. Much damaged. Records a sale of land to the temple of Pondaiyudaiyā-Mahadeva at Parākramasōla-chaturvedimangalam.
247	Do.	Do. ..	Rajē[kēśarivarman <i>alias</i>] Rajadhira-jadeva	33rd ..	Do. ..	Built in at the end. Sale of land for a <i>maṭha</i> called Pavittirumanikkamadam situated in the temple.
248	Do.	Do. ..	Parakēśarivarman <i>alias</i> Uḍaiyār śrī-Rajēndra-Chōḷadeva.	3[0]th ..	Do. ..	Built in at the end.
249	Do.	Do. ..	Rajē[kēśarivarman <i>alias</i>] Uḍaiyār śrī-Rajadhira-jadeva.	32nd ..	Do. ..	Built in at the end and damaged. Introduction commences with <i>śaṅkarācup</i> <i>śrī</i> . Mentions the Saptamātrikas of the village.
250	Do.	Do. ..	Rajakēśarivarman <i>alias</i> Uḍaiyār śrī-Rajadhira-jadeva.	[3]rd ..	Do. ..	Built in at the beginning. Sale of land to the temple. Mentions the temple of Sōḷa-keraḷa-Vinnagar-Aḷvar.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
251	On the same wall	Chola ..	Parakēsarivarman <i>alias</i> Raja[dhi]rajadēva	31st year	Tamil ..	In continuation of No. 250. Damaged. Seems to register a sale of land to a <i>matha</i> in the temple of Pondsai-udaiya-Mahadēva at Parakramasōla-chaturvedimangalam.
252	Do.	Do. ..	Rajarajadēva ..	31st ..	Do. ..	Gift of a golden diadem.
253	On the east wall of the same <i>mandapa</i> ..	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajendra-Chōladēva.	26th ..	Do. ..	Gift of land by purchase made in the 23rd year of the king, for offerings to the temple of Subrahmanya-dēva <i>alias</i> Sōlakalanāṭar, by a native of Karikkudi hamlet of Veṅṅiyūr in Sōla-mangalam. Mentions the villages Siru-Neumali, the northern hamlet of Parakramasōla-chaturvedimangalam; Ariyār and Mummadiśōlapuram in Kariveḍu-nāḍu, a sub-division of Dāmar-kōṭṭam and Muṇṇaitaḍḍaḍam a <i>brahmadēya</i> in Paḍuvūr-nāḍu, a sub-division of Paḍuvūr-kōṭṭam.
254	On the same wall	Do. ..	Do.	22nd ..	Do. ..	Mutilated at the end. Gift of gold converted into land for a lamp by a lady of Vayalūr in Kāyirambēḍu-nāḍu, a sub-division of Kāyir-kōṭṭam in J-yaṅgōḍasōla-mangalam, to the temple of Pondai-Mahadēva in Karaikkōṭṭa-Brahmadēyam <i>alias</i> Pa[r]akkirāṇasōla-chaturvedimangalam in Dāmar-nāḍu, a sub-division of Dāmar-kōṭṭam.
255	Do.	Do. ..	[Rajendra-Chōla I] .. .. .	....	Do. ..	End lost. Provides for daily offerings and for feeding hundreds of Śrī-Vaiṣṇava pilgrims coming in big groups from Tiruvēḅgaḍa-malai (i.e., Tirumalai).
256	Do.	Do. ..	Rajakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajendradēva.	5th year	Do. ..	A portion of the inscription is covered by a tree. Registers a public sale of land to the temple of Uritirāśōlai-Mahadēva situated on the southern bank of Veḅka at Parakramasōla-chaturvedimangalam in Dāmar-nāḍu, a sub-division of Dāmar-kōṭṭam in J-yaṅgōḍasōla-mangalam, by the assembly of Veṅṅulattūr <i>alias</i> Paramēśvara-chaturvedimangalam in Kaḷumala-nāḍu, a sub-division of Kāyir-kōṭṭam.
257	Do.	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyar Rajendradēva.	3rd year and 138th day.	Do. ..	Mutilated. Mentions the bank Kajamallapperuvadi and records a gift of land. Another record in continuation is dated in the 8th year and [8] 5th day of Rajendradēva combined with <i>deḍaṣṭ</i> , <i>paṣam</i> and Thursday and provides for feeding Brahmanas.
258	On the north wall of the same <i>mandapa</i> ..	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajendradēva.	4th year	Do. ..	Portions lost at the beginning. Registers a sale of land to the same temple by the assembly of Veḅkulattūr in Kaḷumala-nāḍu, a sub-division of Kāyir-kōṭṭam which was a district of J-yaṅgōḍasōla-mangalam.
259	On the same wall	Do. ..	Rajakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajadhirajadēva.	20th year and 165th day.	Do. ..	Registers a sale of land by the assembly of Karai-kōṭṭa-Brahmadēyam <i>alias</i> Parakramasōla-chaturvedimangalam.

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B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall	Chola ..	Rajakesarivarman <i>alias</i> Udayar Sri Rajadhirajadeva.	26th year and 120th day.	Tamil ..	Registers that the assembly which met under a tamarind tree, sold land for a water-shed for quenching the thirst of king Udayar Sri Rajendracholadeva and queen Viramahadeviyar who were deceased, by the <i>Senapati</i> Madurantakan <i>alias</i> Parakesarivejar who was the brother of the queen.
261	Do.	Do. ..	Rajakesarivarman <i>alias</i> Chakravartin Kulottunga-Choladeva.	48th year, Masi, 44. di. Monday, Sitturai (Chitra).	Tamil (of about the 12th Century A.D.).	Registers an agreement made by certain Śiva-Brahmanas of the temple of Pondai-udaiyar at Dinachintamani-chaturvedimangalam in Damar-nadu, a sub-division of Damar-kottam, with the <i>koyil-mādhēvara kāyāni-seyār koyil-vāriyoggerumakkal</i> and the <i>karuṇattār</i> , for burning two lamps from the interest on gold received from a native of Parutikkuḍi a sub-division of Mī-Sengilī-nadu in Dinachintamani-vaṇaṇadu of Soḷa-maṇḍalam.
262	Do.	Do. ..	Rajakesarivarman <i>alias</i> Udayar Sri Rajadhirajadeva.	34th year	Tamil ..	Gift of gold for offerings to the image of Paṣupatamurti when taken out in procession for <i>śrībhūti</i> , in the temple of Pondai-udaiya-Mahadeva, by a native of Niyyamam in Fulaṅ-kōttam which was a district of Jayangondaśōḷa-maṇḍalam.
263	Do.	Do. ..	Do.	32nd "	Do. ..	Sale of land for offerings to the image of Tiruch-chirambalamudaiyar in the same temple. Mentions the temple Tiru-Ayōtti-Ālvar. The introduction commences with the words <i>Śaṅkarar Gup est.</i>
264	Do.	Do. ..	Parakesarivarman <i>alias</i> Udayar Sri Rajendra-Choladeva.	27th "	Do. ..	Gift of money for <i>mūḷēru</i> by a native of Miveṇam in Puliyur-nadu a sub-division of Arumolideva-vaṇaṇadu in Soḷa-maṇḍalam, for which a land granted to the temple of Pondaiyudaiya-Mahadeva at Parakramaśōḷa-chaturvedimangalam was made tax-free. Also registers a gift of gold for a lamp. Mentions the tanks Kundaivaipperi and Sundara-śōḷappēri.
265	On the north wall of a <i>maṇḍapa</i> in a field adjoining the same temple.	Do. ..	Tribhuvanaśakravartin Choladeva (III).	3rd "	Do. ..	Undisputed. Registers the grant of a land from Karuikōttu-Brahmadēsam <i>alias</i> Dinachintamani-chaturvedimangalam in Damar-nadu a sub-division of Damar-kōttam in Jayangondaśōḷa-maṇḍalam, which was the <i>jitṭa</i> of Uḷḷavar Kūmbaṇ Vāṇadaraiyeṇ. Mentions Kadappēri and Sambuvāyappē-rū.
266	On the same wall	Do. ..	Do.	27th "	Do. ..	States that Āḍavallaṅ Gaṅgaikondaṅ <i>alias</i> Irungolaṅ gave the village Irungōlavilaga for <i>gōpura</i> , offerings and lamp.

B.—Stone inscriptions copied in 1915—*cont.*

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On stones built into the wall of the Kalyāṇavarada temple in the same village.	Chōla ..	[Rajakesari]varman <i>alias</i> Udayar śrī-Rajadhirajadeva (I).	....	..	Seems to register a gift of land. Another fragment in the same place mentions an Aditya-griha.
268	On stones lying in the courtyard of the Śeliyaṇṇaṇṇa temple in the same village.	....	....	....	Do. ..	Fragments. One of the fragments refers to Mayil-pālakuḷakalapperunderu in Sōḷakulavallinallur and seems to register a public sale of land.
269	On the west and north walls of the central shrine in the Rudrakōṭṭisvara temple in the same village.	Chōla ..	Rajakesarivarman <i>alias</i> Chakravartin Kulōttunga-Chōladeva.	21st year	Do. <i>Ṣi</i> <i>Ṣi</i> <i>Ṣi</i>	Sale of land to the temple of Rudrasōlai-Mahadeva at Chachinsamāni-chaṭurvēdimaṅgalam in Damar-nādu, a sub-division of Damar-kōṭṭam in Jayāṅgōḍasōla-maṇḍalam. Among the boundaries are mentioned Bajamallapperuvādi and Sōḷapaṇḍiyyapēraru and the temples Kaḷṇasamudaiya-Mahadeva and Perumāṇḍapaṭṭu-Mahāśeṣhunkkal.
270	On the north wall of the same shrine	Do. ..	Parakesarivarman <i>alias</i> Udayar śrī-Rajendra-deva.	9th "	Do. ..	The assembly of Karaikkōṭṭu-Brahmadeyam <i>alias</i> Parakramasōla-chaṭurvēdimaṅgalam in Damar-nādu a sub-division of Damar-kōṭṭam in Jayāṅgōḍasōla-maṇḍalam met in the temple of Pondai-Udayar and ordered the public sale of land to the temple of Śrī-Rudrasōlai-Mahadeva situated on the southern bank of the river Veḷka.
271	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Rajakesari[varman <i>alias</i> Chakravartin] Kulōttunga-Chōladeva (II).	3rd "	Do. ..	Incomplete. Registers the grant of Anapayanallūr which was separated from Rajendrasōlanallūr, as a <i>devadāna</i> to the temple of Rudrasōlai-udaiya-Mahadeva at Karaikkōṭṭu-Brahmadeyam <i>alias</i> Dinachintamani-chaṭurvēdimaṅgalam in Damar-nādu a sub-division of Damar-kōṭṭam in Jayāṅgōḍasōla-maṇḍalam. The order was made by the king when he was seated on the throne below the pearl canopy in the <i>abhiṣekamaṇḍapa</i> of his palace at Vikramasōḷapuram, at the instance of Kulōttunga-sōla-Suvamāhiraṇja.
272	On the east wall of the same <i>maṇḍapa</i>	Vijayanagara	Vīra-Kumāra-Kampana-Udayar, son of Rokkana-Udayar.	Śaka 1265, Śo-bhakti, Dhānu, <i>śu. di.</i> 11, Wednesday, Purnavasa.	Do. ..	Registers gift of taxes for maintaining lamps, to the temple of Rudrasōlai-Udayar at Karaikkōṭṭu-Brahmadeyam in Damar-nādu, a sub-division of Damar-kōṭṭam in Jayāṅgōḍasōla-maṇḍalam. The gift was made on the order of Vīndarasar the agent of the <i>Mahāpradhāni</i> Somaya-Vaṇṇayaka.
273	On the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Tiru-Agnisvara temple at Kadalur (Villupuram taluk, South Arcot district).	Do.	Śrīcinratha ..	....	Do. ..	Mutilated. Provides for a lamp to the temple of Tiruvagnisvaramudaiya-Nayammar at Kadalur.
274	On detached stones built into the same shrine.	Pandya	Jaya-varman <i>alias</i> Tribhuvannachakravartin Sundara-Pandya-deva.	17th year	Do. ..	Fragments. Refer to a grant of certain taxes to the temple of Kulajēga[rā]-Chōḷisvaramudaiya-Nayammar at Pallavan-pattinam. Munayadaraiyaṇ is the name of one of the signatories.

B.—Stone inscriptions copied in 1915—cont.

[illegible]

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On the north and west walls of the central shrine in the Varadarāja-Perumal temple in the same village.	Vijayanagara ..	Vira-Narasimharāja, son of Bhujabala-deva-Maharāja.	Śaka 1431, Śukla, Karkāṭaka, <i>śv. di. 5</i> , Friday, Haste.	Tamil ..	The king bears Saluva <i>śirudasa</i> . Registers the gift of a village to the temple of Perumal Varadarāja at Vikramapāṇḍi in Viṭṭor-purra a sub-division of Oymān-valanāda in Palakurra-kōttam which was a district of Jayāṅgaśāṣṭa-mandakam, by the <i>Mahāmaṇḍalēśvara</i> Pottiyadeva-Chōlamahārāja.
290	On the east and north walls of the central shrine in the Agastyaśvara temple in the same village.	Do.	Immaḍi-Venkaṭapati-deva-Maharāja	Tai, 11, Uttara-śaḍḍha.	Do. ..	Built in both in the middle and at the bottom.
291	On a tombstone near the Park-sergeant's quarters in the fort at Cannanore.	....	....	August 1740 ..	Dutch ..	Referred to in Mr. J. J. Cotton's <i>List of inscriptions on tombs or monuments in Madras</i> , No. 1437, page 258. A copy of No. 205 of 1895.
292	On a stone set up in front of the <i>vanāthaśvamin</i> temple at Kalpatthi-Agraharaṁ (Palghat).	....	....	....	Vatteḷuttu and Malayalam.	
293	Narasaraopetta taluk, Guntur district. On a Naga-pillar set up in front of the <i>Ramaṅgaśvamin</i> temple on the hill at Ikkurru.	....	....	Śaka 10[8]8, <i>śv. Aśvayuja</i> , 10, Thursday.	Telugu ..	Registers that, for the merit of the <i>Mahāmaṇḍalēśvara</i> Kuṭṭiṅga-Rajendra-Chōḍarāja, a certain Malli-Nāyaka gave 3 <i>kha.</i> of (dry) land and 2 <i>marṭtas</i> of wet land, for offerings and 1 <i>kha.</i> of land with two cows and 55 sheep for a perpetual lamp, to the god Mallikharjuna consecrated by him on the hill at Ikkurru. Records also a gift to the same temple by the chief, <i>Mahāmaṇḍalēśvara</i> Mallayadeva-Mahārāja.
294	On a broken slab in the court-yard of the Śankarēśvaraśvamin temple at Rompi-cherla.	....	....	....	Do. ..	The beginning of the inscription is lost. Registers a gift of land to the god [Śan]kharēśvara-deva at Rompi[cherla] which had been given as a <i>nāyaka</i> by Saluva Timmaruśayyaṅgaru, to a certain Mikṭi-Nayaningaru.
295	On a slab set up at the entrance of the same temple.	....	....	Lost ..	Do. ..	Damaged. Records that Mal-Nayaka, son of Dōra Prole-Nayaka of Mannakula, built at Rompi-cheru, the temple of the god Śankhara-Mahādeva, dug a tank for the use of that temple and endowed it with some utensils used in worship, one of which being a (metallic) mirror weighing 3 <i>palams</i> . The donor's grandfather Pedda-Malle-Na[ya]ka is also stated to have built the temple of Mallikharjuna evidently at the same village.
296	On a second slab in the same place ..	....	....	Śaka 1479, Pīṅgala, Māgha, <i>ba. 14</i> , Monday, Mahāśivarātri.	Do. ..	Gift of land to the temple of Śankaralinga by an agent of the <i>Mahāmaṇḍalēśvara</i> Komāra Kōṇḍa-jayya.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a pillar in the Venugopaleswamin temple in the same village.	....	....	Doubtful	Sanskrit (in Telugu).	Much damaged. Refers to the consecration of the temple of <i>Viṣṇu</i> at Kompicherla by a member of the <i>Vaṣṭamūḍi</i> family.
298	On a second pillar in the same temple	Kakatiya	<i>Mahāmāṇḍalēśvara</i> Pratāparudradeva-Maharaja.	Śaka 1242, Raudri, Śrāvana, <i>Suddha</i> 1, Monday.	Telugu	Registers that Kōṇḍapēḍi-Mahānīgaru the controller of the palace [?], granted lands at Kompicherla and Guḍipadu to the temple of Ananta-Gōpināthadeva of Kompicherla, for the merit of the king.
299	On the broken Garuḍa-pillar of the same temple.	Kōṭa	Bhīma, husband of Somaṁba or Somaḷadevi.	Śaka 1187, Phal-guṇa, <i>śu.</i> 5, [Thursday].	Sanskrit and Telugu.	Beginning lost and much damaged. Registers the genealogy of a Brahman family of ministers who served under the Kōṭa kings of Dhanyakataka. Vallabha, the minister of Kōṭa-Bhima established at Kompichepuru (Paikatakakapura) the temple of Ananta-Gōpinātha in the name and for the merit of his deceased father Ananta. Gifts of lands, wells and tolls are also recorded. The first few lines state that the gifts were made for the victorious rule of Mallaya-Nayaka, son of Jayapa-Nayudu. Registers a gift of land made by a certain Vallabha-Preggaḍa, in favour of Lakṣmīnāḍaśan, the manager (<i>śrikārya</i>) of the temple of Ananta-Gōpinātha. Also refers to gifts of money and of goats for the maintenance of lamps in the same temple. Mentions a certain Kāmadaśu, a disciple of the Śrī-Vaiṣṇava teacher Nallandichakravarti.
300	On the same pillar	....	....	....	Telugu	This compound wall was the gift of Channaya, a servant of Veṅkaḍa-Nayudu.
301	On a stone near the compound wall of the same temple.	....	....	....	Do.	Unfinished. Mentions certain Redḍis and the village [Kompicherla]
302	On a stone lying on the road-side in the same village.	....	....	Śaka 1461, Vikarīn, Chaitra, <i>śu.</i> 8.	Do.	Mutilated. The introductory passage is similar to what occurs in the records of the Kōṭa chiefs. Mentions Ganapaddodeva-Maharaja for whose merit a gift of land was made, evidently by his son, to the temple of Kṣēṣavadeva of Kōṇḍamūṭru.
303	On a stone near the culvert to the east of the same village.	....	....	Lost. Uttara-yapa-Samkrānti.	Do.	Unfinished. Refers to the tank at Kompicherla originally constructed by the Redḍis and to its ruined condition.
304	On a slab set up on the bund of the Redḍacheruvu tank, in the same village.	....	....	Śaka 1746, Śrāvāna, Magha, <i>śu.</i> 3.	Do.	Damaged. This pillar was made for the temple of Gopālaśaṁin of [Guḍi]padu by a certain merchant [Peda]-Veṅkaṭaya.
305	On the monolithic <i>dhvajastambha</i> in the Anjaneya temple at Santagudi padu.	....	....	Śaka 1649	Do.	Records that in this year a certain Tirumalu presented the stone [required for the making of] of three pillars.
306	On a pillar in the Somaśaśvaraswamin temple in the same village.	....	....	Śaka 1346, Krōdhin, Magha, <i>śu.</i> 2, Monday.	Do.	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
307	On another pillar in the same temple	...	....	....	Telugu ..	Gift of the pillar by Malana and Tirumalanāta.
308	On a slab set up in a field to the west of Santamagaluru.	Kakatiya ..	Mahāmaṇḍalāśvara Prātāparudradeva-Maharāja.	Kehaya (= Śaka 1248), solar eclipse.	Do. ..	Damaged. Seems to record a gift of land to the temple of Gopināthadeva at the village whose name cannot be read with certainty on the stone. The donor was Kohani Rudradeva, the mahāpradhāni of the king.
309	On a slab lying in a field to the east of the same village.	...	....	Śaka 1187, Krodhana, Kartika, bahula Pūṇḍrāṣṭi (16), Monday.	Do. ..	Gift of land below the tank of Ganapasamudra at Maṅgularu to the Aruse-maṭha of Mallināthadeva on Śrīparvata i.e. the Śrīśūlām hill; see <i>Annual Report</i> for 1916, page 93, paragraph 16.
310	On a slab lying in another field to the east of the same village.	Kakatiya ..	Mahāmaṇḍalāśvara Prātāparudradeva-Maharāja.	Lost solar eclipse.	Do. ..	Mutilated. Gift of land to the temple of [Gō]pinātha at [śaka]pe[?]hi.
311	On a stone lying in a field at Kamepalli.	Telugu-Chōḍa..	Kamachōḍa-Maharāja ..	....	Do. ..	Registers that the king gave some land to a certain Ketaiyya of Kamapalli.
312	On the Garuḍa-stambha in the Hanumān temple at Kakanl.	Kakatiya ..	Ganapati ..	Śaka 1168 (expressed by a chronogram), Vaiśākha.	Sanskrit and Telugu.	Damaged. Records that a certain Ramārya also called Rama-Peddi, set up an image of Kṣāya at the Brahman village called Kakaṇḍa. Several gifts made to the temple are recorded; one of these, was for the merit of Guṇapālma-devī. Another was the gift of tolls (magama) by the great-men of the village, on the day of the lunar eclipse, in the year Rakshasa.
313	On a stone set up near the Gaṅgadevī-image at Vuppalapadu.	....	....	Śaka 1485, Rudhiraḍgarin, Vaiśākha, ca. 30, [Sunday].	Telugu ..	Grant of land to the shrine of Gaṅgādevamma.
314	On a slab set up near the Hanumān temple at Minnakallu.	Vijayanagara ..	Vīrapratāpa Vīra-Saśaśivadeva-Maharāja, ruling at Vijayanagara.	Śaka 1468, Parabava, Jyēṣṭha, śu. [15], Monday.	Do. ..	Gift of the village Minnikallu in Vinakonda-sima belonging to Koṇḍavīṭṭi-durga, to Annamayyaṅgaru, son of Tallapaka Tirumalayyaṅgaru; see <i>Annual Report</i> for 1915, page 98, paragraph 19, end.
315	On a slab set up in a street, in the same village.	[Telugu-Chōḍa]	Mahāmaṇḍalāśvara Kannaradeva ..	....	Do. ..	Gift of land to the temple of Mallikarjuna at Mriṇṭhikallu, as a <i>vr̥tti</i> to Rudra-Pandita.
316	On a Naga-pillar set up in front of the Chandrasekharaśaśamin temple at Tan-gedumalle.	Telugu-Chōḍa..	Mahāmaṇḍalāśvara Kannaradeva-Chōḍa, son of Kāma-Chōḍa.	Śaka 1037, Jaya, Chaitra, solar eclipse.	Sanskrit and Telugu.	Registers that the hereditary minister Mara, son of Isvara-Nāyaka, dug two tanks at Koppagrama on the eastern side of Śrīśūlā and built also a temple of Somaśvara. Chōḍa-Balideva, the younger brother of Kannaradeva, gave to that temple the village Bidipalli close to Koppara (i.e. Koppagrama, mentioned above). A certain Rudraya-Nāyaka, son of Guṇasagara and the <i>śaṅḍapū</i> of Proḷa is stated to have confirmed the grant of this village and to have established in the same temple a certain Kamaṇya-Pandita who was well versed in the Śaiva-gama.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On a slab lying in front of the same temple.	....	...	Śaka 1300, Kalayukta, Magha,	Telugu ..	Damaged. Seems to register the gift of a Nandi and the grant of a land for (the worship of) this Nandi-kēśi.
318	On the top tier of basement, of the south wall of the Sambhusvāmin temple at Edavalli.	Velanāṇḍu	Mahamāṇḍalēśvara Kulottuṅga-Chōḍa Kōṭṭarāja.	Śaka 1079, Uttarayana-Sankranti.	Do. ..	Registers the construction of the temple of Sva[ya]m-bhū-Brahmēśvara at Edavalli, by a certain Bhāṇḍana-Bhima Potisetṭi and also the gift of 50 sheep for a lamp, to the same temple.
319	On another tier of the same basement ..	....	....	..	Do.	Built in at the right end. Gift of land to the temple of Svayambhudeva by a certain Vankyaraju-Kamaraju, for the merit of the Mahamāṇḍalēśvara Kōṭṭarāja.
320	On a pillar in the Kalyāṇa-maṇḍapa of the same temple.	...	....	Śaka 1179, Durnat, (wrong), Bhārapada, bahuḷa 2, Sunday.	Do. ..	Records the building of the Mukha-maṇḍapa of the Svayambhudeva temple by Tirumalaḍēva-Nabharāja for the merit of his father the Mahamāṇḍalēśvara Vēdagirirāja and a grant of land for maintenance, to the four masons who built the maṇḍapa. Fragment. Beginning lost. Mentions grants of land made by private persons for the merit of Gana-pitidēva-Maharāja.
321	On a stone lying near the Kōṇḍarāmasvāmin temple in the same village	....	..	....	Do. ..	Fragment. Beginning lost. Mentions grants of land made by private persons for the merit of Gana-pitidēva-Maharāja.
322	On a stone lying behind the same temple	....	...	Śaka 1348, Plava, Vaiśākha, śu. 10, Thursday.	Do. ..	Damaged. Registers that a merchant granted a well and a flower-garden for the benefit of (the goddess) Vadhavidēvimmāgaru.
323	On a slab set up in front of the same temple.	....	..	Śaka 1813, Khara, Vēsha, Chaitra, śukla 7, Wednesday, Purnavasu, Mithunā-lagna = A.D. 1891 April 15.	Do. ..	(Consecration of the new Vishṇu temple of Kōṇḍapāramasvāmi, by a merchant.
324	On the Garuḍa-stambha of the Vēṅgōyā-lasvāmin temple at Uppumaguluru.	Telugu-Chōḍa	Mahamāṇḍalēśvara Balli-Chōḍarāja	Śaka 1133, Magha, śu. 7, Thursday.	Do. ..	Broken at the bottom. Gift of land.
325	In the same place ..	....	...	Śaka 1133, Magha, śu. 7, Thursday.	Do. ..	Records that Bohnēṅgaru alias Gōpalavardhana returned from a victorious campaign against the Pandyā and granted evidently some land for worship, to the temple of Chennakēśava-Perumal.
326	On a pillar in the Kalyāṇa-maṇḍapa of the Kōṇḍarāmasvāmin temple at Koppāram.	..	....	Śaka 1245, Rudhirōḍḍarṇa, Chaitra, śa. 3, Mēsha-Sankranti.	Do.	Registers the gift of voluntary contributions by the Kōṇḍati merchants, oil-merchants, Brāhmanas and the professionals of Koppāra, for the upkeep of a shrine in the Vārada-Gōpāṭha temple at that village. The gift was made for the merit of king Prātāpa-Rudradēva-Maharāja and his officers (lōṅka).

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
327	On the Naga-pillar set up in front of the same temple.	Telugu-Chōḍa ..	<i>Mahāmāṇḍalēśvara</i> Kannaradeva-Chōḍa ..	Śaka 1037, Jayas- Chaitra, solar eclipse.	Sanskrit (Telugu).	Registers that Mara, son of Jāvāra-Nayaka the hereditary minister of the king, constructed two big tanks, built a temple for Sōmēśvara and a pond at Koppura-grāma. The king visited the god Sōmēśvara and granted to him the village Koppura-grāma; so also prince Chōḍa-kullī, the younger brother of the king, gave Bidopalli near Koppura. The grants were confirmed by the <i>Mahāmāṇḍalēśvara</i> Kadiyurāja, a subordinate of Viśnuvardhana, at the request of Mara. The Kalamukha ascetic Mallikārjuna of Pālūru was placed in charge of the Sōmēśvara temple. On another face of the same pillar are recorded gifts of lamps evidently to the same temple and of sheep required to maintain these lamps.
328	On a stone set up in front of the same temple.	....	....	Śaka 1474, Paridhavin, Karti- ke, <i>su.</i> 11, Thursday.	Telugu ..	Records that the 18 castes (<i>varṇas</i>) of Koppura agreed to give to the Raghupati temple at that village, the grain consumed by each family in one day in the year, together with 2 <i>vis</i> of jaggery from each sugar-cane mill, in order to conduct the <i>Dāśami</i> -festivals of that temple.
329	On a pillar in the Kalyāṇa-maṇḍapa of the Triprantakēśvara temple in the same village.	....	....	Paridhavin, Kar- ttika, <i>śuddha</i> 1, Monday.	Do. ..	The gift of this pillar was made by Māṅgaṇṭha Annaya and its decorations by Sayana.
330	On a pillar set up in the courtyard of the Virabhadraśaśvamin temple, in the same village.	Kakatiya	<i>Mahāmāṇḍalēśvara</i> Gaṇapatiśvara-Maharāja	Śaka 1146, Uttara- yāyana-Sank- ranti.	Do.	Records grants of land made to private persons by Ekki-Nayudu, Rudri-Nayudu, Pinna-Rudri-Nayudu, and Proli-Nayudu, sons of Proli-Rautu the <i>Tantrapāla</i> of the king.
331	On a slab lying in the same place ..	Do.	Do.	Śaka 1140, Uttara- yāyana Sank- ranti.	Do. ..	Registers another private gift of land made by the same four sons of Proli-Rautu the <i>Tantrapāla</i> of the king.
332	On a Naga-pillar set up in a grove at Lingamguṇṭa.	....	....	Śaka 1060, Viśnuva-Sank- ranti.	Do. ..	Damaged. Gift of land for offerings (to a temple), by Kasi-Nayaka of Liṅgamuvuḍu for the merit of Velaṇṭi Gonkarāja.
333	On a broken Nandi-pillar set up in front of the Ramalingasvamin temple at Ravipādu	Kakatiya	<i>Mahāmāṇḍalēśvara</i> Rudradeva-Maharāja.	Śaka 1199, Bahudhanya, Vai- śākha, <i>śuddha</i> , 3, Thursday.	Do. ..	Registers that for the merit of the king Rudradeva Samanta Pōli-Nayudu constructed the temple of Sūrēśvara in the name of his father at Ravuru and built the <i>trikūṭa</i> shrines and <i>maṇḍapas</i> . He also gave some wet land for offerings in a village in Anumakopḍi-naḍu. A garden with various fruit trees and flower-plants was also presented. The inscribed pillar was set up at the instance of Pōṭṭaya and Maraya the sons of Pōṭṭi- neḍu who receive a long list of <i>śrīrūḍas</i> .
334	On the Hanumān slab at Vipparia ..	....	....	....	Do.	Beginning is lost or buried in the paved floor. Registers a gift of land to Chennatēśvadeva of Nadiḍḍa.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On a slab set up near a <i>mandapa</i> in the Kapotésvara temple at Chelavara	Vijayanagara ..	Virapratāpa Krishnadevarāya-Maharāya ..	Śaka 1440, Śāvarā, Jyēṣṭhā, <i>śa</i> . [30]. (Friday), solar eclipse.	Telugu	Partly damaged. Mentions a gift by Salva-Timmarayyaṅgaru. Registers exemptions granted on the properties of temples and of Brahmanas who did service in them. The daily expenses for offerings incurred in the Kapotésvara temple are also recorded.
386	On a Nandi-pillar set up near the <i>dhevajastambha</i> of the same temple.	Do.	Virapratāpa Krishnadeva-Maharāya ..	Śaka 1440, Śāvarā, Māgha, <i>śa</i> . 14, Monday.	Do.	Slightly damaged. Mentions the two chief ministers of the king, viz., Saluva-Timmarasayya and Rayasam Kondamarasayya. The latter granted exemptions in the villages Chēṇṇēra, Bittalāpura and Kapotāpura for the worship of Kapotésvara and constructed two [tanks?] named Timmasamudra and Kondasamudra respectively after his father and himself.
387	On a slab set up in front of the Mahadeva shrine in the same temple	....	....	Śaka 1551, Śukla Śrāvāṇa, <i>śa</i> . 15, Friday.	Do.	Registers that Jyālli Liṅganayyaṅgaru confirmed the lands and the privileges enjoyed by the temple and its servants, after acquiring Chēṇṇēra as his <i>ijāra</i> .
388	On a pillar set up in front of the Tripurāntakavāmin temple at Nekarikallu.	....	....	Sarvajit, Āshādhā, <i>śa</i> . 2.	Do.	A certain Akkura granted a parasol, chauris and a banner (<i>alavettam</i>) to the temple of Tripurantaka at Agirikallu, for the merit of his father. He also set up the bull (<i>Nandiśvara</i>).
389	On a pillar set up in front of the Nrisimhasvāmin temple in the same village.	....	....	Śaka 1347, Viśvāvasu, Vaiśākha, <i>bahula</i> , <i>daśami</i> (10), Saturday.	Do.	His pillar (<i>gurutagubhamu</i>) was set up for the merit of his parents, by a certain Sōmapa.
840	On a slab set up in the same place ..	..	....	Śaka 1254 (in words), Srimukha, <i>Sita</i> Vaiśākha, <i>Sita</i> (i.e., bright) <i>pañcami</i> , Sunday.	Sanskrit and Telugu verse.	Records that at the request of Gopalayya of Pañchalipura, the king Budha, gave 50 <i>guttis</i> of land to the temple of Śanta-Narasimhadeva at Nagarakallu. Singavibhu increased the grant to 100 and now the whole village Narsimhapura enjoyed by the temple, is due to the meritorious act of king Anavema.
341	On another slab set up in the same place.	Vijayanagara ..	Virapratāpa Sadasiivadeva-Maharāya, ruling at Vijayanagara.	Śaka 1476, Pramātoha (i.e., Pramadān), Māgha, <i>śuddha</i> 7, Ratha-saptami.	Telugu	Registers the re-endowment of the village of Narsimhapura in Bellankonda-sima, which had been lost during the past changes in rule (<i>rājapadvaram</i>), to the temple of Lakṣmī-Nrisimha, by the <i>Mahānandaleśvara</i> Jilella Veṅkaṭayyadeva-Mahārāja. It is stated that an able minister of the king at this time was the <i>Mahānandaleśvara</i> Rāmārāja Yaram-Tirumalanayyadeva-Mahārāja.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On a slab set up near the Polari image in the same village.	....	....	Śaka 1017, Dhatri, Phal-guna, <i>bahula</i> , <i>pañcama</i> (5).	Telugu ..	Much damaged. The titles of the king at the beginning of the inscription refer to him as horn of the Mahāratta family and as the lord of Kalakadapura. Mentions his feudatory, a certain Kalikala-Chōdagunda and a grant of land made by him to the goddess [Nārā]khanamma probably Poleri, near whose shrine the inscribed slab is found. The date refers to another inscription on the slab, which is, however, completely damaged. It also mentions Kalikala-Chōdagunda and his minister Chōdapa-Setti.
343	On a slab set up in front of the Ramalingasvamin temple in the same village.	....	....	Śaka 1802, Kali 4[98]1, Vikrama, Māgha, <i>śu.</i> 5, Thursday.	Do. ..	Registers that the temple of Mallōsvara and Bhramarāmbika were established at Nakarakallu by a certain Koṇḍarāyuniṅgaru.
344	On the huge Nandi-pillar set up in front of the Mallikarjunasvamin temple at Challagundla.	....	....	Śaka 1740, Bahudhanya, Phalgun, <i>śuddha</i> 14, Monday, Vriṣabha- <i>lagna</i> .	Do. ..	Registers the repairs, etc., made to the temple of Rāmalīngasvamin at Challagundla in Bellāṅkoṇḍa-stūpa, by the merchant Pasmarti Papayya.
345	On a broken stone lying near the Virabhadrasvamin temple at Rupenagundla.	....	....	....	Do. * ..	Broken at the top. Grant of land for the repair (<i>marahāmatu</i>) of the tank east of Rupenagundla.
346	On a slab lying near the small tank at Chimalamarri.	....	....	Śaka 1606, [Rudhīroḍgarin], Makha, <i>śu.</i> [5].	Do ..	Much damaged. Mentions the Maharmadan chief Hajurati Malakaji Mahamandu-khan Sāheta and a grant made to him for having constructed a tank at Chimalamarri in Bellāṅkoṇḍa-stūpa.
347	On the Garuda-pillar lying in front of the Vallabharāyasvamin temple at Pamidipadu-Agraharam.	....	....	Śaka 1077, Jyēsthā, <i>śuddha</i> 5.	Sanskrit and Telugu.	Gives an account of a Brahman family in which was born an ascetic named Kaṇḍana or Gaṇḍiraju. He established a temple for Channakēśavadeva at Pahindipadu and gave land for worship and lamps for the merit of the kings Goika and Rajendra-Chōda. The latter also granted the tolls of Pahindipadu and the tax on marriages for the benefit of the temple.
348	On a stone built into the north wall of the Mallōsarasvamin temple at Mulakaluru.	Velanadu	<i>Mahamāṇḍabāvara*</i> [Ku]lottuṅga-Chōda Go[aka].	...	Telugu ..	Built in on the left side. Seems to record a gift of sheep for a lamp by a Rōḍḍi.
349	On a stone forming the threshold of the inner entrance into the Rāmalīngasvamin temple at Satuluru.	....	....	Śaka 1082, Uttarāyana-Sankranti.	Do. ..	Gift of 55 sheep for a lamp by a lady, to the temple of Rāmlīngasvamin at Chahachaluru.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the Nandi-pillar in front of the same temple.	Velanāṇḍu ..	<i>Mahāmaṇḍalēśvara</i> Goṇkarāja.	Śaka 1057, solar eclipse.	Sanskrit and Telugu.	Gifts of land and lamps to the temple of Rameśvara- deva at Chāñchaluru in the Koṇḍapadumaṇi country.
351	On a slab set up near a well in the same village.	....	....	Śaka 1790, Viḥvaṇa, <i>ḍa</i> . 5, Magha, <i>ḍa</i> . 5, Monday.	Telugu ..	Records the digging of the stone well and the planting of a garden.
352	On another slab lying in the same place ..	....	....	Śaka 1798, Dhatri, Ashāḍha, <i>śu</i> . 2, Saturday.	Do. ..	Gift of land for the repair of the same well.
353	On a Nāga-pillar lying before a deserted temple at Kundurru.	Viṣayanagara ..	Virapratapa Kṛṣṇadeva-Maharāja ..	Śaka 1445, Chitrabhānu, Vaiśākha, <i>ḍa</i> . 3, Monday.	Do. ..	Incomplete. Gift of land for lamps and offerings to the temple of Puṇḥōtamadēva at Kunudorru in Vinikōṇḍa stma, by Sarvayyadeva-Chōḍamaharāja, son of the <i>Mahādeśvara</i> Alamandala Yajayyadeva- Chōḍamaharāja who bore the title <i>Prithuvānābhūdala</i> <i>varma-sambheta</i> . Sālva-Timmarusayya the prince- minister (<i>Mahāpradhānu</i> of the king is also mentioned. Gift of land by the same chief to a certain Soma- lingam Dotḍamallayya of Kunudurru.
354	On a slab set up in a field in the same village.	....	....	Śaka 1445, Chitrabhānu, Vaiśākha, <i>śu</i> . 3, Monday, solar eclipse.	Do. ..	
355	On a Garuḍa-pillar lying in a channel at Elchuru.	....	....	Śaka 1457, Manmatha, Bhādrapada, <i>śu</i> . 15 Full-moon.	Sanskrit and Telugu.	Registers that a certain Vohulayyavargu made a gift of all his possessions to the god Tinuvēngalappa and built a tank called Venkaṇaṇṇaṇṇa at Erōḍuru in Vinikōṇḍa-stma.
356	On a slab set up in a field at Koppera- padu.	....	....	Śaka 1446, [Parthi] [<i>va</i> *], Magha, <i>ḍa</i> . 5, Saturday.	Telugu ..	Records the setting up of an image of Hanuman by a certain Poddanāyappa of Tummala.
357	On a stone built into the north wall of the Ramalingasvamin temple at Valdāna.	....	....	Śaka 1142, Vikrama, Pushya.	Do. ..	Damaged. Mentions a certain Malledēvi and her gift (?) for the merit of her parents.
358	On a stone built into the south wall of the same temple.	....	....	....	Do. ..	Built in at the bottom. Begins with a <i>prāsasti</i> of the [Kōṭa] chiefs of Dhanyakakāka, who were the enemies of the <i>sēmantas</i> of the Chōḍa-Chalukya kings.
359	On a slab set up near the tank at Muktesvaram.	....	....	Śaka 1601, Kālayukta, Vaiśākha, <i>śu</i> . [<i>ḍa</i>] <i>ḍha</i> , Full- moon, lunar eclipse.	Do. ..	Registers that at Muktesvaram the <i>mokhāsa</i> village of .. Ajum Balḷu Ahannadu Alam-khan, the sluice of the tank was built by an agent of Tēju- khan for the merit of the Hazaret.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On a stone set up near the Kāmasvāmin temple in the same village.	....	....	....	Telugu..	Consists of a single line with symbols of sun and moon carved below and states: "this is the māyā-land of Tejū-khan's <i>masida</i> (masjid)."
361	On a piece of a broken pillar lying near a Kōmati-merchant's house in the same village.	....	....	Śaka 1031	Sanskrit (in Telugu).	The king's name is lost. Refers to Viaddanpura (i.e., Vaidana) a town in Kamma-rāshṭra.
362	On a stone lying in a field at Chennupalli-Agraharam.	....	....	Siddharthin, Pbalguna, su. 10.	Telugu ..	Records that this is "the māyā-land given by Balluka-Khān to the <i>masida</i> (masjid)."
363	On the Nandi-pillar set up in front of the Parasavēdisvara temple in the same village.	Teugu-Chōḍa	Nanni-Chōḍa, son of the <i>Mahāmaṇḍalēśvara</i> Tribhuvanamalladeva-Chōḍa-Vaharāja.	Śaka 1075, Vishuva-Saṅkrānti.	Do. ..	Records gifts of land to the temple of Sōmīśvaradeva (evidently the one mentioned in the next inscription) by the king, for the merit of his mother Maohaladevi, by his brother Kannaradeva and by some merchants. Also registers service-grants made to the servants of the same temple.
364	On the same pillar	Do.	<i>Mahāmaṇḍalēśvara</i> Pottepitchōḍa-Maharāja.	Śaka 1073, Vishuva-Saṅkrānti.	Do. (Vat.)	The merchant (<i>vaiśya</i>) Kosanaya-Setti, son of Vasaya-Setti of the Kubera family at Penugonda, constructed a tank on the western side of Kotyadōna and at the further end of the tank-bund built the temple of Sōmīśvaradeva and consecrated it. He presented the tank and a village to the temple, for maintaining the usual services.
365	On a slab set up near the same temple	Do.	<i>Mahāmaṇḍalēśvara</i> Mahārāja].	Śaka 1098, Durmati (mis. take for Durmukha), Karttika, suk- <i>la</i> 2, Sunday.	Do. ..	Gift of land and tolls to the Kōmmīśvara temple at Katēpalli by a certain Suraparāja.
366	On a pillar lying in the tank at Pedāmbatipudi, hamlet of Guṇṭupalli.	..	..	Śaka 1227, Krodhin, Pushya, <i>baḥula</i> 14, Saturday.	Do. ..	Registers gifts of land in various villages to the temple of Lakṣmi-Gōpinātha at Ammalapudi, by Lokarāja, a servant of Rājya]ghadapu Śripurushadevarāja.
367	On the same pillar	Kakatiya	<i>Mahāmaṇḍalēśvara</i> Rudradeva-Maharāja	Śaka 1203, Parthiva, Vishuva-Saṅkrānti.	Do. ..	Gift of land for the worship of Lakṣmi-Gōpinātha at Ammalapudi, for the merit of the king, of Chāgināja and of Lakṣmidevi.
368	Do. .. ..	....	....	Śaka 1480, Kālayukta, Magha, su. 5, Thursday.	Do. ..	Registers that a certain Tipparāju of Katēpalli repaired and reconsecrated the temple of Gōpinātha at Ammalapudi.
369	On the top beam of the entrance into the Saṅkarasvāmin temple at Kōndana.	....	....	....	Do. ..	Seems to register a gift of lamps and money by private individuals to the temple of Saṅkalīśvara-Bhātara at Yeruvu.
370	At the bottom of the right hand column of the same entrance.	[Telugu-Chōḍa]	<i>Mahāmaṇḍalēśvara</i> Chōḍamabarāja	....	Do. ..	Gift of goats for a lamp by the queen (f. Bolla[ma]), to the temple of Saṅkara-Mahadeva.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
371	On a pillar in the Mukha-mandapa of the same temple.	...	....	Śaka 137[6], Śrīmukha, Sravāṇa, <i>śu.</i> 11, Monday.	Telugu	Gift of land to the temple of Śaṅkaradeva by a certain Parvata-Reddi of Mudivemūla for offering puddings.
372	On another pillar in the same place ..	..	....	..	Do.	Gift of land to the same temple by Vātīśiṣṭu-Gurudasa, for the merit of his parents.
373	On a slab set up in front of the Añjanēyasvamin temple in the same village.	....	....	Śaka 1374, Angirasa, Ashādha, <i>śu.</i> 15, Monday.	Do.	Records that Mudivemūla China-lippa-Reddi exempted the taxes on <i>śrōṭṛiyam</i> lands, marriages, etc. in Kōṭṭedona and other villages of Vinikōṇḍasima, which belonged to him.
374	On a slab set up at the foot of the ascent to the Chennakēśavasvamin temple in the same village.	..	....	Śaka 1357, Rakabasa, Sravāṇa, <i>śu.</i> 10, Sunday.	Do.	Registers that Bhandaru Gaṅgana a deputy of Saṅganodeya issued a charter for markets (<i>śrīnīśāsana</i>) and granted some rent-free land.
375	On a stone lying near the <i>Māḍigapalle</i> (quarter) in the same village.	....	..	Śaka 1[1]89, Prabhava, Ashādha, <i>śu.</i> 15, Friday.	Do.	Much damaged. Registers that certain temple priests (<i>Jīva</i>) of Kētyadēna gave some land to certain other priests.
376	On a stone near the Śiva temple on the top of the hill in the same village.	....	....	..	Do.	Records that a certain Guṇḍapanēni Prōlinepdu, constructed the temple (<i>nagara</i>) of Papavināśa-dēva.
377	On a stone near the Añjanēya temple at Zonnatali.	[Velanāpdu] ..	<i>Mahāmaṇḍalēśvara</i> [Kulō]ttunga-Chōḍa- [Goṅkarāja].	.. Uttarayana-Saṅkranti.	Do.	Much damaged. Registers the building of a tank by a Brahmana and a gift of lamps by him to the temple of Tripurantaka. The [1] 7th regnal year of a certain king is faintly visible in the 3rd line.
378	On a broken pillar lying in front of the Chennakēśavasvamin temple at Kolalāpudi.	..	....	Śaka 1188, Prabhava, Vaiśākha, <i>suddha</i> 3, Thursday.	Do.	Broken at the bottom. Registers that the temple of Komara-Gopinatha at Kōnalapudi in Kammanādu, was consecrated for the merit of Pandaraju, Vallabharaju and others whose ancestors claim a long list of historically interesting <i>śrīrudas</i> . They were of the Durjaya race, lords of Kolipakayura and rulers of the <i>Śaśaḥara</i> country on the south side of the river Kṛishnavēni (<i>i.e.</i> Kṛishṇa). See <i>Epigraphia Indica</i> , Volume VI, page 224.
379	On the same pillar ..	....	....	Śaka 1487, Akshaya, Magha, <i>śu.</i> 12, Friday.	Do.	Records that Śingaraju of Kollapudi, built at that village for the merit of his parents Isaṅvaraju-Mallamaraju and Gaṅgama, the central shrine of the Adikēśava temple and the connected pavilions, consecrated the goddesses Bhū and Lakṣmī, set up the Garuḍa-pillar and also constructed the Nilakāṇṭhēśvara temple.

B.—Stone inscriptions copied in 1915—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On a pillar set up in front of the Virabhadrasvamin temple at Dronadula.	....	....	Havajambi, Kartika, <i>śu.</i> 15, Monday.	Telugu ..	Records that the great men of Bhikavipitti. [<i>matha</i>] at Śrīgaṇa and other places, having deputed the <i>voḍayas</i> and <i>bhaktas</i> , these met at the pavilion of the Virśvara temple at Dronadula. At that time the three Virapūratukas, Kōtavarayya and two others with the consent of the assembly granted the subscriptions which they had the right to collect from the <i>tambalas</i> , to the Virśvara temple, for offerings and lamps.
381	On a slab set up in the same place ..	....	....	....	Do. ..	Registers that the <i>Mahāmanḍalēśvara</i> Pallināṭṭivira Anṇuṇḍevā-Maharāju made a grant (?) to the temple of Kēśavadeva at Drōṇadi in the Kamma-nāṇḍu country of which he was the ruler.
382	On a stone set up outside the compound of the same temple.	..	....	Behudhanya, Phalguṇa, <i>śu.</i> 1.	Do. ..	Gift of land to the village goddess Yakkaladevi at Drōṇadi by the <i>Mahāmanḍalēśvara</i> Śrīnatharāja Venkaṭadriḍḍevā-Maharāja who held the title the lion to the elephants, <i>i.e.</i> , enemy chiefs (<i>arivār-ānāsinhiya-vāru</i>).
383	On a broken stone lying behind the Āṇjanēyasvamin temple in the same village.	....	....	Lost ..	Do.	Much damaged. Refers to a certain [Chā]nna <i>pāraṇḍālu</i> who entered fire (<i>i.e.</i> , committed <i>suttē</i>) after the death of her husband.
384	On the right door-post of the entrance into the Sōṇēśvaraśvamin temple in the same village.	Velanāṇḍu ..	<i>Mahāmanḍalēśvara</i> Kulōttuṅga-Chōḍa-Gō- [n]karāja.	Śaka 107[7], Uttarāyana-Sankrānti.	Do.	Gift of land by the kings <i>Mudisā</i> of the Sōṇēśvara pragaḍa, to the Mahādēva (Śiva) of the Sōṇēśvara temple at Drōṇadi.
385	On a stone column set up in front of the Drōṇadulamma temple in the same village.	....	....	Śaka 1316, Bhava, Jyēśbhā, <i>ba.</i> 7, Friday.	Do.	Refers to the stones (<i>vārālu</i> ?) presented by Taṅgeḍa Nayinūgaru.
386	On a pillar set up near the image of Hanu-mān at Marūturu.	Vijayanagara ..	Vira prātāpa Mallikarjuna ..	Śaka 137 [6], Stimukha, Bhadrāpada, <i>śu.</i> 15, Sunday.	Do. ..	Much damaged. Gift of taxes called <i>śrōtriya-kaṇḍālu</i> . Mentions Marūturu.
387	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 16[3] 3, Vi[kri]tu, Śrā- [vāna*], <i>śu.</i> 1 [1].	Do.	Damaged. Registers a gift by Narasaraḍa of Marū[ru*].
388	On a slab set up near a well at Kaṇḍla-gupṭa, a hamlet of Chagallu.	....	....	Śaka 1417, Sar-vajit, Aśā-dha, [śu. 3], Sunday.	Do.	Registers that a certain Channama-Nayanūgaru settled the distribution of land under the tank north of Kaṇḍlakupṭa, three parts being set apart for the Velamas, gods and Brahmanas and two for those who guarded the country.
389	On a pillar of the Kalyaṇa-manḍapa in the Mūlathandēvara temple at Naden-dia.	....	....	Śaka 1*8, Par-thiva, Vaiśākha, <i>śu.</i> 15, Sunday.	Do	Gift of an image of Parvatī and of a golden necklace to the god of Mūlathana by [Vil]-Potinēḍa, for the merit of his parents.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
390	On the same pillar .. ..	....	....	Śaka 107[5], Uttarāyana- Sankranti.	Telugu ..	Gift of a lamp by a merchant to the Mahādēva of Mūlāsthāna at Nādiṇḍla.
391	On another pillar of the same <i>maṇḍapa</i> ..	Kōṭa ..	<i>Mahāmāṇḍalāśvara Jagamechohugunḍa Gaṇapaḍavarāja</i> .	Śaka 1180, Bhadrāpada, ba. 6, Friday.	Sanskrit and Telugu.	Registers that the king who was the son of Bayyala- dēvi granted 2 <i>kāraṭi-ṣṣṭu</i> on each <i>māda</i> realised on the whole-sale disposal of certain articles at Nādiṇḍla, to the temple of Mahādēva at Mūlā- sthāna.
392	On a stone built into the platform of the <i>Tikambirū-maṇḍapa</i> of the same temple.	....	....	....	Telugu ..	Fragment. The bottom portion which is preserved records (1) a grant [of land] to the temple of Sōmēśvara-Mahādēva, for offerings; (2) the resolution of the Telika-thou-and community the lords of Bejāvada—regarding the jewellery of a deceased wife and (3) the gift by a merchant of 55 sheep for a lamp to the temple of Chōḍēśvara at Nādiṇḍla.
393	On a pillar set up in front of the Vemu- lamma temple in the same village.	Koṇḍapadmaṭi (<i>Giripāśāhima</i>).	<i>Mahāmāṇḍalāśvara Manma-Maṇḍa</i> , a subor- dinate of Kulottunga-Chōḍa.	Śaka 1061, Āś- vīja, dark half, Indra's day (<i>i.e.</i> , 12th <i>tiṭhi</i>), Monday.	Sanskrit and Telugu.	Gift of land to the goddess Kārnāmōṭi (<i>i.e.</i> , Cha- munḍa) at Nādiṇḍla. The Telugu portion men- tions a gift of 55 sheep for a lamp and registers the distribution of land among numerous temple servants consisting of <i>Sānulu</i> , <i>mānulu</i> and <i>vidyā- mantulu</i> . See <i>Epigraphia Indica</i> , Volume VI, pages 274 and 275.
394	On a stone lying in front of the Nandi- kuṭa-Vināyaka temple in the same village.	Do.	<i>Mahāmāṇḍalāśvara</i> Budharāja ..	Śaka 1093, Vi- ḥuva-Sankran- ti.	Telugu ..	Mutilated. Gift by the king and (his brother) Maṇḍarāja, son of Mallevarāja, for the merit of their parents. See <i>ibid</i> .
395	On a mutilated slab lying in a field in the same village.	....	....	Śaka 1046, Māgha, bright half, 5th <i>tiṭhi</i> .	Telugu (verse and prose).	Begins with the eulogy of the Vaiśyas born of the Kūṭera race. A certain Kāmāna (or Kāmi-setṭi), son of Kosani-setṭi of Penugōḍa and of the Mok- kola family built a temple for Viśvēśvara at Nādiṇḍla. Another inscription in continuation of this is dated in Śaka 105[0], Bhādrapada, <i>suddha</i> 12, Thursday and records a gift of sheep for a lamp by the same Kāmi-setṭi.
396	On the same slab .. ..	....	....	[Chalukya]-Vi- rama Year, 46. ... Sankranti.	Telugu ..	Much mutilated. Refers to the <i>daṇḍāṇḍyaka</i> Anan- tapala and a gift of land at Mayindamvō[lu*].
397	On a mutilated slab (now used as a survey stone) in a field in the same village.	Koṇḍapadmaṭi..	<i>Mahāmāṇḍalāśvara</i> Budharāja ..	Uttarāyana-San- kranti.	Do. ..	Gift of land west of Nādiṇḍla for maintaining a feeding-house in which 15 Brahmanas were to be fed every day.
398	On another mutilated stone in the same field.	Do.	<i>Mahāmāṇḍalāśvara</i> Manma-Maṇḍayārāja, subordinate of Kulottunga-Chōḍa.	....	Do. ..	Gift of land for offerings to the temple of Sakalīśvara, consecrated on the hill in the tank Aluva-ohervu, on the south-west of Nādiṇḍla.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the door-post of the entrance into the Ramalingasvamin temple at Kesana-palli.	....	....	Śaka 138[9], [Vi]lambi, Pu- shya, <i>śa.</i> 1, Friday.	Telugu ..	Much damaged. Mentions Kesani-palle.
400	On a stone lying in a field in the same village.	....	....	Śaka 1561, Vik- arin (wrong) Viśakha, <i>śa.</i> 7, Wednesday.	Do. ..	Damaged. Mentions [Ya]llareddi, son of Mallareddi.
401	On two stones built into the Pōturāju shrine at Kanuparru.	....	....	Śaka 1189, Vai- śakha, <i>suddha</i> 13, <i>vaḍḍa</i> - varamu (<i>i.e.</i> , Saturday). Śaka 1327 (in words), Par- thiva, Magha, <i>suddha</i> 11, Thursday.	Do. ..	Gift of tolls by Maramaraju, Prolamaraju, [Jamu] Darapa-Nayudu and Marineḍu to the temple of Gopinātha for the merit of King Pratāparudradeva-Maharaja.
402	On a pillar set up in front of the Āñjaneya shrine at Appapuram.	....	....	....	Do. ..	Registers that Kaṭuri Vallabhi-setti of Varidala- <i>gōtra</i> and the lord of Ayyavālpura, built a tank called Govardhana-samudrum and constructing on its bund a temple for Kōśava-Perumal, got some land granted to the temple below that tank, by king Peda-Kōmaṭi-Vēma. Mentions Chaliśvara.
403	On the slab called <i>Baigṭrammarāyī</i> at Govindapuram.	....	....	Śaka 105[9], Uttarayana- Sankrānti.	Telugu (Archais).	Damaged. Registers that a certain Reddi of the Kondapadmaṭi country built a temple for the god Sōśevār-dēva at Goniyaṇḍi and gave some land to it below a tank built by himself. He also gave sheep for a lamp.
404	On a pillar set up near the Rāmasvamin temple at Kavuru.	....	....	Śaka 11[71*], Kṛakka, Pauṣya, <i>suddha</i> 10, Monday, Uttarayana- Sankrānti.	Do.	Gift of the village (Oḍḍapṇḍi) to the temple of Śaṅkarīśvara-Naḍadeva at Kōḷyadona by Ekkaya, the younger brother of [Bha]lekara who was the great minister (<i>pradhāni</i>) of the king.
405	On a Nandi-pillar standing in a street at Purushottamapattanam.	[Kakaliya]	<i>Mahāmaṇḍalēśvara</i> Gaṇapati-dēva-Maharaja	Śaka 1321, Pṛaiṃāḍi, Magha, <i>śa.</i> 6, Friday.	Do.	This pillar (<i>Garuda-gambha</i>) of god Lekehmī-Nara-siṃha was the gift of a native of Ātukuru.
406	On the Garuda-pillar set up in the main street of the same village.	....	....	....	Do.	Registers that the king built at Pabbapalli a temple for Tirukalēn-Mahādēva in the name of his father and granted lands and a small tank to it.
407	On a slab set up in front of the Mallesvara temple at Babbapalle.	Telugu-Chōḍa..	Tiru[ra]ṭṭiḍēva-Chōḍa-Maharaja, son of Tiru-[Ka*]ḷidēvarāja.	....	Do.	Registers that a certain Nāṅkareddi-Bukkarayanis-garu granted lands to the temple of Gopināthadēva at Pāṇōru.
408	On the Garuda-pillar set up in front of the Vēṅgopālasvamin temple at Punuru.	....	....	Śaka 130[9], Pṛabhava, Śravana, <i>śa.</i> [8], Srijayanti.	Do	

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
409	On the same pillar .. .. .	....	...	....	Telugu	Gift of land to the same temple by <i>Mahāmāṇḍalēśvara</i> Pūṣapaṭi Gaṇapati-rāja for the merit of his parents Rāmārāja and Lakṣmādevī.
410	On a broken pillar lying in the compound of the Virābhadravāmin temple in the same village.	Telugu-Chōḍa..	<i>Mahāmāṇḍalēśvara</i> Bhīmadēva Kēśava-dēva-Chōḍa-Mahārāja, son of Chōḍadēva-Mahārāja and Kalyāṇamahādevī.	Śaka 1157, Chaitra, <i>śuddha</i> 5, Sunday, Mēṣa-Sankranti.	Do.	Registers the apportionment of land in Pūnūru to the <i>Mahājānas</i> of that village which was granted [to them] by Anurāḡudavī-Mahārāja with the consent of Gaṇapati-dēva-Mahārāja.
411	On the door-post of the entrance into the Tiripurāntakēśvara temple in the same village.	..	....	Śaka 1451, Sarvadhārī, Pūṣya, <i>ba.</i> 3, Sunday.	Do.	The temple of Tiripurāntakā-linga was built by a certain Basivinoḡḍu for the merit of his parents.
412	On a stone built into a well in the same village.	Telugu-Chōḍa	....	Mēṣa-[Sankranti.]	Do.	Mutilated. Mentions a Chōḍa-Mahārāja.
413	On a stone lying in front of the Vēṅḡḡopālāsavāmin temple at Eddanapudi.	....	....	Śaka 1366, Raktakṣin, Aśvadhā, <i>śu.</i> 14, Monday.	Do.	Gift of land to the temple of Rāmāchandra at Nuntulapāḍu by a certain Timmanāyanīgaru.
414	On a stone lying in front of the Śiva temple in the same village.	..	....	....	Do.	Registers that a certain Anne[pe]ḡḡaḡa granted Eddanapudi as an <i>agrahāra</i> and fixed its boundaries.
415	On a stone set up in front of the Madanagōpālāsavāmin temple at Enamādala.	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāja, ruling from Viḍyanagara.	Śaka 14[87], Krodhāna, Āśvīja, <i>śu.</i> 1[1].	Do.	Registers a gift of land at Yanamadala in Vinikondaśma for the merit of Kunāru-Venkaṭa-pāḷayya, son of the <i>Mahāmāṇḍalēśvara</i> Venkaṭēśvara-rāja, by his agent Dalavayi Venkaṭēśa. Mentions the <i>Mahāmāṇḍalēśvara</i> Rāmārāja-Virumalārājayya-dēva-Mahārāja.
416	On a stone set up in a street of the same village.	....	....	Śaka 1810, Sarvadhārī, Chaitra, <i>śuddha</i> 9, Wednesday.	Telugu (verse)...	Registers that a certain Venkaṭamantri, consecrated the temple of Sītāramadēva at Yanamadala, Madhveni Narsimhadāsa presented the procession-al images and gave 3 acres of land. On some pillars of the temple of Sītārama at Enamadala the same donor under the name Buchohi-Venkaṭayya is described as having established that temple.
417	On the door-post of the entrance into the Mallesvara temple in the same village.	Vijayanagara ..	Harihara-rāja ..	Śaka 132[2], Vikrama, Māgha, <i>śu.</i> 10, Monday.	Telugu..	Records that Chinakurti Annama-Nāyanīgaru made a gift of land to the temple of Dōḍḍa-Mahāthadēva of Kuṇḡḡḡu, for offerings.
418	On a slab set up in front of the Ōṛḡḡant-amma shrine in the same village.	....	....	Śaka 1416, Pūṇaślōḡa, Māgha, <i>ba.</i> 3[0], Monday.	Do.	Gift of one <i>adḍa</i> on each <i>ḡṇi</i> (of grain) for maintaining the worship and festivals of V Ōṛḡḡṇṇi-Anna at Pina-Yanumadala, by a certain Mōḍaramēttari Hamayyaṅḡaru.
419	On a stone set up in a street at Gōṛḡavolu.	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāja, ruling from Vijayanagara.	Śaka 1468, Pūrābhava, Śrāvāna, <i>ba.</i> 12, Thursday.	Do	Gift of the village Gōraṅḡavolu in Kōḍaviti-śma to the Śrī-Vaishnava teacher Tiruvēḡḡalanathayyaṅḡaru, son of Tālāpaka Tirumalayyadḡḡu at <i>Sēḍḡḡa-pūṣkharṇi</i> tank, in the presence of Tiruvēḡḡa-natha (i.e., the god Venkaṭēśa at Tirupati).

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
420	On a Hanuman slab at Vankayalapadu.	Vijayanagara ..	Vijayaraya ..	Śaka 1363, Durmati, Kartika <i>su.</i> 11, Thursday. Śaka 1693, Vikriti.	Telugu ..	Damaged. Registers the consecration of the image of Hanumanth-Perumal for the merit of the members of the royal family.
421	On a slab set up near the <i>Ohalivendarbavi</i> in the same village.	....	....		Telugu verse ..	Records that Krishnana-setti built the well, planted a garden and repaired the water-shed. Another slab set up in the same place also registers this fact in Telugu verse. A third stone lying there states that the poet Narasa-Pundita who composed the verses on the three slabs, was rewarded with a pair of golden-bangles by Krishnana-setti.
422	On a pillar set up near the <i>Peddacharu</i> tank in the same village.	Vijayanagara ..	Achayutaraya ..	Śaka 1462, Śarvarin, Chaitra, Full-moon.	Sanskrit and Telugu.	Registers that Chinnamamba, the sister of Ramaya-mantri Baoba,--the minister of the Karnata king Achyuta and the wife of Pratapa-Yalla, built a temple of Siva called Parvatanatha at Saktaturu, converted Vankalapadu into an <i>agraraya</i> under the name Ramachandrapura and constructed near it the tank, Gopinathasamudra. In the Telugu portion she is called the sister of Ramaya Bhaskaramatya.
423	On a Naga-stone set up in front of the Addankamma temple at Edlapadu.	....	....	Śaka 1468 (for 1478), Nala, Magha, <i>su.</i> 15, Sunday.	Telugu ..	Registers that a dependent (?) of Basuvaputra got an image of Adisakti whose native name was Nancharamma, made and consecrated for the merit of his parents.
424	On a stone lying near a well at Visvana-thunt-khandrika.	..	....	Vikrama, Vaisakha, <i>su.</i> Full-moon.	Do. ..	Records that the shepherd (<i>golla</i>) Viraya of Garikipadu, dug a well in a field of Visvanadhuni Khan-dike, planted a garden and performed the thread-ceremony (<i>Upasaganam vadugu</i>) of a Brahman boy.
425	On a pillar in the Mukha-mandapa of the Channa-Malleswara temple at Zaladi.	..	....	Śaka 1428, Keshava, Magha, <i>ba.</i> 14.	Do. ..	Gift of land at Jaladi by certain private individuals to the temple of Chenna-Mallikharjuna-linga at that village.
426	On a pillar in the Mukha-mandapa of the Channakesavaśvamin temple in the same village.	....	....	Śaka 1396, Jaya, Chaitra, <i>ba.</i> 30, Saturday, solar eclipse.	Do. ..	Gift of land by a certain Kiritaraju-Immañraju to the temple of Gopinathadeva at Jaladi.
427	On the Garuda-pillar set up in front of the same temple.	....	....	Nandana, Nija-Bhadrapada, <i>su.</i> 10, Monday.	Do. ..	Registers the gift of the <i>Garudagambhama</i> to the temple of Gopinatha at Jaladi by a certain Machinēpdu on behalf of Ko[pi]ñjoti Naginēpdu.
428	On a rock in a field at Jaggapuram, hamlet of the same village.	....	....	Śaka, Śra[vaṣṭi]-na, <i>su.</i> 1. . .	Do. ..	Gift of land at Jaladi, to Bhagavatula Kōṇaraya of Yirivuru by the <i>Mahamandalesvara</i> Ramaraja-Tirumalarajayadeva-Maharaja.

B.—Stone inscriptions copied in 1915—*con.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On a stone in the north wall of the Somaśvaraśvamin temple at Eluru.	....	....	Śaka (mistake for Kaliyuga) 4664 (mistake for 4596) Saumya, Jyeshtha, 2, Friday. Do.	Telugu ..	Mutilated. Registers a gift of land at Vēru in Kōṇḍavītiśma to the temple of Chandraprabhajanśvara of that village by the <i>Mahāmanḍalīśvara Tribhuvana-bṛudulaśema</i> Sambeta Alamandala Kūkaḥan Deva-Chōḍa-Maharāja; see below Nos. 430 and 431.
430	On a stone in the wall to the left of the entrance into the same temple.	....	....	Do.	Do. ..	Gift of land to the temple of Somaśvaradēva at the same village by the same chief.
431	On a Nandi slab set up near the same temple.	....	....	Śaka (mistake for Kaliyuga) [4]925 (evidently for 4295) Uttarayana-Sarākranti. Lost; solar eclipse.	Do. ..	Registers that Pūchehēdi Chikka-Bhinarāja of Vēru made a gift of land to the temple of Mulaśthana-Somanāthadēva for offerings.
432	On the Nāga-pillar set up in front of the Virabhadra temple in the same village.	....	....	....	Sanskrit and Telugu.	Much damaged. Refers to a line of kings or chiefs commencing with Bhīma, who were the lords of Kollipaka, the rulers of the <i>Śatśihara</i> country on the southern side of Kishnā, etc. In this family was a certain Guṇḍa who made gifts of land to Brāhmanas of various <i>gāṇḍas</i> . Below this is a later record which registers the lands enjoyed by certain head <i>karuvas</i> . Mentions the <i>Mahāmanḍalīśvara</i> Pūchehēdi-Bhīma.
433	On the same pillar	Vijayanagara ..	Virupratapa Krishṇadēvarāya-Maharāya ..	Śaka 14[13] [Vishu], Kartika, <i>su.</i> 15, Monday.	Do.	Much damaged. Gift of land by Nadiṇḍa-Gopa, the sister's son of the great minister Prātapa Śaṭva-Timmarasāya, to the temple of Somaśvara at Vēru; Gōpa was appointed to rule the Kōṇḍavīti country by his uncle, Śaṭva-Timma, cf. <i>Epigraphia Indica</i> , Vol. VI, p. 112.
434	On a pillar of the Mukha-maṇḍapa in the Channakēśavaśvamin temple in the same village.	....	....	Śaka (mistake for Kali-yuga) 4664 (mistake for 4596) Saumya, Jyeshtha, 2, Friday. Do.	Telugu ..	Gift of tax-free land at Vēru in Kōṇḍavītiśma, to the temple of Teluṅgarāya at Sirkakolamu by the <i>Mahāmanḍalīśvara Tribhuvana-bṛudula vennu</i> Sambeta Dōvachōḍa-Maharāja. See above Nos. 429 and 430.
435	On another pillar of the same maṇḍapa ..	....	....	Do.	Do. ..	Gift of land at Vēru by the same chief to the temple of Channakēśava-Peruma at that village.
436	On the left column of the entrance into the same temple.	....	....	Śaka 1443, Chitrabhanu, Srāvaṇa, <i>su.</i> 11, Monday.	Do. ..	Registers that a certain Venkayāgi constructed the Bhoga-maṇḍapa of the Chennakēśavarāya temple at Vēru and that the chief Sūrinī Abha-Nayaningaru gave to this Venkayāgi a piece of land in the same village on the day of the lunar eclipse.
437	On the right column of the same entrance	....	....	Vyaya, Bhadrāpada, <i>su.</i> 7, Wednesday, Rōhini.	Do. ..	Registers the gift of this pillar for the entrance into the mukha-maṇḍapa of Chēṇakēśavarāya at Vēru, by a certain Yarramrāja of Chōṅgala-maṇḍi.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
438	On a pillar lying near Viśvāvarasvamin temple at Gottipadu.	....	....	....	Telugu ..	Gift of the pillar by a certain Mallu of Rajamahendravaram, for the merit of his parents. He was a devotee of Kālikadevi and Kamaṭṭṣvara. Damaged. Gift of land. A number of temple servants who received shares are enumerated.
439	On a Naga-stone set up in front of a Kōmaṭi merchant's house at Ohiruma-milla .	Velanāṇḍu	<i>Mahāmanḍalāśvara</i> Kulottuṅga-Chōḍa Gōhkarāja, a subordinate of Rajendra-Chōḍa.	....	Do. .	
440	On the same stone	Do.	<i>Mahāmanḍalāśvara</i> Kulottuṅga-Chōḍa-Gōhkarāja.	Śaka 1083, Vishuvāt-Saṅkrānti.	Do. ..	Damaged. Seems to record a gift of lamp. Another record on the same face of the pillar whose date is lost, mentions a gift of lamps made to the temple of Ānantisāradēva at Chippamamidi.
441	On the Naga slab set up near a Vinayaka shrine at Tubadu .	Do.	Chōḍa (son of) Velanāṇṭi Gōṅka II ..	Śaka 1054, Kārttika, <i>suddha</i> Sunday.	Telugu (verse and prose).	Begins with the eulogy of a certain Kapa of the fourth caste. Mentions Buddhavarma who conferred the insignia of royalty on Sindṛpa-Nayaka. The grandsons of the latter served under Mayda and gained a victory at Mannūm on behalf of their overlord, and received from him the villages Timbaru and Ātukuru. Next came Kāpara who served under Chōḍa (son of) Velanāṇṭi Gōṅka and set up the temple of Mahāśvara at Īmbaṅṅu. He gave to that temple, named Bhimōśvara, land which included shares for the several services, the writer of the record, Brāhmanas, etc.
442	On a slab set up in front of the Hanuman image at Kondakavuru.	....	....	Śaka 1113, Buddhāya (wrong), Pushya, <i>śu.</i> 14, Wednesday.	Telugu ..	Registers that Timmarasayya, the minister (<i>pradhāni</i>) of Krishṇadēva-Maharāja, gave the village Kondakavuru to the temple of Trikōṭṣvara for worship and festivals.
443	On a Naga-pillar set up in the street at Timmapuram .	Velanāṇḍu	Kulottuṅga-Chōḍa Gōṅka	Śaka 1083, Uttarāyana-Saṅkrānti.	Telugu (verse and prose).	Sūrinaya, a favourite servant of the king, made certain charities at the village of Jēvaramu for the merit of the king and his wife Kamidevi, such as the consecration of the temple of Gōṅkīśvara, the construction of tanks, gift of lands, etc.
444	On a Nandi-pillar set up in front of the Siva temple at Degaramudi .	Telugu-Chōḍa ..	Nannichōḍa-Maharāja, son of Tribhuvanamalla-dēva-Chōḍa-Maharāja and Māchala-dēvi.	Śaka 10[8]2 ..	Telugu ..	Registers the gift of Pēngapabūdi east of Kotyadōra in Kaṇṇanādu, to the temple of Tribhuvanamalla-Mahikarjuna-Mahadēva through the priest Maṭṭa-jīya-Pandita, for worship and festivals.
445	On a stone in the wall close to the entrance into the fort at Kondavidu.	..	....	....	Telugu verse ..	Registers the eulogy of Rāmāya-Bhaṭṭara, the minister of king Achyutadēvaraya and the builder of the Gopinatha temple and town at the foot of the hill.
446	On the monolithic lamp-column set up in front of the Gopinathasvamin temple in the same village.	Vijayanagara ..	Vīrapratāpa Vira-Śrīraṅgarayadēva-Maharāja II.	Śaka 1499, Īśvara, Kārttika, <i>śu.</i> 1[1].	Telugu ..	Gift of the village of Gorijavolu <i>alias</i> Śrīraṅgarayapuram as a tax-free <i>agrahāra</i> to a certain Vīrapāksha.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On a pillar of a <i>dargā</i> -pavilion in the same village.	....	....	Śaka 1326, Tarāṇa, Magha, <i>śu.</i> 10, Saturday. Do.	Telugu ..	Gift of this (central) pillar for the mukha- <i>maṇḍapa</i> of the Nāgarasvara temple at Koṇḍavidu, by the merchant Nambhari- <i>setṭi</i> of the Puṇḍakola- <i>gōtra</i> and the chief of Penungōḍa.
448	On another pillar of the same pavilion ..	....	....	Do.	Do. ..	Gift of this (central) pillar for the same <i>maṇḍapa</i> , by the merchant Suggi- <i>setṭi</i> of Nudapimbadu who belonged to the Yerasaṭṭi- <i>gōtra</i> and was the chief of Penungōḍa.
449	On the third pillar in the same place ..	....	....	Do.	Do. ..	Gift by Chavvi- <i>setṭi</i> of Bo[ḍa]rukuta- <i>gōtra</i> .
450	On the fourth pillar in the same place ..	....	....	Do.	Do. ..	Gift of the pillar by kakakana- <i>setṭi</i> of Yeṇḍalūru, who belonged to the Venukula- <i>gōtra</i> .
451	On a beam of the same pavilion ..	....	....	Do.	Do. ..	(Gift by the merchant Vira[muḍi]- <i>setṭi</i> of Yanukola- <i>gōtra</i> for the merit of his father, uncles and mother.
452	On another beam of the same pavilion ..	....	....	Do.	Do. ..	This beam (<i>tāravāṭṭi</i>) was the gift of the merchant Kōḷi (Gāṅgi- <i>setṭi</i> of Viḍaṣilla- <i>gōtra</i> , for the mukha- <i>maṇḍapa</i> of the same temple.
453	On the third beam of the same pavilion ..	....	....	Do.	Do. ..	Gift by the merchant Māraturu Pōlana <i>setṭi</i> of [A]pṇanāṅgakaṇa- <i>gōtra</i> .
454	On a boulder near the <i>vēḍu</i> at Ellamanda	Vijayanagara ..	Virapratapa Sadasiṣvadeva-Maharaya	Śaka 1477, Kakchasa, Śravaṇa, <i>śu.</i> 11, Thursday.	Do. ..	Registers certain privileges (?) granted to the residents of the village Yallamanda in Koṇḍaviṭṭana, by the chief Siddhiraju Timmarajayyadeva-Maharaja on behalf of the <i>Mahāmaṇḍalēśvara</i> Yara Trimmalarajayyadeva-Maharaja.
455	On a stone lying in a field at Guravayapalem, a hamlet of the same village.	....	[Mahāmaṇḍalēśvara Raja].	Śaka 1075, Srimukha, Uṭṭarāyana-Saṅkrānti, 1145, Uṭṭarāyana-Saṅkrānti.	Do. .	Gift of a tank constructed by his self at Pēṭṭuru, to the temple of 'Irūkōṭṭisvara'ēva, by a certain Buddha.
456	On a slab lying in a field at Munumaka.	....	....	Śaka 1145, Uṭṭarāyana-Saṅkrānti.	Do. ..	Damaged. Seems to record a gift of land at Mula-vumbaka to the temple of Annarēvara-Mahadeva by a certain Siddhiraja, for the merit of his parents and of Gaṇapāṭideva-Maharaja.
457	On a stone built into the platform of the Hanuman temple at Gaṇapavaram.	....	....	Durmukhi, Chaitra, <i>śu.</i> 5, Thursday.	Do. ..	Gift of this Gaṇḍa-pillar by the merchant Kami- <i>setṭi</i> .
458	On a mutilated stone lying near the Somēśvatasvamin temple in the same village.	....	....	Śaka Śravaṇa, <i>śu.</i> 3,	Do. ..	Seems to record a gift by Akkasala Kamōju, for the welfare of the people and for the merit of Kulōṭṭariga-Rājendra-[Chōḍa]. Mentions the Jaina temple Chandra [pra*]ṭha-Jinalaya.
459	On the Kinatarjuna-pillar set up on the top of the Indrakila hill at Bezvada (Bezvada taluk, Kistna district).	....	....	Do.	Sanskrit prose in archaic Telugu (of about the 9th century A.D.).	The inscription has to be read from the bottom. Registers the setting up of the pillar by a certain Trukōṭṭiboyi of Pēchehe[va]da. See below page 148 paragraph 77.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
/460	On a pillar set up in front of the Brahmesvara temple at Kondanayanivarām.	....	<i>Mahāmandāśvara</i> Baddigadevarāja.	Śaka 1188, Karkāṭaka-Saṅkrānti.	Sanskrit and Telugu.	Unfinished. The Sanskrit portion refers to a gift of land at <i>Vēḷēti-gaṇapada</i> to the temple of Brahmesvara, by the king who was the son of Chōḍa-Hōraya and grandson of Viranarayana Baddiga. Gift of land and 25 cows for maintaining a lamp in the temple of Brahmesvara.
461	On the same pillar .. ..	....	Udaya-Manma	Śaka 1171[1], Saumya, the Sun being in conjunction with Budha (Mercury).	Do.	
462	Do.	Pallava	Narayana, brother of Naga of the Bharud- <i>vāja-gōtra</i> .	Śaka 1173, Makara (Nakra)- Saṅkrānti.	Do.	Gift of land and cows for the same purpose.
463	Do.	Do. ..	Nagadeva	Śaka 1157, Uttarayana-Saṅkrānti.	Sanskrit (in Telugu).	Gift of land and cows for the same purpose. Traces the king's descent from Śiva and refers to the founder Kaṇveṭṭi, the donor of seven villages.
464	Do. .. ..	....	....	Śaka 1180, the Sun being in Mēṣa.	Sanskrit and Telugu.	Gift of land and cows to the same temple by the merchant Moppi-setṭi of Utakula-gōtra, for maintaining a lamp.
/465	On the top beam of the inner entrance into the same temple.	....	....	Śaka 1165, Āṣāḍha, <i>su.</i> 12.	Do.	The beginning and the end are built in. Gift of 25 cows for a lamp to the temple of Prasanna-labha-Kesavaḍaya at Gontūru, by the merchant Paruva Anni-setṭi of Pendlikula-gōtra.
466	On a stone set up in front of the Ramanāyasaṁstha temple at Santaravuru, (Bapatla taluk, Guntūr district).	[Kakatiya] ..	Ganapatiśvara-Maharāja	Śaka 1167, Viśākhā.	Telugu ..	Gift of land by Karapannu Nārāya to the temple of Ramanāthadeva at Ravuru, for the merit of his parents and the king.
467	On a pillar of the Kalyāṇa-mandaga of the same temple.	....	....	Śaka 1417, Anala, Phalguna, 5. (called Phani-tiṭṭi) the Sun having passed Vṛiṣha (Taurus), Friday. The Telugu portion gives the same Śaka year, but Rakshasa, Phalguna, [da.] 5, Friday.	Sanskrit and Telugu.	Records that a certain Gandhe-Pōtaya set up a <i>liṅga</i> called Malloṣvara or Mallikarjuna in the Ramanāyasaṁstha temple at Ravuru.
468	On the same pillar .. ..	....	....	Śaka 1418, Nala, Chaitra, [da.] 14, Monday. Śivarātri.	Telugu ..	Registers that a certain Gandhe-Naguma did the plastering for the temple of Ramanāyasaṁstha at Ravuru in connection with its re-consecration.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	On a pillar in the verandah of the Channakéśavaśvamin temple in the same village.	Gajapati	Purushottamadeva	Saka 1418, Nala, Vaiśakha, <i>śu.</i> [11].	Telugu ..	The Chief Hinduravu-Surabani (<i>i.e.</i> , the Sultan among Hindu kings) Sarvepalli Timmareddi made a grant of land for offerings to the goddesses Lakshmi and Bhū, on the occasion of their consecration.
470	On a second pillar in the same place	....	....	Saka 1575, Jaye, Aśvadhā, <i>śu.</i> 30, Monday.	Do. ..	Damaged. Registers that on this day "in the second quarter of the night the earth shook and all temples crumbled. Hence at Santaravuru."
471	On the same pillar ..	....	....	Saka 1418, Nala, Vaiśakha, <i>śuddha</i> 11, [Friday].	Do. ..	Records the consecration of the goddesses Lakshmi and Bhū in the Channakéśavaraya temple at Ravuru by Gandhe-Pōtaya for the merit of his parents. See No. 469, above.
472	On the lamp-column set up in front of the same temple.	....	....	Saka 1403, Pīlava, Nija-Aśvadhā, 11, (the first <i>Ekādasi</i>).	Sanskrit and Telugu.	States that Śūramu Tirumali-Reddi consecrated, for the first time, the god Channakéśavaraya at Ravuru for the merit of his parents.
473	On a stone built into the compound wall of the same temple.	....	....	Saka 1386, Raktakshi, Pushya, <i>śu.</i> 2, Sunday.	Telugu	A certain Chennayya of Ravuru built the surrounding wall (of the temple) for the merit of Teluguraya-Maharaya.
474	On another stone in the same place	....	....	Saka 1386, Raktakshi, Pushya, <i>śu.</i> 7, Thursday.	Do. ..	Gift of the stone (<i>dhāra</i>) by a certain Attoṇṭa Immaḍi-Nayudu, for the merit of his parents.
475	On a stone set up outside the same temple	Vijayanagara	Virapratapa Sadāśivadeva-Maharaya, ruling from Vijayanagara.	Saka 1467, Kīlaka, Aśvadhā, <i>śu.</i> 1, Thursday.	Do. ..	Much damaged. Registers that Murti-Ramarajayya, the agent of Ramarajayya, who was "the agent for the whole empire of the king," was ruling Kondavidu and under the command of the king and Ramarajayya remitted the taxes on barbers in the four towns Vinikonda, Bellahkonda, Adāṅki and Ammanambrolu included in that country.
476	On the second stone set up in the same place.	Saluva	Mahāmanḍalēśvara Kaphāri-Sāluva I'eḷuṅṅu-rayadeva-Maharaya.	Saka 1350, Kīlaka, Aśvija, <i>śu.</i> 15, Sunday, lunar eclipse.	Sanskrit and Telugu.	Registers that the king declared tax-free, the lands owned by the gods and Brahmanas at Ravuru, for the merit of himself and of his parents Smburaya and Nagalidevamma.
477	On the third stone set up in the same place.	Vijayanagara	Virapratapa Sadāśivadeva-Maharaya	Saka 1477, Rākhaśa, <i>śu.</i> 1[5].	Telugu	Gift of tolls [in kind] and in coin collected at the village of Santa-Ravuru, to the temples of Channaraya and Ramayalinga at that village by the Mahāmanḍalēśvara Maharaja-China-Śrīrangaraju-Jaggarajayyadeva-Maharaja.
478	Bellary District, Adoni taluk. On a slab set up in the Courtyard of the Anjanēya temple at Bassarakodu.	[Yādava]	Rāyandrayana Prāṇāhapatāpa[ohakravarti]n Rāmachandradeva.	Saka 1200, Bahuchānya, Jyeshtha, <i>śu.</i> 1, Thursday.	Kanarese	States that the king was ruling at his capital Devagiri as a feudatory of [Saka]raya (<i>i.e.</i> , the Mahāmanadan king). A certain Mahāmanḍalēśvara Bhīmadēva-Rāne who was ruling over Sindavadi, Adavani and other districts, gave the village Basurukodu as a free grant to the Mahāmanḍalēśvara Virabommarasa.

B.—Ston₉ inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
479	On a rock in a field at Alasandigutti	....	....	Śaka 8 [9] 4, Pra[mō]da, Uttarayana, suddha Pausiyya.	Kanarese and Telugu.	Gift of 4 <i>gannasa-muttaru</i> of land to the temple of Mahadeva at Alasandigutti, by a certain Mallapara. One line in Telugu at the end of the inscription states that other private persons also granted an <i>Umba</i> [to the same temple]. Damaged and mutilated.
480	On a rock in a field at Sambukallu	Yadava ..	Ramaobhandrade[va]	Śaka 882, Vikarin, Magha, <i>suddha</i> 3, [saddige], Monday.	[Kanarese] ..	While Bijijela was ruling the Sindavadi-one-thousand country, a son of Revanayya of Chanda-hode gave 4 <i>matta</i> of land by the royal measure (<i>rajamana</i>) to a certain Decheyya.
481	On a stone set up in the Lingamayya temple at Balchageri .. ..	..	....	Yuvan, Magha, su. 15.	Kanarese ..	Damaged. Seems to record a gift of land at Bayichagere by Channamarapa-Nayaka under orders of Kamapa-Nayaka.
482	On a stone in a field near the same village	..	....	Śaka 1483, Khara, Asviya, da. [5], Saturday.	Do. ..	Registers that one half of the village Kapaṭi alias Hariharapura was granted to the temple of Tiruvetgajalanatha by the <i>Mahajanas</i> of that village for the merit of king Virapratapa Vira-Achlyutara-Maharaya.
483	On a slab set up in front of the <i>Chadevadi</i> at Kapaṭi.	....	....	Śaka 147[9], Naja, Ashadha, <i>suddha</i> 5.	Do. ..	Registers that one half of the village Kapaṭi alias Hariharapura was granted to the temple of Tiruvetgajalanatha by the <i>Mahajanas</i> of that village for the merit of king Virapratapa Vira-Achlyutara-Maharaya.
484	On a rock at Sultanapuram .. ..	....	....	Śaka 147[9], Naja, Ashadha, <i>suddha</i> 5.	Telugu ..	Much damaged. Refers to Pesarabanda included in Adaveni a province of Vijayanagara and the temple of Narasimhadeva.
485	On the east wall of the <i>manḍapa</i> in front of the central shrine of the Anjaneya temple at Kallubhavi.	Vijayanagara ..	Virapratapa Vira-Sadasivadeva-Maharaya	Śaka 1481, Siddharthin, Asviya, su. 15, [Sunday].	Do. ..	Seriously damaged. Mentions Kallabha[vi].
486	On a slab lying in a field near the same village.	..	....	....	Kanarese (in Nagari).	Registers that this is the field of Madhava-Bhatṭa son of Vishnu-Bhatṭa who was evidently the priest (?) of the temple of Murari-Kesavadeva.
487	On a slab set up in a field near the village of Isivi.	..	....	Śaka 1623, Jyestha, su. [7]. Vaisakha, da. [1].	Kanarese ..	Damaged. Seems to record a gift by the <i>Dēdāi</i> Domajitya of Yisabe.
488	On an image in the central shrine of Gangadharadevara temple at Badane-halu.	..	....	....	Do.	Mutilated. Registers that a certain Eyyama-Nayaka the <i>haggade</i> of maha-nadu and "the most elephant of .." went to heaven.
489	On a slab lying near a cattle trough in the same village.	Western Chalukya.	Trailokyamalladeva (Somesvara I)	Śaka 976, Jaya, Phalguna, <i>suddha</i> 5, Sunday.	Do.	The chief Viranola-mba-Pallava Permanaḍi was ruling Sindavadi one thousand, as a feudatory of the king. Gift of black-soil land at (?) Badalapa near Kavataju twelve.
490	On a rock at Yerigeri	Vijayanagara ..	Virapratapa Sadasiva-Maharaya ..	Śaka 1473, Virodhikrit, Kartika, su. 12.	Do.	Unfinished.
491	On a stone set up in front of a well in the village of Gaddada Hosahalli	..	....	[Parti]bha (i.e., Parthiva), [da.] Asviya, [da.] 13, Thursday.	Do.	Damaged. The chief (or prince) Vira-Mallappa-Odeyaru entitled <i>marudiyaganda</i> and <i>Bhudegottappa-rayaraganda</i> , seems to have granted land at Hiriyahalu, to one of his subordinates.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On the east wall of the Āñjanēya temple at Kavutalām.	Vijayanagara ..	Virapratāpa Achyutarāya-Maharāya	Śaka 1454, Nandana, Phalguna, 6a. 7, Monday.	Kanarese	Refers to the <i>Mahāmāṇḍalēśvara</i> Śalakavādōva Chika Īrūmalarāja-Mahārāsa and the charter given by him to the <i>gavēdas</i> and people of Kavatāladāsine, who had emigrated to the district of Māṣaveya-Sime.
493	On a rock in front of the deserted Āñjanēya temple near Kamavaram.	..	....	Śaka 1477, Ananda, Maṅga, 6a. 10.	Do.	Records a gift by the <i>Mahāmāṇḍalēśvara</i> Rāmārājā-Koṇḍarājya-Mahārāsa to a certain Mallabōyi.
494	On a hero-stone lying near the ruined Āñjanēya temple in the same village.	..	....	..	Do.	Registers the death of a certain <i>gavēda</i> wh. was the servant (<i>adī</i>) of Bappadēva himself a devotee of Malla.
495	On a rock near the <i>Ohāwādī</i> at Vurukunda.	..	....	Haksha (i.e., Akahaya), Kartika, 6a. 1. Monday.	Telugu	Registers that a tiger (<i>piti</i>) having entered the town, a certain Bayirā-virundā attacked it and died. Rāmāṇi Koṇḍaraju granted his family 3 <i>śāms</i> of <i>rēgaḍa</i> land.
496	On the image of Hanumān in the same village.	..	....	Śaka 1328, Tārāṇa, Mārgaśira, 4a. 15.	Kanarese	Damaged. Refers to the <i>Mahāmāṇḍalēśvara</i> Avabhejarāja and to the residents of the village Urukunde. These latter appear to have constructed or repaired the temple of Hanumānta.
497	On a stone built into a platform in the bazaar street at Kōsḡl.	..	....	Śaka 1161, Dhātṛi, Jyēṣṭha, 6a. 14, Thursday.	Do.	Registers that the assembly of the village of Kōsḡpale, granted a bazaar to the Paṇḍalās, having properly repaired it.
498	On a stone lying in a field near Devārbetta.	Yadava	[Prājāpa-Singapadēva	6th year, Pramōdōtha (i.e., Pāmōda), Magha, <i>suddha</i> 2, Sunday	Do.	Damaged. States that the king was ruling "after having acquired the whole earth." Bhilluvā-Nayaka the sole agent (<i>śarvādāhikari</i>) of the Sindavādī-one-thousand province, under the <i>Mahāpradhāna</i> Jagadala Sōmayā-Nayaka, made a grant of tolls to the temple of Nalīkārjunadēva.
499	On a slab set up in the compound of a ruined Īśvara temple at Pedda-Tumbalām.	Western Yakya.	Bhulṣkamalladēva (Sōmēśvara III)	Chalukya Vikrama year 58, Pramādōtha, Pushya, 6a. 11 (<i>Ekādasi</i>) Sunday, Uttarāyana-Sākrānti Vyatipata, solar eclipse.	Do.	Mentions the <i>Mahāmāṇḍalēśvara</i> Trulōkyamalla Mallidēva-Mahārāja ruling the Sindavādī-one-thousand province and records a gift of land to the temple of Paṇḍalīngadēva at Tumbalabida. Two <i>vāsas</i> on each <i>dala</i> in "the mint where coins were stamped (<i>acchāna iṅkasāla</i>)" were also granted.
500	On a slab built into the masonry wall of a well in the same village.	..	...	..	Do.	Registers that Kōpparasa the sole agent of Khaḍḍarāya Nāgadēva-Rāṇa gave an oil-mill for the use of the god Naraṣimha in his form of splitting (the giant Hiranyakāśipu).
501	On a slab set up in a field near the same village.	..	...	..	Do.	"This is the tomb (<i>śisthā</i>) of Bhūṭayya."

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On a slab set up near the Kalakantharaya temple at Karakanthapuram, a hamlet of the same village.	Western Chalukya.	Bhalōkamalla (Somēśvara III)	Chalukya Vikrama year 57, Paridhavin, Chaitra, <i>suddha</i> , 6 (<i>pañcami</i>), Thursday, Rōhini, Sōbhana-yoga, Bālavākaraṇa and Vishu-Sakrāṇa.	Kanarese (prose and verse).	Registers that the Sinda chief, the <i>Mahāmandalēśvara</i> Bachiga or Bacharasa a feudatory of the crown prince (<i>Yavardja</i>) Tailapadeva, ruling the Sindavadi country gave to the temple of Karakanthadēva at the capital town Tumbala the village of Ittāge situated in Geṛṇṇḍe seventy, a sub-division of Adavani-five-hundred which was itself a district of Sindavadi-one-thousand, for worship, oblations, lamps, servants and a feeding house, after pouring water into the hands of the teachers Chandramauli-Pandita and Vāradēva-Pandita.
503	On a second slab set up in the same place	Do.	<i>Pratāpachakrasvartin</i> Jagadekamalladēva, ruling from Kalyāṇapura.	11th year, Vibhava, Chaitra, New-moon (<i>Amāvāsya</i>), Monday, solar eclipse.	Kanarese	<i>Sēmāpati</i> , <i>Kaditavergade</i> , <i>Kannada-samādhivigrahi</i> <i>Mane-vergale</i> and <i>Hiriyā-Dandānāyaka</i> Bammānāyaka, was ruling the Sindavadi-one-thousand province and granted the village Tōhiya in Kavatala twelve, to the learned and pious <i>śaśāṇas</i> of Svayambhukarakanthadēvarapura of Tumbalabida, dividing it into seventy shares.
504	On a slab lying in the same place	Kalachurya	Bhujabalamalla, 'lord of Kalāñjanapura the best of cities' ruling from Kalyāṇa.	(Regnal year lost), 1 araṇa, jyēṣṭha, <i>suddha</i> Full-moon (<i>Paṇṇami</i>), Saturday (<i>vad-davāre</i>), lunar eclipse.	Kanarese (prose and verse).	Barma or Kali-Barma the son of the general Kalidasa, was ruling the Sindavadi province from his capital Kirtanāyana-nagara Breyama-setti the son of the chief merchant (<i>mahāvaḍḍavayavahāri</i>) Bammī-setti of the Kubera-varṇa, Vaiśya-kula and the Śrōtriya family, set up the god Brahmeśvara and the <i>Mahādandānāyaka</i> Bammadēvarasa (<i>i.e.</i> , Barma) gave for the worship, offerings and repairs, the village Kōṣageyahāla included in Kandukar twenty-four. Other gifts were also made by <i>nagaras</i> and other mercantile communities. The missing top portion of the stone was discovered at Malakapuram 7 miles from Pedda-Tumbalam. Records that the <i>Mahāmandalēśvara</i> Mallarasa granted the taxes of Bindagikunte in Tumbala thirty, a sub-division of Adavani five hundred, in Sindavadi-nadu, to the temple of Karakanthadēva for worship, offerings, repairs, etc.; he also presented some land and a village. The great <i>nagaras</i> of the great city Tumbala, the <i>balāṇṇikas</i> , the <i>nānādēsis</i> , the nobles and the <i>gavās</i> also made grants.
505	On a second slab lying in the same place	Western Chalukya.	Tribhuvanamalladēva (Vikramāditya VI), ruling from Kalyāṇa.	Chalukya Vikrama year 31, Vyaya, Śrāvāṇa, Full-moon (<i>Paṇṇami</i>), Wednesday, lunar eclipse.	Kanarese	Mutilated at the bottom. Seems to record a grant of land or of a village called Kismoge. The road to Adavani is mentioned among the boundaries. Mutilated at the bottom.
506	On the third slab lying in the same place	Do.	Tribhuvanamalladēva (Vikramāditya VI) ..	Lost	Do.	
507	On the same slab, second face	Do.	<i>Pratāpachakrasvartin</i> Jagadekamalla, ruling from Kalyāṇapura.	Do.	Do.	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On a rock near the Palabhavi well at Myakadoni.	....	....	....	Telugu	Registers gifts of dry land, wet land and the low land of a tank bed, by a certain Krishnayya the brother-in-law of Nagaji Nagappa-Nayudu of Kandavolu, to Tirumala-Tatayya of Adavani.
509	On a rock in a low land between Myakadoni and Chinna-Kadaburu.	Andhra	Satavahana Siri-Pulumavi (II)	8th year, Hama- [anta-pakha] 1, diva 1. Khara, Magha, ba. 14, Wed- nesday, Siva- ratri.	Prakrit	Records the digging of a tank by a householder (gahapati) of the village Vasipura.
510	On a stone set up in the Mallesvarasvamin temple at Pedda-Kadaburu.	....	....	....	Kanarese	Registers that Salakara-Trimmaraja granted to Veṅkaṭaraja the village Kadaburu as a <i>Jaghir</i> . The tax <i>managannika</i> was remitted on all the <i>deva-mānya</i> lands of this village.
511	On another stone in the same place	....	....	....	Do.	A certain Badigarunda of Kadaburu made a gift of land to Nagarajiyya.
512	On a slab lying in a field near the ruined Išvara temple at Doddimakala.	[Rashtrakuta]..	Goyindara Ballaba, 'ruling up to the sea'	Saka 462, Khara, Pūṣyapūṣya, su. 5 (<i>pañcāhams</i>), Friday.	Do.	Registers that while the <i>Mahādāmantā</i> Kannara was ruling the Sindavadi-one-thousand province, while Jñānasiva-Bhatara was in charge of the <i>deva-bhoga</i> lands and Appana was the <i>gaṇada</i> , a certain Kaga-setti of the Vāsya-kula and the Balagara race (?), made a gift of land to the temple of Kanēśvara.
513	On a slab set up near the Añjaneya temple at Bapuram.	Kalachurya	<i>Rājamarūri Bhujabalamalla</i> Somēśvaradeva, "lord of Kalāñjana, the best of cities," ruling from Soleyaballi.	Saka 1098, Khara, Magha, <i>suddha</i> , 5, Monday.	Do.	Registers that while the <i>Dandānāyaka</i> Kariya-Kaṭi-rajayya was ruling the Sindavadi-one-thousand, as a feudatory of the king, the <i>Senādeva</i> Bicharasaṃyā of the <i>Vasistha-gotra</i> , consecrated a temple for Biyaḷa Somanāthadeva on the western side of the holy tank at Chitravale. On that occasion the <i>mañjānas</i> of Kirtināyanaṣura <i>alias</i> Tumbula, made gifts of land for offerings, lamps, repairs, etc.
514	On a slab set up near the Somēśvara temple at Chinna-Tumbalam.	Western Obelky.	Bhuvanaikamalladeva	Saka 990, Khaka, Margaśira, Full-moon (<i>Purnama</i>), Friday, lunar eclipse.	Do.	The king's brother Trailokyamalla Nalamba-Pallava-Permādi Jayasinghadeva was ruling the Nalamba-vaḍi 32,000 and the Sindavadi-one-thousand, from his capital town of Kampil. He gave to the Kalamukha teacher Chandrabhushana-Paṇḍita, well versed in <i>Tārka</i> and the other Śāstras, 250 <i>maṭṭar</i> of land and 30 <i>maṭṭar</i> to Narāyaṇadeva, for the purposes of education.
515	On a slab lying in a field near the same temple.	Do.	Tribhuvanamalla (Vikramaditya VI)	Chalukya Vikrama year 17, Aṅgrasa, Vaiśākha, Full-moon (<i>Purnama</i>), lunar eclipse.	Do.	Records that the <i>Malāmāṇḍalēśvara</i> Kaliga or Kaliyamaraśa "the <i>maṭṭ</i> elephant of Chandaladevi," who being evidently the ruler of the Panuṅgal five-hundred district, was (ordered to) take charge of "the Southern country." He built [at Tumbula] a temple for Somēśvaradeva. The Chief Potipī-Chōḷa-Maharaja Ghaṭeṣayana made a grant of the village of Piriya-Sōḷeyanuru for offerings and worship. The <i>mañjānas</i> of Tumbula also granted land at Belugali.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
516	On a broken slab lying near a bridge in the same village.	Western Chalukya.	Tribhuvanamalla (Vikramaditya VI)	Chalukya Vikrama year 1, Margasira, Full-moon (Purnima), Sunday, lunar eclipse.	Kanarese	Mutilated. Mentions the <i>Mahāmandalēśvara</i> Sagarasa ruling the Sindavadi-one-thousand province, from his capital Tumbula and seems to record a gift to the temple of Dakshina-Someśvaradeva in favour of the [Kalamukha] teacher mentioned in No. 514 above.
517	On a slab lying near the Pēṭe-Basappa temple in the same village.	Do.	[<i>Prakāpaahakravartin</i> Jagadekamalladeva]	Yuva, Pau[shya] 5 (<i>gāhachamā</i>), Monday, Uttarayana-Sankranti.	Do.	Much damaged. Mentions the <i>Mahāmandalēśvara</i> Trailokyamalla Bhujabala-Viranāra[yaṇa] Aḥvara-malladeva, the lion to the elephant—the Pāṇḍya, and seems to record a grant of land for worship and offerings to the temple of Tripurantaka.
518	On a slab lying near Marisvami-maṭha in the same village.	Do.	Tribhuvanamalla (Vikramaditya VI), ruling from Jayantipura.	Chalukya Vikrama year, 32, Sarvajit, Full-moon (Purnima), Tuesday, lunar eclipse.	Do.	Registers that the chief queen Muleyamatidevi, at the request of the <i>Dandanāyaka</i> Sridharayya, gave to the 140 <i>mahājanas</i> of Tumbula (in Sindavadi-nadu) which belonged to her, 30 <i>gadhānas</i> of gold from the <i>Siddhāya</i> of that village for the maintenance of the commentator (on <i>Sāstras</i>), the reader of the <i>Purāṇas</i> , the teacher of the Rīg-Veda and the Yajur-Veda and of the Brahmana in charge of the Agnishtage.
519	On a slab set up near the manure-pit of Rachappa in the same village.	Do.	Tribhuvanamalla (Vikramaditya VI)	Chalukya Vikrama year 4, Siddharthin, Jyēṣṭha, 10, Thursday and Chalukya Vikrama year 11, Kāhaya, Uttarayana-Sankranti.	Do.	States that when the <i>Mahāmandalēśvara</i> Joyimayyara was ruling the Sindavadi-one-thousand province his officer Perggaḍe [Kambana], built the temple of Kumbesvara and got a grant of land made to it at the capital town of Tumbula. Mentions the tank Jōyiyasamudra, the <i>rājaguru</i> Somasiva-Pandita, and the districts Edeḍore-two-thousand, Kallakeḷage five-hundred and Moṇṇa three-hundred.
520	On a slab lying on the tank-bund in the same village.	Ṭadava	Jaitugi (I)	Śaka 1[151], Virḍhin, Chaitra, <i>śuddha</i> 10, Wednesday.	Sanskrit and Kanarese.	Mentions the minister Murari-Kesava. Records that the god Yōgamurti Narasimhadēva was established on the western side of the Joyye-tank at Tumbula or Hirya-Tumbula in the Sindhuvaṭi country and that the <i>mahājanas</i> of that village made a grant of land for worship and offerings.
521	On a slab lying in a field near the same village.	Western Chalukya.	Jagadekamalladeva (II)	5th year, Dundubhi, Śrāvasta, Full-moon (Purnima), Sunday, lunar eclipse.	Kanarese	Registers a gift of land by the 104 <i>mahājanas</i> , to the temple of Kēśavadeva at Tumbula, which had been constructed there by Arasiyakka. The merchants also made some contributions.
522	On the stone beams supporting a <i>maṇḍapa</i> in a field near the same village.	Do.	Trailokyamalla (Someśvara I), ruling from Kalyana.	Śaka 974, Nandana, Pūṣya, 2, Thursday, Uttarayana-Sankranti.	Do.	Damaged. Virra-Nolamba-Ghattideva father of Virra-Nolamba-Pallava-Permanaḍi who was ruling the Sindavadi-one-thousand province, made a grant to a certain teacher. Mentions also Tumbula and the temple of Bhōgēśvara.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
523	On a slab lying near the sluice of the Karim-sabeb tank in the same village.	Western Chalukya.	Tribhuvanamalladeva (Vikramaditya VI)	Chalukya Vikrama year 4, Siddharthin, [Jyeshtha], <i>śuddha</i> , 10, Thursday. Jaya, Chaitra, <i>śuddha</i> , 1, Sunday.	Kanarese	Seriously damaged. Mentions the <i>Mahāmandalēśvara</i> Tribhuvanamalladeva Pēṣaṇa-Garuḍa Jōyimaṃyā-rasa, already referred to in No. 519, above.
524	On a rock near the Tirumala cave-temple at Belagallu.	....	....	Rakehasa, Śrāvāṇa, <i>śu.</i> 5. Chalukya Vikrama year [3]3, Sarvadarhin, [Jyeshtha], New moon (<i>Amāśtas</i>), Thursday, solar eclipse.	Do.	Damaged. Records a gift of land to the temple of Tirumaladeva on the hill at Bēḡara Belugallu, by a subordinate of the <i>Mahāmandalēśvara</i> Salagarāju Chikka-Tirumalarajadeva-Maharasa.
525	On a stone set up in Gaddam Kariah's garden near the same village.	....	....	Chalukya Vikrama year [3]3, Sarvadarhin, [Jyeshtha], New moon (<i>Amāśtas</i>), Thursday, solar eclipse.	Do.	States that the well (in the garden) was constructed by four private individuals.
526	On a stone lying in a field near Halvi ..	....	....	Śaka 1457, Jaya, Pushya <i>śuddha</i> , 3, Monday, Saṅkramaṇa.	Do.	Mutilated. Mentions the <i>Mahāmandalēśvara</i> Mallarasa ruling the Sindavāḍige country and the chiefs Chavundamayya, Sripati-Dandanayaka and others of Hiriya-Haluve.
527	On a stone set up in front of the village gate at Bhattarabommalepuram.	Vijayanagara ..	Virapratapa Vira-Achutadeva-Maharaya ..	Yuvan, Vaiśakha, <i>ba.</i> 3.	Do.	Gift of the <i>agrādāra</i> Pommalapura to a certain Bhattara-Nagaya. The village was situated in Sātanura-sime in Adavāni-rājya.
528	On the west wall of the first fort gate at Adoni.	....	....	Śaka 1439, Īśvara, Māgha, <i>śu.</i> 5. Krodhin, Vaiśakha, <i>śu.</i> 10, Sunday.	Do.	Registers a <i>coal</i> granted to the 18 classes of the town of Adalabada, by Khani Ajam Galiba-khana-Sāheba, exempting them from <i>siddhāṅga</i> , <i>kaḷaḡa</i> <i>ḍāya</i> <i>biḷḷa</i> and <i>baḡāra</i> , for a period of 12 years. Above this is the Arabic inscription No. 1 noted below.
529	On one of the pillars of a mosque on the hill in the same village.	Vijayanagara ..	Gajadevitekaḥ Pradhadevaraya-Maharaya ..	Ananda, Śrāvāṇa, <i>ba.</i> 10.	Telugu	Registers that Ramanā-Nayaka, son of Kathāri Tippapa-Nayaka established a temple for Prasanna-Rāmayadeva on the upper fort at Adavani.
530	On a rock on the same hill .. ..	....	....	....	Do.	Registers that a certain Tiruviliṅgu, heroically met the five brothers of Kachi-Nayudu and died (?).
531	On a slab set up in the court-yard of the Aṅjanēyasavamin temple at (Kalagotla) Naranasapuram.	....	....	....	Kanarese	Damaged. Mentions the <i>Mahāmandalēśvara</i> Rāmārāja-Konētrāja-Kondarājayadeva-Maharāja. Seems to record a <i>coal</i> granted to the Reddis and Karmans of Narayanapura, by an agent of this chief.
532	On a rock in a field at (Kullaru) Timmapuram.	....	....	....	Do.	Mentions that Sambēṭa Timmarāja gave to two Reddis a piece of black cotton-land (<i>ere-kola</i>).
533	On a slab lying in a field at Kadimetla	Telugu	Mentions the <i>Mahāmandalēśvara</i> Bhogarāju-Timmarajadeva-Maharaja and records a <i>coal</i> granted by this chief to the Reddis and other residents of the village of Kadametla.



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B.—Stone inscriptions copied in 1915—con t.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On a slab set up near the <i>Garudā-stambha</i> in front of the <i>Añjanyaśvāmin</i> temple at Dayyandinne.	....	....	Śaka 14[82], Kālayukta, Āśvija, <i>śu.</i> 14], lunar eclipse.	Telugu	Records the gift of tolls due from the <i>agrakāra</i> Dayyandinna <i>alias</i> Kriṣṇapurṇa to the hill fortress of Ādaveni, in favour of the <i>maṭha</i> of Parāṅkuṣa Śrī-Saṭhaḡopājiyaṅḡaru, a Śrī-Vaiṣṇava teacher who held the titles <i>śaṛvantaśraṇa</i> and <i>ubhaya-vēdāntakārya</i> . The donor was Śrīraṅgarāja (a relation ?) of the <i>Mahāmāṇḍalēśvara</i> Śrīraṅgaḍa-va-Śrī-Veṅkaṭādirājayyaḍeva-Maharāja. Damaged. Mentions Yēṅḡabala.
535	On a slab built into the floor of the <i>Añjanyaśvāmin</i> temple at Yenigabala.	....	<i>Mahārājādhirāja</i> Immadi-Bapaṇayani-Ayya- varu.	Śaka 1[4]98, Dhātṛi, <i>śukla</i> - Jyēṣṭhā, <i>śu.</i> 5.	Do.	
536	On a rock in a field in the same village ..	....	....	Vikarin, Mar- gāśira, <i>śu.</i> 5.	Do.	Much damaged. Registers that a certain <i>Liṅḡa-</i> yanī-Pōṭināyanīḡaru who styled himself a <i>nāyaka-karāchārya</i> and was the <i>mokāḍa</i> chief of Yēṅḡabala village, gave a piece of land to a potter in compensation for a pond which the latter had dug. The grant is stated to have been made for the merit of Yēdula-Padusha whose name proper is not distinct on the impression.
537	On a rock in Ramappa's house at Yemmiganur.	....	....	Śaka 164[5], Sobhakarib, Śrāvana, <i>śu.</i> 5, Friday.	Kanarese	Refers to the temple of Kāśi-Viśvanātha and Kamak- shamma, at Yemagannur-pē [te] and to the well dug by some private individuals for the temple.
538	On a slab set up in the court-yard of the <i>Añjanyaśvāmin</i> temple at Hissara Muruvani.	....	....	Viśāvaṇa, Āśāḍha, <i>śu.</i> 16, lunar eclipse.	Telugu	Gift of the village Muruvani by Rāmārāja-Koneṣi- Timmārājūḡaru, to Kāṇḍala Śrīraṅgaṭhārya, for the merit of his mother.
539	On a broken pillar lying at the entrance into the <i>Añjanyaśvāmin</i> temple at Halaharavi.	....	....	Śaka 143[5], Prajapāti, Chaitra . . .	Kanarese	Damaged. Seems to record a gift of land by the chiefs Talavara Bhitma-Nayaka and Yallapa- Nayaka.
540	On a rock in a field in the same village ..	[Rashtrakuta] ..	Nityavareha [Indra III?] ..	Śaka 854, Pārthiva (wrong).	Do.	Mentions Chandiyyabhe queen of Kannara, who was ruling the Sindavadi-one-thousand country. She appears to have constructed a <i>basadi</i> (Jaina temple) at Nandavara and to have made a grant of the <i>Siddhāya</i> taxes of Rajanūru for its maintenance. Mention is also made of a certain Padmanandi.
541	On a rock on the way to Nandavaram from the same village.	Vijayanagara ..	Virapratapa [Vira-Sada śivadevaraya-Maha- rāya, ruling from Vidyanagara.	Śaka 148[5], Durmata, Māgha, <i>śu.</i> 1.	Telugu	Refers to the <i>Mahāmāṇḍalēśvara</i> śaḡarājaya son of Kofḡa jviti Tirumalarājaya of the solar race and to his grant of rent free land to a certain Rāma- krishṇa. Mentions also Rāmārāja-Venkaṭādira- jaya the representative (<i>kāryakarta</i>) of the king. Mentions the king's <i>Mahāśāhā</i> Matyēṇappa ruling the Sindavadi-one-thousand province.
542	On a stone lying to the east of Mantrala-Yellamma's temple at Manchala.	[Rashtrakuta] ..	Akalavareha (Krishna II).	Śaka 815, Pratāthin.	Kanarese	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On a slab lying in the court-yard of the Késavaśvamin temple at Buduru.	Vijayanagara ..	Vīrapratapa Sadāśivadeva-Maharaja ..	Śaka 1482, Kaudri, Vaiśākha, <i>ca.</i> 15, solar eclipse.	Kanarese ..	Registers that the province Ādāvani-stma was granted as <i>amaramāyana</i> to the <i>Mahāmāṇḍalēśvara</i> Venkātādirāja of the lunar race. Gift of land to the temple of Ahobala-Narasimhadeva at Buduru which was an <i>umbalige</i> grant of the <i>Mahāmāṇḍalēśvara</i> Gobori Avubhajarājaya.
544	On a stone lying in the same place ..	....	....	Solar eclipse	Do. ..	Gift of land for the maintenance of the tank Chāndivuliyana-keve at Bavaranuru.
545	On a <i>śīṅga</i> set up in a field (near a Gapeśa figure) at Rachumarti.	....	....	....	Do. ..	Incomplete. Mentions the <i>Mahāśānta</i> Bikki of the Chālukya family.
546	On a pillar in the <i>mandapa</i> of the Parvātēśvara temple at Nandavaram.	Western Chalukya.	Vīranarayana Somēśvaradeva (IV), ruling from Jayanipura.	Śaka 1108, Parābhava, Pushya, <i>suddha</i> 13, Uttara-yāday, Uttara-yāpa-Saṅkramaṇa.	Sanskrit and Kanarese.	Registers that the <i>Mahāpradhāna</i> Malaparnasa who was ruling the Sindavādi one thousand province, gave 1 <i>gaḍḍāna</i> each month from the <i>heḷḷuṅka</i> of Guḍikallu 24, to the temple of Mallikārjuna at the <i>agrahāra</i> Nandapura after washing the feet of Rudrasakti-Pāṇḍita.
547	On a slab lying in a field in the same village.	....	....	Vikrama, corresponding to <i>śaśi</i> 1170, <i>Nija</i> -Śrāvapa, <i>śu.</i> 12.	Kanarese ..	Gift of land by the <i>Āmēdas</i> of Nandavara to a certain Jāngama Nāgaya for worshipping Mallodēva.
548	On a slab set up near a well at Kanakavīdu.	..	....	Svabhāna, (baitra, <i>suddha</i> 6, Sunday.	Do. ..	Keṭṭha-Sōmana-Nāyaka, son of Timmaṇṇi-Vodeya granted a <i>cow</i> to the <i>gavādas</i> and the people of Kanakavīdu, after remitting 90 <i>varāhas</i> of <i>kāṇike</i> , on account of the ruined condition of the village.
549	On a slab set up in the court-yard of the Rāmalingasvamin temple at Guruzala.	Western Chalukya.	Pradāpachakrasvartin Jagadekanalla (II), ruling from Kalyanapura.	5th year, Dumbhi, Pushya, <i>suddha</i> 6, Friday, Uttara-yāpa-Saṅk-rānti.	Do. ..	Registers that under orders of <i>Herilāla-Saṇḍhiśigrahi</i> Kesimayya, the <i>Hergade</i> and <i>Sēnādhipati</i> of Nana-dādi-nādu, Mīṇi-nādu, Kōsage-nādu, Galidīrāla-Kallakejagu-nādu Kolihake-nādu and Sindavādinādu, his son (f) Chiyamarasa who was ruling Sindavādi one thousand province, gave the village Kākumbala to the temple of Rāmēśvaradeva at Gurindala, a village in Mañohalu thirty-six villages, a sub-division of Ādāvani-five-hundred.
550	On two other slabs set up in the same place.	Do.	Tribhuvanamallaḍēva (Vikramāditya VI) ..	Chālukya Vikrama year 36, Kāśa, Uttara-yāpa-Saṅk-rānti.	Do. ..	While the <i>rājaguru</i> Anantaśivadeva was in charge of the two villages Unakalu and Gurindalu, <i>Peggade</i> Nimbanayya made a gift of land to the temple of Rāmēśvara [dēva].
551	On a stone lying to the east of a Śiva temple at Rayachuti.	....	....	Uttarāyana [pa] Saṅkrānti.	Do. ..	Registers that the <i>Mahāśānta</i> Kannayya made a gift of 26 <i>matṭar</i> of land at Guriyundala to the temple of Lohana-Garunda. Another portion of the record registers a gift of 12 <i>matṭar</i> of land to Binayya-Mahadeva.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
552	On a broken stone lying near the Ānjanēya-svāmin temple at Peddakottaliki.	Yadava ..	.. ..	Śaka 1121 [5], Dundubhi, Pushya, <i>śu.</i> [8], Thursday, Uttarāṣāḍha- Sakrānti.	Sanskrit and Kanarese.	Much damaged. Begins with the genealogy of the king. Mentions Sindavadi-one-thousand province and seems to record a gift of land.
553	On a slab set up near the Ānjanēyasvāmin temple at Gangavaram.	....	.. ..	Viśodhin, Marga- śira.	Telugu	Registers a <i>cowl</i> granted by the <i>Mahāmaṇḍalēśvara</i> Kavēti Raṅgaṛājayadēva-Mahārāja, regarding the cultivation of fields, to the Rēḍḍis, Karpas and the people of Gaṅgavaram. Much damaged. Seems to record a gift of land.
554	On a slab set up near the eastern wall of Kanuma-Doddayya's temple near Kōṭa-kālū.	Vijayanagara ..	Virapratāpa Vira-Saśaśivadēva-Mahārāja ..	Lost ..	Kanarese ..	
555	On a slab set up at the entrance into the village of Mālakapuram.	Western Chalukya.	Traṇḍiḷyamallā <i>Bhujabala Vira Rāyamurṭi</i> Somēśvaradēva (IV), ruling from Jayantipura.	Śaka 1106, Kṛō- dhin, Kārttika, New-moon (<i>Āmāntāyā</i>). Monday, solar eclipse.	Kanarese (verse and prose).	Evidently the slab belongs to the village of Podda Jumbalam. Gives a genealogical account of the chiefs Brahma (Bammidēva), his son Padmidēva and Vatearāja the maternal uncle of the latter. Padmidēvarasa and Vatearāja were ruling the whole of the eastern country including Sindavadi. The village Kantarika in Rāgi 12, a sub-division of Sindavadi—one-thousand, was granted to the temple of Brahmesvaradēva (at Kaṣekanthapura in Kirtinarayapuram, the capital of the Sindavadi province) which had been built by the merchant Śrōtriya Eṇṇayana-seṭṭi.
556	On a slab set up near the Rājaraśēvasvāmin temple at Cheruvu-Belagallu (Kurnool taluk and district).	....	....	Parābhava, Mar- gāśira, <i>śu.</i> 14.	Telugu ..	Damaged. Registers that the <i>Mahāmaṇḍalēśvara</i> Rāmarāja-Raṅgaṛājayadēva-Mahārāja, remitted the tax on barbers (<i>maṅgala-ḍyūtu</i>) in Belugaṇṭhi-sima which was part of the Āḍavani-sima.
557	On another face of the same slab	Vijayanagara ..	Virapratāpa Saśaśivadēva-Mahārāja ..	Śaka 1482, Śa- randri, Śa- vapa, <i>śu.</i> 6.	Do. ..	Registers that the <i>Mahāmaṇḍalēśvara</i> Siddhārāju Śrīraṅgaṛājayadēva-Mahārāja, having conferred the tolls of Kere-Belugaṇṭhi- <i>ḍāṇṇam</i> on the chief Chennarasu, the latter granted 6 <i>varāhas</i> , collected from the <i>Bali</i> es of that city, for offerings, to the temple of Rājaraśēvasvāmin-Mahādēva at Kere-Belugallu. Other gifts made in the following year Darmati, are also recorded.
558	On a pillar in the Kēśavasvāmin temple in the same village.	Do. ..	Virapratāpa Vira-Kṛishnarāja-Mahārāja ..	Śaka [1482] [6], Bhava, Vāidā- kha, <i>śu.</i> 16.	Kanarese ..	Carelessly inscribed. Mentions the temple of Jaladeyana or Jalāṅgadēva at Keriya-Belugalla and records a gift of land by Korṇam Basaprasa, son of Somarasa of Tirupatturu, to a certain Naṭṭuvar-Nagayya whose father Chēgaya was connected with the drama <i>Tayikōḍa-śāḍaka</i> and to the daughter of Naṭṭava-Timmayya of Pōṭavara who was a <i>śōṭṭi</i> .

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On a pillar set up in front of the Virabhadraśvamin temple in the same village.	Vijayanagara ..	Vimpratapa Vira-Krishnadeva-Maharaya ..	Sarvajit (=Śaka 1449-50), Ashadha, <i>śuddha</i> [6], Śivarātri (?).	Kanarese ..	Gift of land by Sunkana-Nayaka, son of Dadi-Nayaka to the temple of Pēṭe-Virabhadraśvamin of Keṭṭe-Belugallu (included in Adavani-durga) which was granted to him as <i>amara</i> by the king.
560	On the Jaina image of Vardhamānasvamin (now worshipped as a Hindu idol) at Kammarchadu (Alur taluk, Bellary district).	....	...	....	Kanarese (verse and prose).	In characters of about the 12th century A.D. Registers the reconsecration (of this image) by Chandavve the wife of the merchant chief (<i>mahādēva</i>) <i>vaḍḍayavallāri</i> , Rayara-setti who was the favourite pupil of Padmaprabha-Mahādharisvamin.
561	On a slab set up in the court-yard of the Bhogēśvara temple in the same village.	Western Chalkya.	Trailōkyaśvaminadeva (Sōmēśvara II), ruling from Kampile.	Śaka 976, Jaya, Paucha, <i>śuddha</i> 116], Sunday, Uttarāyana-Sankrānti, lunar solstice. 4th year, Sarvajit	Kanarese ..	Gift of land by certain <i>gēvāṇḍas</i> , to the temples of Māluśthanadeva and Bhogēśvaraśvamin at Kamma- [ra]cheruvu while the <i>Mahāmāṇḍalēśvara</i> Vira-Nolamba-Gaṭṭideva of the Pattava family was ruling the Sindavaḍi-one thousand.
562	On a pillar set up in a field at Hulbidu (same taluk and district).	....	....	....	Do. ..	Mutilated at the top. Registers the death of a hero named Siriguppa when the latter opposed on behalf of the Rattas the army of Dantiga, which attacked the village Chikurambhravi.
563	On a slab set up in the court-yard of the Jōinātha temple at Jōṭṭi (Sidhout taluk, Cuddapah district).	....	Rakkasa-Gaṅgarasadeva-Maharaja ..	Śaka 1169, Plavarga, Jyēshṭha, <i>śuddha</i> , 18 (<i>trayōdaśi</i>), Saturday. Śaka 1527, Viśva-vasu.	Telugu..	Registers that Chenti Rami-Nayaka, the servant of the <i>Mahāmāṇḍalēśvara</i> Rayideva-Maharaja, built the compound wall and the <i>gōvara</i> of the temple of Jōinātha. He also constructed a temple for Irugalaśani at lakaprolu and made other gifts at Chetluru.
564	At the entrance, on the east wall of the old fort at Sidhout (same taluk and district).	Vijayanagara ..	Vira-Venkaṭaraya, ruling the Chandragiri-sima.	....	Sanskrit and Telugu (verse).	Registers that this stone fort was extended (?) by the Maṭṭi chief Ananta of the solar race whose father Ellamaraja conquered Siddhavaṭa after fighting the battle of Uṭukuru.
565	On a slab set up on the Kailasappa-gutta (hill) at Konakondla (Gooty taluk, Anantapur district).	Western Chalkya.	Tribhuvanamalladeva (Vikramaditya VI), ruling from Poṭṭalakere.	Chalukya Vikrama year 6, Dornati, Pushya, <i>śukla</i> [6], Thursday, Uttarāyana-Sankrānti.	Kanarese ..	Records that Navikabbe built a Jaina temple called Chatta-Jinalaya at Koṇḍakundeṭṭirṭha and [her husband] the <i>Mahāmāṇḍalēśvara</i> Jōyimaṇḍarasa who was entitled Pēṣaṇa-Garuda gave 30 <i>maṭṭar</i> of black-soil land at Kiriya Koṇḍakunde, to that temple.
566	On a slab lying in a field near the same village.	Do.	Tribhuvanamalladeva (Vikramaditya VI) ..	Chalukya Vikrama year 12, Vibhava, Uttarāyana-Sankrānti.	Do. ..	Damaged. Mentions first the <i>Mahāmāṇḍalēśvara</i> Ballaya-Chōja-Nabharaja who was ruling the Sindavaḍi-one-thousand province and whose <i>prasasti</i> begins with the words <i>Oharaṇa-sarūruha</i> , etc.; then it mentions the <i>Mahāmāṇḍalēśvara</i> Chikurasa of the Mahābali race whose <i>prasasti</i> begins with the words <i>Jagatrayābhivandita</i> , etc., and next the <i>Mahāśmāntaka</i> Chandarasa, Barmmarasa and Rāvarasa of Koṇḍakunde, whose <i>prasasti</i> begins with the words <i>ari-durdhara</i> , etc., seems to record the grant of a land.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the north and west walls of the central shrine and the west wall of the Mukha-mandapa of the Madhyasthanatha temple at Darukapuram (Sankaranayanarkoyil taluk, Tinnevely district).	Pandya	<i>Irandakulamajuttu</i> Perumal Śrivalabhadeva Tirunelveliperumal, 'who was born under the asterism Aśvini.'	Śaka 1463, 7th year, Pava, Avani, 22, śu. di. 7, 1 weekday, Rishabha-karana, Vish-kambha-yoga, Anusha.	Tamil ..	Registers a gift of land in the village of <i>Paṭṭa-kurichohi</i> in Ari-naḍu for compiling a <i>paṭṭahēṅga</i> (calendar).
568	On the same walls	Do.	Parakrama-[Paṇ]dyadeva	Śaka 1470, 6th year, Kilaka, Avani, 17, śu. di., Saubhāgya-yoga, 'Tiru-vonam.	Do. ..	Incomplete. Mentions Muṇṇakkudi in Śoḷa-man-galam.
569	On the south wall of the same shrine ..	....	....	Kanni, 1, śu. di. [4].	Do. ..	Fragment. Mentions Malayadikkurichohi-Uḍaiyar.
570	On the same wall	Pandya	Perumal Ku[ṇ]ḍakara-Perumal Parākrama-Paṇdyadeva, son of Jaṭṭavarman <i>alias</i> Tribhuvanachakravartin Kōṇermaikondan Abhirāma-Parākrama-Paṇdyadeva.	Śaka 1471, 7th year, da. di. 7, Sunday, Dhriti-yoga, Bala-karaka, Pūṣya	Do. ..	Incomplete. Seems to mention prince Tirunelveliperumal who was born under the asterism Aśvati and was the son of Abhirāma-Parākrama-Paṇḍya.
571	Do.	Do.	Jaṭṭavarman <i>alias</i> Tribhuvanachakravartin Kōṇermaikondan, [born under the asterism] Valsakha.	Śaka 1462, Śarvati, Tai, 12, śu. di., ... Bhadra-karaka.	Do. ..	Built in at the end.
572	At the entrance into the Mukha-mandapa in front of the same shrine; right side.	Do.	Jaṭṭavarman <i>alias</i> Tribhuvanachakravartin Kulaśekharadeva.	Lost ..	Do. ..	Damaged. Registers the gift of a hanging lamp and 25 sheep. Mentions the southern hamlet of Pirantaka-ohaturvaimaṅgalam.
573	In the same place	Do.	Jaṭṭavarman <i>alias</i> [Tribhuvanachakravartin Kulaśekharadeva.	12th year	Do. ..	Do. Registers the gift of 50 sheep for a lamp by a certain Kaṇḍiyadeva.
574	Do.	Do.	[Jaṭṭavarman <i>alias</i> [Tribhuvanachakravartin] Vikrama-Paṇdyadeva.	4th "	Do. ..	Do. Gift of sheep for a lamp to the temple of Piṇṇakarakkum-Nayanar.
575	Do.	Do.	Jaṭṭavarman <i>alias</i> [Tribhuvanachakravartin Kulaśekha]radeva.	11th year	Do. ..	Do. Gift of lamp and 60 sheep to the temple of Piṇṇakaru[ka]kum-Mahadeva at Malayadi-[kkuru]chohi which was a hamlet of Pirantaka-ohaturvaimaṅgalam. a <i>brahmadēya</i> in Ari-naḍu, by a native of Maṇapaḍaiṇḍu, the northern hamlet of Śrivalamangalam in Kilkarai-kōṭṭam.
576	In the same place; left side	Do.	Jaṭṭavarman <i>alias</i> Tribbu[va]nachakravartin Kulaśekharadeva].	13 + 3rd year	Do. ..	Gift of 50 sheep for a lamp to the temple of Piṇṇakarakkum-Mahadeva at Malayadi[kkuru]chohi, the southern hamlet of Pirantaka-ohaturvaimaṅgalam which was a <i>brahmadēya</i> in Ari-naḍu.

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B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
577	In the same place; left side ..	Pandya ..	Jatilarman <i>alias</i> Tribhuvanachakravartin Kōñṛmaikōṇḍan Aḷagay-Purunaḷ Aḷ-virarāman Śrivalabhadēva, 'who was born under the asterism Purnavasu.'	Saka 1493, 9th year, Prajōti-patti, Uṭṭarayaḡa, Śaṣṭi-ritu, Kumbhā-ravi, 26, <i>su.</i> di. 10, Friday, Aḍra.	Gantha and Tamil.	Registers the <i>sarvaṁśaya</i> gift of certain taxes to the temple of Piṇakkarattarūḷyā-Nayānar. Bears the signature of Koḍumaḷur-Uḍaiyan.
578	Do. ..	Do. ..	Jatā[varman] <i>alias</i> Tribhuvanachakravartin Kulasekharadēva.	[13] + 1st year, Kaṇṭakaka, 27, Kovati, Friday, 13 + 9th year	Tamil (of about the 13th century A.D.).	Gift of money (<i>śṛṅga-achaha</i>) for a lamp to the same temple, by a native of Maṅgōṭṭuohēri.
579	Do. ..	Do. ..	Kulasekharadēva	11th ..	Do. ..	Unfinished. Gift for a lamp to the same temple by the native of a village in Malai-maṇḍalam.
580	Do. ..	Do. ..	Māgarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th ..	Do. ..	Gift of money for a lamp to the same temple, by a native of Oruttalappalli in Malai-maṇḍalam
581	On the north wall of the same <i>maṇḍapa</i> ..	Do. ..	Jatavarman <i>alias</i> Kulasekharadēva ..	13 + 4th ..	Do. ..	Registers that the assembly of Pirāntaka-chaṭturvēḍi-maṅgalam, a <i>brahmadēya</i> in Ari-nāḍa, exempted under orders of the king, from the payment of taxes certain lands which they had sold to the temple of Piṇakkarukkundēva. Mentions Ula-guyyavanda-Pāṇḍyappēreri.
582	On the same wall	Do. ..	Māgarvarman <i>alias</i> [Tribhū]vāna-cha[kra]-vartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Choḷa country.'	13th ..	Do. ..	Records that as there was no money in the treasury of the temple of Piṇakkarutta-Nayānar in Malaiyēdikkuṇiōhi, the southern hamlet of Pirāntaka-chaṭturvēḍi-maṅgalam a <i>brahmadēya</i> in Ari-nāḍa, a certain Puliyar-kilavan Piralayā-Viḍuḡan Abhayampukkan living in the street called Kulasekharapperunderu, defrayed the expenses to be met in regard to the tax called <i>ēni-gyām</i> on the tank Uḷaguyyavanda-Pāṇḍyappēreri and made a gift of his right to one-third of the income from the tank along with some money to the temple, for offerings to Tirupṇiḷiyarai-Nāchehiyar and Tukkaiyar. Mentions the temple of Tirukkalanisvaramuḷaiya-Nayānar at Savadam-pattakurichōhi which belonged to the <i>tantristār</i> i.e. the Kaikkōlas the Senapat is and Dandānayakas.
583	On the north and west walls of the same <i>maṇḍapa</i> .	Do. ..	Jatilarman <i>alias</i> Tribhuvanachakravartin Kōñṛmaikōṇḍan Tiruvelkēṇṇipērmaḷ, born under the asterism A[śvini] in Vaigai.	Saka 1457, Maṇmaḷa, Kaṭtigai, 23, <i>su.</i> di. 12, Monday, Sōbhana-yōga, Svati.	Do. ..	Gift of land to a number of persons of various <i>śāstras</i> and <i>śāstras</i> . Records that these lands and the tank called Maṇabharanappēreri included in Ari-nāḍu, were now joined to the village of Abhirama-Pārakramapāṇḍiya-chaṭturvēḍi-maṅgalam. They were divided into 10 shares and given to 11 persons. Mentions the king's father (<i>dēhahay</i> ?) Abavarāman Śrivaladēva.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
593	On the rock by the side of the road from Vasudevanallur to Sankaranaynarkoyil.	Pandya	Maravarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	4th year	Tamil ..	The introduction commences with the words <i>śaśa</i> . Registers that the residents (<i>āram</i>) Kōṭṭakapakkam alias Uttamtonganallur remitted the taxes on certain lands granted to the temple of Guṇamalaiyisvaramudaiya-Nayanar in their village. Refers to the construction of the entrance to the temple and a gift of land for a lamp to it.
594	On the west wall of the central shrine in the Umaiyoṛupagēvara temple at Sayamalai (same taluk and district).	Do.	Jatavarman alias Tribhuvanachakravartin Kōṇṛmaikōḷḍan Aḷagan alias Ativira-rāman Sivaladeva.	Śaka 1500, 16th year, Isvara, Vaigāsī.	Do. ..	Registers a gift of land for offerings to the temple of Umaiyoṛupagēsuramudaiya-Nayanar at Sayamalai, on Kartigai and Sivaratri days. Mentions Aḷagiyasēkkaṇṇar Abhirāma Varatūṅgarāma]. Incomplete. Registers a gift of sheep for a lamp to the temple of Pōrmugasinga-Isvaratūḍeva, by Araiyan Uttama[sila] alias Teṇṇavay Sōḷavarayan, for the merit of three persons who belonged to Neochchura-nādu.
595	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	..	....	18th year	Vatteluttu ..	Registers a gift of land for offerings to the temple of Uḍaiyar-tiraiyicupagēsuramudaiya-Nayanar at Sayamalai. Mentions Kulasekhara-Isvaramudaiya-Nayanar. Stops with the mention of the king.
596	On the west and south walls of the same <i>maṇḍapa</i> .	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	8 + 1st year Vpiśhka 10 <i>ba. ā. 11</i> , Sunday, Hasta.	Tamil (of about the 14th century A.D.).	Registers a gift of land for offerings to the temple of Uḍaiyar-tiraiyicupagēsuramudaiya-Nayanar at Sayamalai. Mentions Kulasekhara-Isvaramudaiya-Nayanar. Stops with the mention of the king.
597	On a stone set up in the court-yard of the same temple.	Do.	Jatavarman alias Tribhuvanachakravartin Kōṇṛmaikōḷḍan Sivalarāyan Varagun alias Kulasekhara Dikshitar.	Śaka 1516, [2] 3rd + 1st year.	Tamil ..	Damaged. Mentions Aḷiyar alias Kōḷakula[kala]-chaturvēdimaṅgalam in Nattāruppōkku.
598	On the east wall of the <i>maṇḍapa</i> in front of the central shrine of the Subrahmaṇya temple at Valliyur (same district, Nanguneri taluk).	Do.	Maravarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	22nd year	Do. ..	Fragment. Seems to record a sale of land.
599	On the same wall	Do.	[Maravarman] alias Triṭhu[vanachakra]-vartin Kulasekhara[dēva], 'who [was pleased] to take [all countries].'	27th "	Do. ..	Damaged. Seems to register a gift of money to Tirakkaivēḷaḷḷiyar for reciting songs in the temple at Aḷiyar alias Kōḷakula[kala]-chaturvēdimaṅgalam in Nattāruppōkku. Mentions Kīḷirāyiyamuttam.
600	Do.	Do.	Kulasekharadeva, 'who was pleased to take all countries.'	[4] 7th "	Do. ..	Stones missing. One of the pieces mentions the festival of Masi-Makham.
601	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	[Maravarman] alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	39th "	Do. ..	Registers the gift of two gold <i>tiruppaṭṭaḷam</i> to the goddess.
602	On the west wall of the Ammaṇ-shrine in the Sōkkan temple in the same village.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Choḷa country.'	14th "	Do. ..	States that (the image below which the inscription is engraved) is the work of Aḷḷanandi.
603	On a boulder in the Irattairottai rock at Eruvadi (same taluk and district).	....	....	....	Vatteluttu	Mentions the assembly of [Tuttaiḷpattai].
604	On the same boulder .. .. .	....	....	....	Do. ..	Registers a gift of land as <i>paṭṭichandam</i> to the temple of Aruvakatu-Biaṭaruka of Tiruvirtalai in Nattāruppōkku.
605	Do.	Pandya	Marajadaiyan	43rd year	Do. ..	

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
606	On a rock in the hill near the village of Karisattan (Sankaranymarkoyil taluk, same district).	...	..	[Kollam] 987, Pramōdita, Avani.	Tamil ..	Records the construction of the steps by a Reddi of Karisattan .
607	On the south wall of the rock-out temple of Mahadēva at Malaiyadiikkurichchi (same taluk and district)	Pandya	Maṇavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Sivallabhadēva	3rd year	Do. (about the 12th century A.D.).	Introduction commences with the words <i>śaśvate</i> . Registers a gift of land by the king to the temple of Pimpakurukku-Mahadēva at Malaiyadiikkurichchi, the southern hamlet of Purantaka-chaturvedimangalam, a <i>brahmadēya</i> in Ari-nadu. When ordering the grant, the king was in his palace at Tirunelveli in Kilyemba-nadu. Mentions Virapaṇḍiyan Pilaya and the seat called <i>Muṇṇiyadaraiyaṇ</i> . Below this is an incomplete record dated in the 11th year, probably, of the same king.
608	On a slab set up near a well in the same village.	Do.	Jatavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Sundara-Paṇḍyadēva.	Śaka 1236, and 12th year.	Tamil ..	Records that this well at Malaiyadiikkurichchi was dug by Taniyaṇai Tiruvenkaḍuṇṇai <i>alias</i> Tamiladaraiyan.
609	At the entrance into the central shrine in the Tripuranathēvara temple at Tenmalai (same taluk and district)	Do.	.. .. . [Tribhuvanaśaṅkara]vartin Sundara-paṇḍyadēva.	Lost ..	Do. ..	Fragment. Gift of sheep for a lamp.
610	On the east wall of the central shrine in the same temple.	Do.	[Ma]ṇavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Sundara-Paṇḍyadēva.	4 + 4th year	Do. ..	Registers a sale of land to the temple of Tirupattisvaramūḍaiya-Nayanar at Annaiyir in Ari-nadu, by the <i>tandratātār</i> , i.e., the <i>Sēndratātis</i> and the <i>Danḍadāyakas</i> belonging to the <i>parigraha</i> of Pūtṭar in Annā-nadu.
611	On the south wall of the same shrine ..	Do.	[Ma]ṇavarman <i>alias</i> Tribhu[va]naśaṅkara-vartin Sundara-Paṇḍyadēva.	* + 1st year, Viśchika 2[6], <i>la. di.</i> 1, Sunday, Kōhinī.	Tamil (of about the 13th century A.D.).	Registers a gift of land for a lamp to the temple of Tirupattisvaramūḍaiya-Nayanar, by the assembly of Sundara-paṇḍya-chaturvedimangalam which was a <i>brahmadēya</i> in Ari-nadu.
612	On the same wall	Do.	Sundara-Paṇḍyadēva	8th year	Do.	A portion is missing in the middle. Seems to register a gift of land for the expenses of the temple of Tirupattisvaramūḍaiya-Nayanar.
613	On the east wall of the Śivapariṇāmi shrine in the same temple.	Do.	Jatavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Vira-Paṇḍyadēva.	8th year, Kanya, 13, <i>la. di.</i> 7, Wednesday, Mṛigaśreṣṭha	Do	Registers a sale of land by the assembly of Sundara-paṇḍya-chaturvedimangalam, a <i>brahmadēya</i> in Ari nadu, for the requirements of the goddesses of Sivapainūḍumūḍaiya Nāchohiyar who was set up in the temple of Tirupattisvaramūḍaiya-Nayanar by Tiruvanaikkavūḍaiyaṇ Udayadivakarap <i>alias</i> Vepādūḍaiyaṇ, a native of Kūgar in Vāḍavēllaru <i>alias</i> Sundarapaṇḍya-valanadu. Mentions the temple of Tirumoliśai-Viṇagar Emberumāṇ.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
614	On the rock called Eluttupparai at Paraiappatti (Otapidaram taluk, same district).	....	....	Sarvari, Patguni, 25.	Tamil	Damaged. Registers a <i>sarvamāya</i> gift to a private individual. Contains a long string of Vijayanagara and Saluva <i>virūdas</i> , two of which were, the capturer of all countries and the capturer of Madura and Yalpanam (Jaffna). The rock is called Uśipparai at Tettankināru.
615	On the same rock	Pandya	Danna-Perumal Alagapperumal Ativiramaṇi Śivala-Maṇi Irandaḍḍamaṇi Ativiramaṇi.	Śaka 15[17], Menmatha, Vaigasi, 11.	Do	Registers a <i>sarvamāya</i> grant of land to three private individuals. The grant was issued during the reign of Venkapatirāya of Vijayanagar whose ancestors Devarāya, Krishnarāya, Saśaivārāya, Vira-Narasimharāya, Dharmarāya and Śrīraṅgarāya are mentioned at the commencement of the record with a string of <i>virūdas</i> as in No. 614 above. The rock on which the inscription is engraved is called Uśipparai at Tettankināru.
616	On the north, west and south bases of the Talapurisvara temple on the hill at Panamalai (Villupuram taluk, South Arcot district).	Pallava	Rājasimha (II)	.. ..	Pallava-Grantha	Beginning and end built in. The record is broken at several places and contains 6 verses which mention Aśvatthaman, the Pallava race and king Rājasimha (II).
617	On the steps of the <i>maṇḍapa</i> in front of the same temple.	....	Nababu Sadallekhan Sayapa-Avargal	Śaka 1596, Ananda, Maṣi 11, Ardra, 13, Friday.	Tamil	Unfinished. The king receives the titles <i>Mahā-maṇḍalēśvara</i> , <i>vijādhirāja</i> and <i>vijayaramēśvara</i> . Records the visit paid to the temple of Talagiriśvara at Pannasa-nagara, by a resident of Vepputtur in the Chola country, on his way from Rameśvaram to Kaśi (Benares).
618	In a cavern on the same hill	Pallava	Rājasimha (II)	....	Pallava-Grantha	Published in <i>South-Indian Inscriptions</i> , Volume I, No. 31.
619	On a slab set up in a street of the same village.	...	....	Prajapati, Tai, 24.	Tamil	Seems to register certain conditions imposed upon those who resided or wished to reside in Nañjap-pōṭṭai.
620	On the north base of the central shrine in the Ramanathēśvara temple at Annūr (same taluk and district).	Vijayanagara	Virapratapa Achyutadeva-Maharāya	Śaka 14[63], Khara, Kuṁbha, 14, Śravana, Sunday Śivaratri.	Do.	Built in at the bottom. Registers evidently the gift of the village Tirukkuṇṇam by Segatapi Nagarāṣur for the merit of Saṇi Singappa-Nayakkar. Mentions Annūr in the Karuvāṭchi-sīrmai.
621	Inside the Natarāja shrine in the same temple.	Do	Do.	Śaka 1300 (mistake for 1403), Plava, Tai, <i>Tuṛṇami</i> , Pūṣya, Monday.	Do.	Registers the gift of 6 villages including Annūr, Tirukkuṇṇam, Vellerippaṭṭi and three others to the Tiruvirāmsuramudaiya-Nayanar at Annūr in the Karuvāṭchi-sīrmai after having reconsecrated the temple for the merit of the chief Segatapi Nagarāṣur.
622	On the south wall of the <i>maṇḍapa</i> in front of the Tripuraṇḍari shrine in the same temple.	Do.	Virapratapa Sadasiadeva-Maharāya	Śaka 1482 ..	Do.	Gift of taxes on looms by Viśvanatha-Nayakkar, son of Nagamu-Nayakkar, for the merit of Aliya Rāmarājayya, son of the <i>Mahāmūḍalēśvara</i> Śrī-rangarājayyadeva-Maharāja.

B.—Stone inscriptions copied in 1915—*concl.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
623	On a slab set up in the <i>prākāra</i> of the Varadarāja-Perumal temple in the same village.	Vijayanagara ..	Virapratāpa Krishnadeva-Maharaya ..	Śaka 1442, Pramāthin, Kartika, <i>suddhā</i> , 15, Sunday, lunar eclipse.	Telugu ..	Registers the gift of land and a village by <i>Āndhra-kaviśipitāmaha</i> Peddirāja, son of Allasani-Chokkai-rāja to the temple of Varadarāja-Perumal completed and consecrated by himself at Annāru in Karivāchi-sima which was given to him by the king as a <i>nāyānikara</i> .
624	On a slab set up in a field in the same village.	....	....	....	Tamil ..	Records that the grain income of <i>allu</i> from the Friday fair held [at this village] was restored to the temple of Tiruvirāṇṇayār by Ādiochadeva-Mudaliyar and another.
✓ 625	On the boulder at the entrance into a cavern on the south-western slope of the hill at Māski (Lingsaigar taluk, Raichur district, Hyderabad State).	Maurya ..	Devanāma Piya Asoka ..	....	Brahmi ..	Published by the Assistant Archaeological Superintendent with Text, translation and plates as No. 1 of the Hyderabad Archaeological Series.

APPENDIX C.—List of stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north, west and south walls of the central shrine in the Anjanapura-Perumal temple at Vallanad-Agaram (Srivaikuntham taluk, Tinnevely district).	Pandya	Mavarman alias Tribhuvanachakravartin Vikrama-Pandyadeva.	2 + 12th year, Tat, 1.	Tamil ..	Fragments Mention Valla-naḍu alias Jayāṅgaṇḍa-paṇḍiyannalār. Seem to allot shares of land and house-sites to a number of Brahmanas of various gotras and sūtras. Refer to the 12th year of the king's reign and mention Vikrama-Paṇḍya-Vinagar-Erberumaiyil. Much damaged. Seems to register a gift of land to a Brahmana.
2	On the east wall of the maṇḍapa in front of the same shrine.	Do.	[Mavarman alias] Tribhuvanachakravartin [Kōṇērtmaikondaṇ] Su[nḍa]ra-Pandyadeva.	2 + 9th year, Saka 1463, Plava, Dhanus, 24, śu. di. 6, Thursday, Vyatipata-yoga, Vyāgrakarana, Sudaiyam,	Do. ..	
3	On the south, west and north tiers of the central shrine in the Chakrapani-Perumal temple at Vallanad (same taluk and district).	.. .	....	....	Do. ..	Fragments. One of these is dated in the fifth year of the reign of Chakravartin Vikrama-Pandyadeva. Another mentions the temple of Kuḷasegar-Vinnagar at Valla-naḍu alias [Jayāṅgaṇḍa]paṇḍiya-puram and Kaijannar alias Vikramasōla-chaturvalliṅgalum in Nallai-mēl[er]-nādu. Built in. Registers a gift of land for offerings at the service Parākrama-Paṇḍiya-śaṇḍi called after the king, in the temple of Aṅṅapporunai-Nayilar at Vallanadu alias [Jayāṅgaṇḍa]paṇḍiyannalār.
4	On the east wall of the maṇḍapa in front of the same shrine.	Pandya	Mavarman alias Tribhuvanachakravartin Kōṇērtmaikondaṇ Parākrama-Pandyadeva.	2 + [2]8th year, Saka 1457, Manmatha, Paṅguṇi, 30, śu. di. 6, Sunday, Saubhagya-yōga, Rohini.	Do. ..	
5	On the four sides of the baḥi-pītha in front of the same temple.	....	....	10th year ..	Do. ..	Damaged and fragmentary. Mentions Vallanadu alias Jayāṅgaṇḍapana[ḍiypuram].
6	On the south wall of the central shrine in the Iḍaivinaṭṭitta-Perumal temple at Sugandalai (Tiruchendur taluk, same district).	Pandya	Jatavarman alias Tribhuvanachakravartin Vira-Pandyadeva.	11th year, Rishabhe, 3, śu. di. 11, Monday, Uttiran.	Do. (of about the 13th century A.D.)	Gift of land for offerings, to the temple of Tirunarayana-Vinnagar-Erberumai at Sivandahi alias Tirunarayana-chaturvedimangalam by a native of Kukkalar.
7	On the same wall .. .. .	....	....	226th day ..	Do. ..	Records that at the request of Kaliṅgarayan, the king renovated the temple of Tirunarayana-Vinnagar-Erberumai which had gone out of repair, and set up the image of Gaṇaśekhara-nai-Aṭṭar in it. Tondaiman and Pallavarayan figure among the signatories.
8	On the north wall of the central shrine in the Salvasasvara temple at Sanna-vanam (Tiruppattur taluk, Ramnad district).	Pandya	Mavarman alias Tribhuvanachakravartin Sund[a]*ra-Pandyadeva, 'who took the Chola country.'	5th year ..	Do. ..	Records that a certain Siyajindakalan alias Māvaya-chakravarti reconsecrated the image of Somavijaganudaiya-Nayanar at Tirutiyūr-Muttam and gave lands to the Sivabrahmanas for worship. Mentions the temple of Sainnavamanudaiya-Nayanar.

navanam.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
9	On the same wall .. .. .	....	....	....	Tamil ..	Records that the right of worship for 15 days in the temple of <i>Īṣṇa</i> at <i>Īṣṇa</i> , belonged to a certain <i>Īṣṇa</i> at <i>Īṣṇa</i> . Built in at the beginning. Seems to register a gift of land by a certain <i>Īṣṇa</i> . Mentions <i>Īṣṇa</i> .
10	On the east wall (inside) of the same shrine.	....	....	2 + 20th year	Do. ..	Fragment. Mentions <i>Īṣṇa</i> (Hiranya) in <i>maṇḍapa</i> .
11	On the same wall (outside)	Pandya	Tribhuvanaachakravartin	..	Do. ..	Registers the gift of a village for the service called <i>Īṣṇa</i> in the temple of <i>Īṣṇa</i> at <i>Īṣṇa</i> . Built in at the beginning. Seems to register a gift of land by a certain <i>Īṣṇa</i> . Mentions <i>Īṣṇa</i> .
12	On the south wall of the same shrine	Do.	Jatavarman <i>alias</i> Tribhuvanaachakravartin	2 + 28th year, Vijaya, April, 9.	Do (of about the 15th century A.D.).	Registers the gift of a village for the service called <i>Īṣṇa</i> in the temple of <i>Īṣṇa</i> at <i>Īṣṇa</i> . Built in at the beginning. Seems to register a gift of land by a certain <i>Īṣṇa</i> . Mentions <i>Īṣṇa</i> .
13	On the same wall	Do.	Jatavarman <i>alias</i> Tribhuvanaachakravartin	2 + 28th year, Vijaya, April, 6.	Tamil ..	Registers the gift of a village for the service called <i>Īṣṇa</i> in the temple of <i>Īṣṇa</i> at <i>Īṣṇa</i> . Built in at the beginning. Seems to register a gift of land by a certain <i>Īṣṇa</i> . Mentions <i>Īṣṇa</i> .
14	Do.	Do.	Tribhuvanaachakravartin	13 + 10th year	Do. ..	Gift of taxes, by <i>Īṣṇa</i> at <i>Īṣṇa</i> . Built in at the beginning. Seems to register a gift of land by a certain <i>Īṣṇa</i> . Mentions <i>Īṣṇa</i> .
15	Do	Do.	Tribhuvanaachakravartin	11th year	Do. ..	Gift of land by a lady named <i>Īṣṇa</i> at <i>Īṣṇa</i> . Built in at the beginning. Seems to register a gift of land by a certain <i>Īṣṇa</i> . Mentions <i>Īṣṇa</i> .
16	Do.	Do.	Tribhuvanaachakravartin	13 + 12th year, Mela, 11.	Do. (of about the 15th century A.D.).	Gift of land for offerings to the goddess <i>Īṣṇa</i> at <i>Īṣṇa</i> . Built in at the beginning. Seems to register a gift of land by a certain <i>Īṣṇa</i> . Mentions <i>Īṣṇa</i> .
17	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Jatavarman <i>alias</i> Tribhuvanaachakravartin	23rd year, Vijaya, April, 11, Monday, 11th.	Tamil ..	A few syllables are missing at the beginning of each line. Gift of land to the temple of <i>Īṣṇa</i> at <i>Īṣṇa</i> . Built in at the beginning. Seems to register a gift of land by a certain <i>Īṣṇa</i> . Mentions <i>Īṣṇa</i> .
18	On the same wall	Do.	Jatavarman <i>alias</i> Tribhuvanaachakravartin	6th year, April, 23.	Do. ..	Records a sale of land by the residents of the village of <i>Īṣṇa</i> at <i>Īṣṇa</i> . Built in at the beginning. Seems to register a gift of land by a certain <i>Īṣṇa</i> . Mentions <i>Īṣṇa</i> .

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the same wall	Pandya ..	Maravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	38th year, Vri- shika, Sunday, Aśvati.	Tamil (of about the 14th century A.D.).	Gift of land for offerings to the same temple, by a native of Marittulagaṅgattapāṇḍiyapuram in Marittulagaṅgattapāṇḍiyavalanadu.
20	Do.	Do. ..	.. .. . Tribhuvanaachakravartin 'who was pleased to take all countries.'	1[8]th year ..	Tamil ..	Damaged. Registers a gift of land for expenses to the shrine of Tirukkamakkoṭṭamudaiya-Nach- chiyar in the same temple, by Malavaachakravartin. Sivanthakalan Tirukkaiṇṇapperudaiya ^[a] <i>alias</i> Malavaachakravarti figures as one of the signatories.
21	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Vira-Paṇḍyadeva.	10th ..	Do. ..	Gift of money and land by Tirukkanapperudaiya Sivanthakalan <i>alias</i> Malavaachakravartin, for a special worship in the same temple to be conducted every year on his birthday. Mentions Sattamah-galapparu in Tiruttiyur-Muttam.
22	Do.	Do. ..	Parakra[ma]-Paṇḍyadeva	[18]th year, Ani, 22.	Do. (of about the 16th century A.D.).	Gift of land for a lamp to the same temple by the chief mentioned in No. 12 above, for removing the evil effect of a light being put out at the time of his taking food.
23	Do.	Do. ..	Maravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	26th year I anguni, 24.	Do. (of about 13th century A.D.).	Records a sale of land by certain residents of Kurun-perungudi (near) Illanjeri in Marittulagaṅgattapāṇḍiyavalanadu, to the same temple.
24	On the east wall of the same <i>maṇḍapa</i> ..	Do. ..	.. .. . <i>alias</i> Tribhu[va]*na- chakravartin Vira-Paṇḍyadeva.	10th year ..	Tamil ..	Built in at the beginning. Gift of land, by the chief mentioned in No. 21, for offerings to Subrah-manya-Pillaiyar and Ksi otrapala-Pillaiyar.
25	On the same wall	Do. ..	[Kulasek]haradeva	9th ..	Do. ..	Built in at the beginning. Registers an order of [Ka]ṇḍiyurnadaiya ^[a] .
26	Do.	Do. ..	Maravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	17th ..	Do. ..	Much damaged.
27	Do.	Do. ..	Tribhuvanaachakravartin Sundara-Paṇḍyadeva, 'who was pleased to distribute the Chola country.'	20 + 1st ..	Do. ..	Registers the gift of a village for the expenses of the temple of Tiruttiyur-Muttam, by Malava-māṇḍkam Tirukkagapperudaiyan <i>alias</i> Malava-chakravartin. It was originally given to the donor by a <i>Sivathāmaia</i> of Sēmbōṇṇari in Talaiyūr-nadu.
28	On the south wall of the same <i>maṇḍapa</i> ..	Do. ..	Mā[ra]varman <i>alias</i> Tribhuvanaachakra-vartin Ku[la]sekharadeva, 'who was pleased to take all countries.'	18th ..	Do. ..	A portion at the right end has not been scored being very much damaged. Registers the gift of taxes (<i>kaḍamai</i>) on a certain village. Mentions the temple of Saṇṇavapamudaiya-Nayappar at Tiruttiyur-Muttam. Sundarapāṇḍiya-chaturvodi-maṇḍalam in Talaiyūr-nadu.
29	On the same wall	Do. ..	[Mā]varman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva.	[8]th ..	Do. ..	Records a sale of land by the residents of Illanjeri near Poyil in Kilkūṇḍam, a subdivision of Kēraḷaṅga-valanadu, to the same temple.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
30	On the south and east walls of the same <i>maṇḍapa</i> .	Pāṇḍya	Māravarman <i>alias</i> Tribhuvanaśaṅkara-vartin Kulaśekhara-dēva, 'who was pleased to take all countries.'	38th year	Tamil ..	Gift of land, by the residents of Viyadaraivankottai for offerings to the image of Tiruvadavūr-Nayanār set up in the same temple by a certain Sundara-pāṇḍya-Bhūtiśa.
31	On the south wall of the same <i>maṇḍapa</i> ..	Do. ..	Māravarman <i>alias</i> Tribhuvanaśaṅkara-vartin [Ku]jaśekhara[radeva], 'who was pleased to take all countries.'	..... 6 <i>tiyaḍi</i> , <i>śu.</i> dā, Paurṇami, Friday, Punarvasu. 11th year	Do. (of about the 14th century A.D.).	Registers a gift of land, by the residents of the countries belonging to Tiruttiyūr-Matṭa-nadu, for offerings to the image mentioned in No. 30, above, on the occasion of the Mārgaḷi-Tiruv[adira] festival.
32	On a pillar in the same <i>maṇḍapa</i> ..	....	....	11th year	Tamil ..	Incomplete. Gift of land in Pīlar, by a lady named Poyyamoliyaludaiyal, for the annual improvement of a land which she had brought under cultivation and given to the temple of Tiruch-channavaṇamudaiya-Nayanār at Tiruttiyūr-Muṭṭam in Pāṇḍi-maṇḍalam.
33	On the same pillar ..	Pāṇḍya	Tri[bhuvana]śaṅkara-vartin Kulaśekhara-dēva.	Indistinct	Do. ..	Damaged. Seems to register a gift of land by Muṭṭam[udisōḷa] Malavamaṇikkam <i>alias</i> Malava-chakravartin to a Brahmana resident of Sund[ā]ja-pāṇḍya-chaturvedimaṇḍalam.
34	On the west tier of the Darśanavalli shrine in the same temple.	Do. ..	Māra[varman] <i>alias</i> Tribhuvanaśaṅkara-vartin [Kulaśekhara]dēva, '[who was pleased to take all] countries.'	18th year	Do. ..	Provides for worship in the shrine of Irukkkaṇak-kōṭṭa-Naṇchōiyar, which was constructed in the temple of Tiruchchannavaṇamudaiya-[Nayanār], by the king's (?) annt. Mentions Kandiymaṇḍal[va]ṇ and Vikrama-pāṇḍya-Muvenda-velāṇ.
35	On a pillar in the rock-out cave known as the Kakolanatha temple, on the hill at Tirukkalaikkudi (same taluk and district).	Do. ..	Sundara-Pāṇḍya-dēva	10 + 2nd "	Do. ..	Registers an order of Vikramaśiṅga-dēvaṇ providing for offerings and lamps to a <i>maṭha</i> called Madali-yar-tirumaṇḍam.
36	On a second pillar in the same cave ..	Do. ..	Tribhu[va]śaṅkara-vartin Kulaśekhara-dēva.	9 + 1st "	Do. ..	Gift of land for offerings to the temple of Śiva-dharmisvaramudaiya-Mahadēva at Tirukkōlak-kōḍi in Puraṇalai-nāḍu, by Kaṇḍan Sundaravili <i>alias</i> Tivarapativēḷaṇ of Kaṇṇamaṇḍalam in Solapāṇḍya-vaḷaṇaḍu.
37	On the third pillar in the same cave ..	Do. ..	Sundara-Pāṇḍya-dēva ..	20 + 2nd "	Do. ..	Registers an order of Vikramaśiṅga-dēvaṇ assign-ing, for the welfare of the king (<i>Uḷaḍuḍaiga-Nayanār</i>), the taxes due by certain shepherds, to the temple of Śivadharmisvaramudaiya-Nayanār of Tirukōlakkuḍi, for lamps and offerings.
38	On the same pillar ..	Do. ..	Tribhuvanaśaṅkara-vartin Kulaśekhara-dēva, 'who was pleased to take all countries.'	7th "	Do. ..	Gift of land situated in Solapāṇḍya-vaḷaṇaḍu, for a <i>maṭha</i> in the same temple, by a native of Kārai- <i>or</i> in Kēraśiṅga-vaḷaṇaḍu.
39	On the fourth pillar in the same cave ..	Chōḷa ..	Tribhuvanaśaṅkara-vartin Kulaśekhara-dēva.	14th "	Do. ..	Damaged. Seems to register a gift of land to the same temple.
40	On the north wall of the same cave ..	Do. ..	Tri[bhuvana]śaṅkara-vartin Ku[ḷottu]jaśekhara-dēva.	Do.	Do. ..	Much damaged. Mentions Po[ṇṇama]rapati in Pu. rāḷua[ḷa]ṇaḍu, a subdivision of [Rā]ḷ[ḷe]ndre-śōḷa-vaḷaṇaḍu which was a district of Rājara- <i>ja</i> -Pāṇḍi-nāḍu.

[Kalaikkudi]

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
49	On the same wall .. ..	....	....	Śaka 1459, Durmukhi, Panguñi 10.	Tamil	Built in at the right side. Records an agreement made between the temple authorities and the <i>tendavimār</i> about the rehabilitation by Sittama-Nāyaka, agent of Tammarā-Nāyaka, of the place referred to in No. 48, above.
50	Do. .. ..	....	....	Śaka 1423, Durmukhi, Puraṭṭadi 20.	Do.	Registers a sale of land to the temple of Tirukkolakkuḍi-Āṇḍa-Nāyaka by the Maravas of Velāṅguḍi in Punguṇṇa-nāḍu, in order to pay the taxes due by them on their holdings.
51	On the same wall ; left of entrance ..	....	..	Śaka 1[4]73, Sadhāraṇa, Vaigaśi 10.	Do.	Registers an agreement made between the temple authorities of Tirukkolakkuḍi and the merchants of Ilaiyattakkuḍi near Kulasekharapuram in Kalvaśal-nāḍu, who had made a car for the temple and were thus entitled to certain temple honours.
52	Do. .. ..	....	....	Śaka 1429, Kshaya, Avuṇi 13.	Do.	Registers an agreement made between the temple authorities of Tirukkolakkuḍi and certain residents of Ilaiyattakkuḍi <i>alias</i> Kulasekharapuram in Kalvaśal-nāḍu, regarding the celebration of festivals and other services for the image of Saubandapurumā which they had set up in the temple.
53	Do. .. ..	....	....	Śaka 1377, Iṣvara, Aṇṇaśi 6.	Do.	A similar agreement regarding the celebration of festivals, etc., for the image of Chandrasekhara set up in the same temple by resident of Ilaiyattakkuḍi <i>alias</i> Kulasekharapuram.
54	Do. .. ..	....	....	....	Do.	Records that the <i>maṇḍapa</i> was constructed by a certain Maṇḍavarayan, a native of Taobehaṇur in Kūḷvembha-nāḍu.
55	Do.	Pandya	Maravarman <i>alias</i> Tribhuvanaśakravartin Śrivala[<i>bha*</i>]deva.	26th year, Kumbha, [śu. P] Monday, [Punarvasu], Dvādaśi, Śaka 1437, Bhāvaka (Bhava), Vaigaśi 22.	Do. (of about the 11th century A.D.).	Damaged. Gifts of taxes to the same temple by certain trading classes.
56	Do. .. ..	....	....	....	Tamil	Do. Registers an agreement made between the temple authorities of Tirukkolakkuḍi-Āṇḍa-Nāyaka and the merchants living in the street called Sundarapāyāṇperunderu, regarding the celebration of a festival conducted in honour of the processional goddess (<i>tiruvīdi-Nācheḍiḍr</i>) presented by them to the temple.
57	Do.	Manmatha, Puraṭṭadi 18.	Do.	Records that the merchants (<i>nagarattār</i>) supplied four <i>tiruvēḍiḍi</i> , for four images in the same temple.

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C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall ; left of entrance ..	....	Tribhuvanaachakravartin Kōṣerīṇ naikondaṇ	7th year ..	Tamil (of about the 13th century).	Gift of the city (<i>ṁgaram</i>) of Kunattakkudi in Poṇṇi-amarāvati-nādu for offerings, at the service of Pavanāṅgarai- <i>śaṇḍi</i> instituted by prince Parakrama-paṇḍiya <i>śi</i> āvilvanādirayaṇ in the temple of Śivadharmasvaramudaiya-Nayanār at Tirukkolak-kudi in Puraṁalai-nādu. One of the signatories is Veṅṇumudisūtiṇṇai <i>ṇi</i> akkuṇalla-Perumaḷ <i>alias</i> Sundarapaṇḍiya <i>śi</i> allavarayaṇ of Sōvar in Arumbur-kuram.
59.	Do. .	....	....	Śarupadi (Sārvarin ?), Puraṇḍadi 10.	Do.	Records that a certain Kanaḱarayaṇ of Sundarasōla-puram <i>alias</i> Deśiyugandapattanam in Ten-Konadu, a subdivision of Oliiyu-kuram, set up the image of Pallakku-Sokkar in the temple of Tirukkolak-kudi-Appa-Nayinar and arranged for a festival for which he received in return certain temple honours.
60.	Do. ..	....	Rajakkal Tambrai ..	^{42 15/16} [Kollam*] 781, Panguṇi 5.	Do.	Refers to the destruction of Śuraikkudi and the inclusion of the villages Viraiyachohilai and Kōṭṭiyūr in Poṇṇanaripaṇ-nādu.
61.	Do. ..	....	....	Śaka 1430, Vihha[va], Śittirai 2.	Tamil ..	Records the conferring of <i>kāval</i> rights of certain villages, on three persons.
62.	On the same wall (inside) ..	Pandya ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandya-dēva.	7th year, Tula, <i>śa</i> . <i>śi</i> . 11, Monday, Uttirashadha.	Tamil (of about the 13th century A.D.)	Registers a gift of land, by purchase, for celebrating a festival, to the image, Nāchehiyār of Uḍaiyandar set up in the shrine of Indariyār Aḷagiyā-Nāchehiyār, by a native of Kulśekh'ampuram in [Ka]ṇṇai-nādu. Mentions a coin called <i>paḍakkūṭṭai</i> . Among the signatories figure Ellandalaiyāṇa Paṇḍiya-Brahmarayaṇ and Virapaṇḍiya-Brahmarayaṇ.
63	Do. ..	Do. ..	Do.	10 + 1st year, Karakaṇaka, <i>śa</i> . <i>śi</i> . 9, Friday, Aṣvati.	Do.	Registers the gift of the <i>kāval</i> ṇiakkuṇ right of the village of Muḷḷikkudi <i>alias</i> Muḍiyalaiyū-perumal-nallūr in Kaṇṇa-nādu, to Virapaṇḍiya-Kalīngaraya, a native of Kalyanasundaraballur which was a <i>dēvadāna</i> of the temple at Tiruppuvānam in Appa-nādu. The two signatories mentioned in No. 62 appear in this also.
64.	Do. ..	Do. ..	Maravarman <i>alias</i> Tribhuvanaachakravartin Vira-Paṇḍya-dēva.	31st year, Kanya, <i>śa</i> . <i>śi</i> . 3, Friday, Svati.	Tamil (of about the 14th century A.D.)	Sale of the <i>kāṇḍi</i> <i>śa</i> chi right, to a native of Kulamaṇ-galam in Molai Iṇaiyamuttā-nādu which belonged to the temple of Aḷagar. Refers to the disorder caused by the Muhammadans and their conquest by Kampāṇa
65	On the south wall of the <i>manḍapa</i> ..	....	....	Śaka 1464, Plava, Puraṇḍadi, 10.	Tamil ..	Gift of land to the same temple, for the merit of a certain Periya Ramappa-Nayaka.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the same wall (inside)	Pandya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva.	1 [9]th year, Karkkaka, <i>su. di.</i> 5, Wednesday, Hastā.	Tamil (of about the 13th century A.D.).	Registers a lease of land by the temple authorities to Uyyavandan Pandiyan <i>alias</i> Sundarapandiya Namasangadeva, a <i>Kaikkila</i> of Siliru-Venkuram near Manarkkallu-Madamai. Fixes the rate of <i>melvaram</i> to be paid by the donee to the temple. One of the signatories is Ellandalaiyana-Pandiya-Piramadiraayan.
67	Do.	Do.	Do.	10th year, Vris-chikka, <i>su. di.</i> 14, Thursday, Asvati.	Do.	Registers a lease of temple lands to Uyyavandan <i>alias</i> Parakramapandiya Namasangadevan. Ellandalaiyana-Pandiya-Piramadiraayan and Virapandiya-Piramadiraayan figure among the signatories.
68	On the south wall of the Chitrabhanapati shrine in the same temple (left of entrance).	Do.	Tribhuvanachakravartin Kōṇṇimēlkonḍaṇ (<i>Pulastichama</i>).	..	..	Built in. Gift of the village called Kandiyadevan Sundarapandiya-chaturvedinangalam, to 20 <i>Brahmanas</i> versed in the <i>vedas</i> and <i>sāstras</i> and for building Siva and Vishnu temples, the latter under the name Kulasekhara-Vinnagar-Ālvar. The grant was made at the instance of Kalingariyan.
69	On the same wall; right of entrance ..	....	....	Saka 1450, Ananda, Tai 12.	Tamil ..	Refers to the construction of the <i>mandapa</i> and the setting up of an image in it. Mentions Sundara-solapuram, <i>alias</i> Desiyugundapatthanam, which was a village in Teṇ-Kōnaḍu, a sub-division of Olliur-kōṇṇam.
70	On a stone built into the same wall ..	....	....	....	Tamil (verse) ..	States that the chief Aḷagiyasēman worshipped Siva in his dancing posture.
71	On the east wall of the same shrine ..	....	....	17th year and 185th day.	Tamil ..	Refers to the gift by purchase of the village of Mañ-janōri in Pūṅguṇa-nadu for offerings, etc., to the image of Kuttāluvar which was set up in the temple of Sivadharmisvaramudaiya-Nayapar at Tirukkoḷak-kudi by Sōmandar, the younger brother of Akalaḷ-banadaiyar and states that at the instance of Kālingariyan the granted village was made tax-free by the king in the 11th year of his reign, when he was encamped at (aḷ)gaḷkonḍapatthanam.
72	On the same wall .. ..	....	Tribhuvanachakravartin Kōṇṇimēlkonḍaṇ	11th year ..	Do. ..	Registers the order of the king mentioned in No. 71 above.
73	Do. .. ..	....	Tribhuvanachakravartin Kōṇṇimēlkonḍaṇ	....	Do. ..	Records that the lands comprised in the village of Maṇḍaṭur <i>alias</i> Sundarapandiya-chaturvedinangalam, founded in the king's name by his son Kandiyadevan, excepting those belonging to the temple of Tirukkoḷaṅṇamudaiya-Nayapar, were divided into 24 parts, 20 of which were assigned to 20 Brahmanas learned in the <i>vedas</i> and <i>sāstras</i> , 2 to the temple of Sundarapandiya-Isvaramudaiya-Nayapar and 2 to the temple of Kandiyadevan-Vinnagar-Ālvar. Refers to the 14th year of the king's elder brother (<i>aṇḍāḷi</i>) (vide No. 68, above).

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On the same wall	Pandya	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take [all countries].'	22nd year, Kumbha, <i>ba. di.</i> 3, Monday, Uttara-Phalguni.	Tamil (of about 13th century A.D.)	Registers a public sale of land to the temple of Tirukkolakkudi in Purnimalai-nadu, a subdivision of Ponnemavapati-pattu, by the residents of Viraiyachchilai in Kapa-nadu, a subdivision of Kapa-nadu <i>alias</i> Virudarajabhayankara-velanadu, in order to pay the taxes due by them. Mentions Ulagaidangisvaramudaiya-Nayappar and states that the original documents connected with the land were deposited in the temple. Refers to the oppression by Tirunelveli-Udaiyar, a subordinate Kandiyanadevan.
82	On the same wall (inside)	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadeva.	11th year and 490th day.	Tamil ..	Much damaged. Gift of land for offerings to the temple of Sivathambsvaramudaiyar.
83	Do.	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	7th year ..	Do. ..	Do. Seems to record a gift of land by some private individuals to the temple of Tirukkolakkudi-udaiya-Nayanar at Tirukkolakkudi in Purnimalai-nadu.
84	On the west and south walls of the same temple.	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Chola country.'	Lost	Do. ..	Gift of land in the 10th year of the king for offerings to the shrine of Aludaiya-Nachohiyar of Tirukkamakkottam, built in the temple of Sivadharmasvaramudaiya-Nayappar by a native of Rajavallapuram in Kilvombha-nadu. Mentions the seat called <i>Mālavārya</i> [in the king's palace at] Madakkulakkil-Madurai in Madurodaya-velanadu and the king's brother-in-law Agappurumal.
85	On the west wall of the same temple	Do.	Ja [Gavarman] <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to take the Chola country.'	22nd year ..	Do. ..	Sale of land called <i>Karikāśāla-Pallavaraiyan-kudik-kātu</i> to the same temple, by a certain Tribhuvana-singai, a native of Keralasinga-velanadu, a subdivision of Keralasinga-velanadu.
86	On the west and south walls of the same temple.	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	15 + 1st year Karṭāṭaka, <i>ba. di.</i> 3, Sunday, Tiruv[ogam].	Do. (of about the 13th century A.D.)	Damaged. Registers a public sale of the village of Nayantri to the same temple, by the residents of Viraiyachchilai under conditions similar to those mentioned in No. 81, above. The old documents connected with the land are said to have been deposited in the temple.
87	On the south wall of the same temple .. .. .	....	....	....	Tamil ..	Provides for offerings and repairs to the shrine of Aludaiya-Nachohiyar built in the same temple by Tamilappallavadaraiyan. One of the signatories is Gāṇēyārāja.
88	On the same wall .. .. .	....	Tribhuvanachakravartin Konēriṇimai-kondan.	13th year and 203rd day.	Do. ..	Mentions (the king's?) brother-in-law Agappurumal and Tamilappallavadaraiyan. Registers an order restoring to the donee of No. 87, certain rights which he had in the temple.
89	Do.	Pandya	Sundara-Pandyadeva	* + 2nd year ..	Do. ..	Built in at the right end. Registers an order of the residents of Kapa-nadu <i>alias</i> Virudarajabhayan-kara-velanadu regarding the gift of a land to the temple.

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C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
90	On the same wall	Pandya	Māyavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāndya-dēva, 'who was pleased to take the Chōla country.'	12th year ..	Tamil ..	Sale of water of the tank called Amarādihohankudikkattukkulam, by the chiefs of Viraiyachohilai which was a <i>paṇaiyppu</i> to the residents of Kumattakkudi.
91	Do.	Do	Māyavarman <i>alias</i> Tribhuvanachakravartin Kalasēkharadēva.	10th year, Vri- schika, <i>ba. dā.</i> 2, Friday, Rō- hiṇī.	Do. (of about the 13th century A.D.)	Incomplete. Mentions the shrine of Akkaśalai-Pil- laiyar on the bank of the tank called Poṇṇiūruṇi <i>alias</i> Piobhi-kūḷi in Tirukkoḷakkudi.
92	On the east wall (inside) of the same temple.	...	Tribhuvanachakravartin Koṇṇēṇṇiṇṇaikon- ḍan.	11 + 1st year and 1[63]rd day.	Tamil ..	Records that at the instance of Mēlavārāyan, the village of Munṇaikkūḷi in Puraṇalai-nādu which was purchased by the temple from the Māravas of Vēlaṅḡudi in Pōṅḡura-nādu, was now made tax- free. Signed by Mōḡivaṅḡu-Vēḷai Vikrama- Pāndya Uttaramantiri.
93	On a pillar in the <i>maṇḍapa</i> of the same temple.	....	..	Sarvadhariṇ, Tai 2s.	Do. ..	Gift of the pillar by one of the temple servants.
94	On another pillar of the same <i>maṇḍapa</i> ..	....	....	Vikariṇ, Tai 2.	Do. ..	The pillar was presented by a potter of Tirukkoḷak- kudi.
95	Do. ..	....	....	Sarva[dharin], Tai 8.	Do. ..	The pillar of the steps in front of the shrine of the godless was presented by one of the <i>tanḍirṇṇār</i> .
96	On the south wall of the Subrahmanya shrine, near the same temple.	....	....	Vijaya, Āṇi 25..	Do. ..	Records that the shrine the steps and the images of Subrahmanya, Devayāna and Valli-Nāchoiyar were made by Tiruvānaiyar Aṇḍaiyar Aḷagar a native of Sundarasōḷapuram.
97	On the rock to the south of the same temple.	....	....	Āvaṇi 19 ..	Do. ..	Built in at the beginning. In modern characters. Seems to record a gift of land.
98	On the rock adjoining the spring, by the side of the temple.	Vijayanagara ..	Sayana-Uḍaiyar	Dundubhi, Kart- tigai.	Do. ..	States that the spring was built of stone and was cleaned by Pamaiyōrūḍaiyar l'onṇaṇḍar Tiruk- kaivēḷaḷaiyār a native of Sundarasōḷapuram <i>alias</i> Dēsiyugandapattanam in Ollaiyār-kūṇam.
99	On the north wall of the Śivadharmapurī- vara temple on the same hill.	....	....	Viśvavasu, Tai f.	Do. ..	In modern characters. Registers a sale of land to the <i>tanḍirṇṇār</i> of Tirukkoḷakkudi.
100	On the same wall	<i>Pandya</i> <i>Pandya</i>	<i>Blwanicharāra</i>	..	Do. (of about the 13th cen- tury A.D.)	Gift of land situated in the village of Śirukūḷi in Vadapiṇṇu-nadu, to the shrine of Aḷudaiya-Pillai- yar established by the king, for offerings during the service called Buvanēkaviraṇ- <i>sandi</i> named after the king. Refers to the 6th year of the king's brother (<i>anḍē</i>). Poṇṇai-ndaiyār Uyyavandaṇ Suryadēvaṇ <i>alias</i> Gaṇḍēyaṇ of Siṇṇarandār in Vadavēḷḷarū <i>alias</i> Sundarapāndiya-vaṇaṇḍu, figures as a signatory.
101	On the west wall of the same temple ..	Pandya	Sundara-Pāndya-dēva	20 + 1st year ..	Tamil ..	Registers an order of Gaṇḍayan making over to the temple of Śivadharmisvaranūḍaiya-Nayanār at Tirukkoḷakkudi, the taxes due on the lands called <i>Vēlarkūḷikkāḷu</i> and <i>Karikkāḷuḷappallandurayap- kūḷikkāḷu</i> which were sold to the temple (vide No. 85, above).

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the west and south walls of the same temple.	Pandya	Māvarman <i>alias</i> Tribhuvanachakravartin Vira-Sundara-Pāṇḍya-dēva, 'who having taken the Chōla country, was pleased to perform the anointment of heroes at Mudigondaśaḷaputam.'	20 + 1st year ... [1] 5th year, Tula, <i>śa. ai.</i> [3], Friday, Anuradha.	Tamil	Registers a sale of land of the village of Muṇṇaiṅkuḍi in Pūṇṇālai-nādu to the same temple. The lands were owned by the <i>Maṇṇava</i> of Vēlaṅguḍi in Pūṇṇai-nādu. The order (<i>olai</i>) of Viṇṇamāṅgan written in continuation of the record and signed by Teṇṇivadarayan states that the gift was to be utilised for the service of Viṇṇamāṅgan- <i>śanda</i> . Registers the lease as <i>kāṇai-kāṇai-ṇāṇai</i> of a temple land which was lying waste to a certain Karikāśōla-Peraayan. Mentions the coin <i>paṇḍa-kuliga</i> . Ellundaiyana-Pāṇḍya-Brahmadarayan figures as a signatory.
103	On the north wall (inside) of the temple kitchen on the same hill.	Do.	[Mā]varman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	[1] 5th year, Mēsha, <i>śa. ai.</i> 13, Tuesday, Uttirattadi.	Do. (of about 13th century A.D.)	Records the sale of the <i>kāṇai</i> right of certain temple lands, to a native of Tiruppalaiyār in Pūṇṇai-nādu, a subdivision of Kulotungasōla-vaṇnādu which was a district of Sōla-mandalam. It was stipulated that the purchaser should bring into cultivation the waste lands. Refers to a tank called <i>Pāṇaiṅkuḍi</i> dug in the name of the king's son (<i>maṇṇaiṅkuḍi</i>) Parākrama-Pāṇḍya-Mahābali-Vaṇadhirayan.
104	On the same wall	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	8th year, Mēsha, <i>śa. ai.</i> 13, Tuesday, Uttirattadi.	Tamil	Registers an agreement given to the temple authorities by the residents of Ponnamaravai-nādu, for meeting the cost of offerings at the service called Pōṇṇamaravai-nādu- <i>śma</i> instituted in the temple from the tax called <i>ṇaiyāḍu</i> .
105	Do. (outside)	Do.	[Ja]ṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	...	Do.	Gift of the village Perunallūr to the temple of Sivadharmisvaranūḍaiya-Nayaṇar at Tirukkolak-kuḍi by the residents of Kaṇṇa-nādu <i>alias</i> Viru-ḍaṇḍaiyutikara-vaṇnādu, for offerings at the service Sēṇbega-Kulaśēgaram- <i>śanda</i> instituted by the king and for the festival Tiruvāṇi-tirunāl. Refers to the 32nd year of the king.
106	On the west wall of the same kitchen	Do.	Māvarman <i>alias</i> Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	44th year	Do.	Damaged. Records a sale of land to one of the servants of the temple of Tirukkolakkuḍi- <i>aiya</i> -Nayaṇar, by the <i>Maṇṇa-mudai</i> of the place.
107	One the south and west walls of the store-room attached to the same kitchen.	Do.	Māvarman <i>alias</i> Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Śaka 1289, Kanya, <i>śa. ai.</i> 11, Friday, Purnavasa	Do.	Do. Provides for the conduct of the ear festival.
108	On the north tier of the Subrahmanya temple on the same hill.	Do.	Māvarman <i>alias</i> Tribhuvanachakravartin Kulaśēkharadēva.	4th year	Do.	Records the names of persons who supplied stones, pillars and money to the temple.
109	On the north and west tiers of the same temple.	....	....	....	Do.	
110	On the south tiers of the same temple	Pandya	Māvarman <i>alias</i> Tirubhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	2[2]nd year, Mēsha, <i>śa. ai.</i> 11, Friday, Uttirattadi.	Do. (of about the 13th century A.D.)	Sale of the village Tiruvāṇiyeri to the temple of Ilaya-ṇṇaiyār. Kappalur-Udaiyan figures as one of the signatories.

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C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
111	On the east wall of the cellar called <i>Koḍagarai</i> on the same hill.	....	Tribhuvanaachakravartin Kōṇṇerimmaikōṇ- ḍaṇ.	18th year and 203rd day.	Tamil ..	Registers the gift of taxes due on certain lands, to the temple of <i>Sivadharmisvaramudaya-Nayanar</i> for the construction and repairs of <i>Sundarapandiya-aravurai</i> , built in the name of the king. Mentions the 26th year of the reign of the king's elder brother (<i>aṇṇāṇi</i>).
112	On the south wall of the same cellar ..	....	....	Saka 1436, Rudhirōḍgarin.	Do. ..	Damaged. Mentions <i>Timmarasayya</i> , agent of <i>Vaṇḍappayya</i> .
113	On the west wall of the same cellar ..	Pandya ..	Maṇavarman <i>alias</i> Tribhuvanaachakravartin Kulaśekharaḍeva.	12th year ..	Do. ..	Gift of money for lamps to the temple of <i>Jirukkolakkuḍi</i> , by a native of <i>Veliyārūr</i> in <i>Kōralasinga-valanadu</i> .
114	On the same wall .. ..	....	Tribhuvanaachakravartin [Kōṇṇerimmaikōṇ- ḍaṇ.	4[1]st "	Do. ..	Damaged. Registers the order of king <i>Kulaśekharaḍeva</i> that the village <i>Ierumallur</i> with its taxes must be set apart as a <i>dēvadāna</i> for conducting the service called <i>Seṇbagapperumal-saṇḍi</i> . See above No. 106.
115	Do. .. ..	....	Tribhuvanaachakravartin Kōṇṇerimmaikōṇ- ḍaṇ.	28th year and 1[4]2nd day.	Do. ..	Do. Gift of land in <i>Peruṅkōṇṇakūḍi alias Sundarapandiyanallur</i> in <i>Olleiyōr-kūṇam</i> , a subdivision of <i>Tiṇi-kōṇadu</i> for the service called <i>Aiyyanakakaraṇi-saṇḍi</i> instituted by king <i>Kulaśekharaḍeva</i> .
116	On the rock near the entrance into the same cellar.	....	....	..	Do. ..	States that the tank and fields to the north of <i>Tirukkoḷakkuḍi-Nayanar</i> form the <i>dēvadāna</i> <i>Śitiramēḷi nallur</i> .
✓ 117	On the east tiers of the <i>Poyyamoli-Isvara</i> temple, at the foot of the same hill.	Pandya	Tribhuvanaachakravartin <i>Vira-Paṇḍyaḍeva</i>	6th year [5], Thursday, Punarvasu.	Do. (of about the 13th cen- tury A.D.).	Incomplete. Seeks to register the grant of the village of <i>Kōṇṇamangalam</i> to the temple of <i>Poyyamoli-Isvaramudaya-Nayanar</i> . Mentions <i>Aḷa-gunkaṇḍa-Puruaḷ Sundara-Paṇḍya Gūṇḍeyāḍavar</i> . Records that <i>Ponnamalanada-Iṇḍamanār</i> restored the <i>tanikkāṇḍāḷi</i> right of the village of <i>Naṭṭu-maḍgalam-Kārayūr</i> near <i>Iṭṭiyuntai</i> which had been wrongly given to the son of a certain <i>Bupālaraya</i> , to the rightful holder, the temple accountant <i>Tēṇṇavadaraiyār</i> .
118	On the north and west walls of the central shrine in the <i>Agastyaśvara</i> temple at <i>Eṭṭiyattali</i> (<i>Arantangi taluk</i> , <i>Tanjore</i> district).	....	....	Manmatha, <i>Āṇi</i> 10.	Tamil ..	Registers the gift of <i>kāṇḍāḷi</i> right of certain fields in the village of <i>Māṇḍuḷi</i> in <i>Vaḍavēḷḷam alias Sundarapandiya-valanadu</i> to <i>Nayanar</i> <i>Ilakkapadaṇḍayya-Ka-Iṇḍamanār</i> , his son by <i>Aḷagiyamaṇa valapperumal-Iṇḍamanār</i> , who held the chief of <i>Arantangi</i> , stipulating the remission of taxes on them and in lieu of payment of paddy to the temple of <i>Tiruvagattisvaramudaiyār</i> .
119	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Saka 1365, Rudhirōḍgarin, Paṇḍuṇi 28.	Do. ..	Registers an order of <i>Aḷagiyamaṇa valapperumal-Iṇḍamanār</i> issued to a native of <i>Naṭṭimangalam</i> , to measure a fixed quantity of paddy in lieu of the taxes due by him on certain lands in the temple of <i>Agattisvaramudaya-Nayanar</i> .
120	On the same wall	Saka 1366, Rak-takshin, Paṇ- guṇi 24.	Do. ..	

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C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the same wall .. .. .	....	....	Śaka 1364, Dundubhi, Aprasi 20.	Tamil	Registers the gift of the <i>kāṇḍāṭṭi</i> -right of certain lands in the village of Maṅguḍi in Ilango-nādu, a subdivision of Vadavellāra <i>āṭṭas</i> Sundarapāṇḍiya-valanādu to Nayinār Ilakappadanāyaka-Toṇḍaimānār, by Aḷagiyamanavāḷapperumal Toṇḍaimānār stipulating the remission of taxes on them and in lieu the payment of paddy to the same temple.
122	Do. .. .. .	....	....	Śaka 1363, Durmatī, Purattadi 21.	Do.	Registers a transaction similar to No. 121, above. Kalirigaiyar figures as a signatory as in the three preceding numbers.
123	Do. .. .. .	....	....	Śaka 1364, Dundubhi, Purattadi 29.	Do.	Do. do.
124	Do. .. .. .	....	....	Śaka [13]63, Durmatī, Purattadi 21.	Do.	Do. do. The holder here was Menṇiṅga-Perumal.
125	Do. .. .. .	....	....	Virodhin, Tai 12.	Do.	Gift of land to the temple of Nayanār Tiruvagattisuramudaiyar at Ittiyurtali, by Tirunelveliperumal Toṇḍaimānār, who held the chiefship of Arantāṅgi in Arantāṅgi. One of the signatories is Niramba-valagiyar Kalingarayan.
126	On the west wall of the same <i>maṇḍapa</i> ..	....	....	Śaka 1364 [Dundubhi], Purattadi.	Do.	Records that Aḷagiyamanavāḷapperumal Toṇḍaimānār, who held the chiefship of Arantāṅgi in Ilango-nādu, a subdivision of Sundarapāṇḍiya-valanādu, ordered certain lands in Nāttumangalam which belonged to Menṇiṅga-Perumal Atiśū[ra*]-rama Toṇḍaimānār, to be made tax-free. Signed by Niramba-valagiyar Kalingarayan.
127	On the same wall .. .. .	....	....	Śaka 1365, Rudhirōḍgarin, Paṅguni 28.	Do.	Records that the chief mentioned in No. 126 above remitted the taxes on certain lands, in favour of the temple of Nayanār Tiruvagattisuramudaiyar.
128	Do. .. .. .	....	....	Chitrabhanu, Tai 10.	Do.	Gift of land in Mīlala-kurram, to the temple of Tiruvagattisuramudaiya-Nayinār at Ittiyurtali by Tirunelveliperumal Toṇḍaimānār.
129	On the south wall of the same <i>maṇḍapa</i> ..	....	....	Vilambin, Śittirai.	Do.	Gift of 12 <i>maḍ</i> of land in Mīlala-nādu, a subdivision of Vadavellāra-nādu, by the chief of Arantāṅgi, for worship in the temple of Tiruvagattisuramudaiya-Nayanār. Signed by Maṅgalayar of Maṅguḍi.
130	On the same wall	Do.	States that (the image of) Tiruvadavūrtambirānār was (set up) by <i>nāḷu-nagarathār</i> , i.e., the four mercantile classes.

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C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the east wall of the <i>mandapa</i> in front of the same temple.	....	....	....	Tamil ..	Gift of land by Ulagaiya in Arambulanai <i>alias</i> Palaiya <i>yanappera</i> of Nattamangalam for the <i>Sivurati</i> festival and for a lamp to the temple.
132	On the west wall of the old Amban shrine in the second <i>grāhara</i> of the same temple.	Pandya	Kulasēkharade[ya]	42nd year	Do. ..	Damaged and built in at the end. Fixes the taxes by Saliyas and the Kakkola.
133	On the north, west and south walls of the central shrine in the Varadarāja-Permal temple at Minjur (Ponneri taluk, Chingleput district).	Chola	Parakēsarivarman <i>alias</i> Rajendra-Chōladēva	4th "	Do. ..	Gift of land for festivals, etc. in the temple of Sōla-kulāndura-Vinagar-Alvar at Minjur in Nāyānānādu, a subdivision of Pulai-kōttam in Jayanagondisōla-mandalam. Mentions the temple of Kalladivaramundaiyar.
134	On the south wall of the same shrine	Do.	Madhurāntaka ..	3rd "	Do. (verse) ..	States that the temple of Sōlakulasundara-Vinnagar was constructed in this year by a certain Kēśava Karuakkōl[il], for the god Alivalakkeśava.
135	On both sides of the entrance into the same shrine.	Do.	[Parakēsarivarman <i>alias</i> Rajendra-Chōladēva.	Damaged	Tamil ..	After the king's name, the inscription is completely obliterated.
136	At the entrance into the <i>mandapa</i> in front of the same shrine; left side.	Do.	[Pāra]kēsarivarman <i>alias</i> Vikrama-Chōladēva.	12th year	Do. ..	Damaged. Mentions the village Nayar in Nāyānānādu, a subdivision of Vikkiramāsōla-valanādu which was a district of Jayanagondisōla-mandalam.
137	On the north wall of the central shrine in the Sugandapurisvara temple at Melur (same taluk and district).	....	Tribhuvanachakravartin gopāladēva.	32nd year, Rishabha, <i>su.ā. 7</i> , Sunday, Pushya.	Do. (of about the 13th Century A.D.)	Gift of the then current 100 <i>paṇam</i> for worship and offerings to the image of Triuppalaivanamundaiya-Nayanar set up in the temple of Tirumanagavudaiya-Nayanar at Vallur in Nāyānānādu a subdivision of Polai-kōttam <i>alias</i> Vikramachōla-valanādu in Jayanagondisōla-mandalam.
138	On the north and west walls of the same shrine.	....	....	Dundumi (Dundubhi), Avani 16.	Tamil ..	Records a gift of fees to the temple of Tirumanahavudaiya-Pambanar by the residents of various villages for the merit of Kachchavittai-Nayaka made under orders of his agent Tirumalai-Nayaka. The villagers agreed also to bear certain festival-charges.
139	On the west wall of the same shrine	....	Tribhuvanachakravartin gopāladēva.	5th year, Karkāṭaka, <i>su.ā. 5</i> , Sunday, Uttirāram.	Do. ..	Gift of money for offerings to the shrine of Tirukamakkōttamundaiya Tiruvudai-Nachohiyar in the temple of Tirumanagōiga-Aruia-Nayanar.
140	On the west and south walls of the same shrine.	....	Do.	[3]rd year, Makara, <i>su.ā. 7</i> , Monday, Uttirā[4]adi.	Do. ..	Built in at the end. Gift of a lamp.
141	On the south wall of the same shrine	Pandya	....	15th year	Do. ..	Built in at the beginning and damaged. Gift of money for repairs to the same temple.
142	On the same wall	....	Tribhuvanachakravartin Sundara-Pandya-dēva.	....	Grantha and Tamil ..	Built in at the end. Mentions Pulai-kōttam <i>alias</i> Vikramasōla-valanādu.
143	On a slab lying in the court yard of the same temple.	....	....	Kaliyugam 18 [17], Dhanukhi, Arppasi 9.	Tamil ..	Records that the kitchen and <i>pāgasāla</i> in the temple was built by a merchant of the Kappandai-mahapishi-gōtram of Periyapalaiyam.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓ 144	On the west wall of the central shrine in the Pushparathesvara temple at <u>Nayar</u> (same taluk and district).	Vijayanagara ..	Virapratāpa Devarāya-Maharāya 'who levied tribute from Ilam (Ceylon).'	Saka 1360. Krodhana, Mithuna, 6u dī. 10, Mon day, Tiruvonam.	Tamil ..	Damaged. Gift of a lamp to the temple of Pūterī-Andar at Nayar in Nayan-nadu a subdivision of Pūlar-kōttam in Jayangondasōla-maṇḍalam.
145	On the east wall of the <u>maṇḍapa</u> in front of the same shrine.	Do.	Virapratāpa Achyutaiyadeva-Maharāya ..	Saka 1448 (mistake for Saka 1455), Vijaya, Masi, Sivaratri.	Do. ..	Records the gift of the village Pūttērivilagam to the temple of Pūttēri Appen, by Naganai-Nayaka, son of Ponṇappa-Nayaka of Kandanaṇḍolu (Kurnool), for the merit of the king.
✓ 146	On a stone in the ruined Siva temple in the same village.	Pāṇḍya ..	Jatavarman Sundara-Pāṇḍyadeva.	1[4]th year ..	Do. ..	Unfinished.
✓ 147	On a stone built into the <u>maṇḍapa</u> in front of the central shrine in the Dharmalingesvara temple at Kilvidi (Arkonam taluk, North Arcot district).	Chōla ..	Parakēsarivarman, 'who took Madura and Ilam (Ceylon).'	....	Do. ..	Fragment.
148	On a stone set up near the <u>dhvaja-stambha</u> of the same temple.	Rashtrakūṭa ..	Ka[ṇṇapa]deva ..	17th year ..	Do. ..	Much damaged. Mentions Kūṇaiyaḷi in Valla-nadu a subdivision of Damar-kōttam.
✓ 149	On a slab set up on the bund of the tank in the same village.	Chōla ..	Parakēsarivarman, 'who took Madura and Ilam (Ceylon).'	41st " ..	Do. ..	Gift of land by purchase, for the upkeep of the tank at Kūṇaiyaḷi in Valla-nadu, a subdivision of Damar-kōttam.
✓ 150	On a slab built into the north wall of the Agastyasvara temple at Poyyanur (same taluk and district.)	Fallava ..	Vayiramēgavarman ..	2nd " ..	Do. ..	Damaged. Provides for offerings to the temple of Tiruvagattisai-remudaiya-Mahādēva at Poy[ga]-nallur in Damar-kōttam.
✓ 151	On a slab built into the Perumāl temple in the same village.	....	....	....	Do. ..	Gift of 500 <u>kaṭi</u> of land for offerings to the temples of Mahavishnu and Mahādēva. Mentions Iṇalar in Ayirkadu and Tiruvindalār in Tiruvindalār-nadu, a subdivision of Sōla-nadu.
✓ 152	On the north, west and south walls of the Kailāsanātha temple at Kilpūlam (same taluk and district).	Pallava ..	Vayiramēgavarman ..	2nd year ..	Do. ..	Registers a gift of land for conducting <u>Srīśaḷi</u> with five persons including one for beating <u>ṣaṅgaḷi</u> and two for blowing the trumpets, in the temple of Tirukkuṇṇichoharattu-Ālvār at Palakalam, in Damar-kōttam, by Mullikkudaiyan Adittanali.
✓ 153	On two fragments in the court-yard of the same temple.	Chōla ..	.... kōsarivarman ..	Lost ..	Do. ..	The second fragment registers a gift of sheep for a lamp.
✓ 154	On the north wall of the central shrine in the Sukanāthesvara temple at Kalattūr (same taluk and district.)	Do. ..	[Rajendra-Chōla I] ..	..	Do. ..	Unfinished. Contains only a portion of the historical introduction of the king.
155	On the north and west walls of the same shrine.	Do. ..	Rajendra-Chōlādēva (I) ..	20th year ..	Do. ..	Registers a gift of gold to the temple of Kumbisvaramudaiya-Mahādēva at Vikkiramasinga-chaturvedi-maṇḍalam in Damar-nadu a subdivision of Damar-kōttam in Jayangondasōla-maṇḍalam.
156	On the west and south walls of the same shrine.	....	....	26th " ..	Do. ..	Mentions a number of persons of the <u>āṇḍanāt-tār</u> of the <u>sabha</u> of the village. Unfinished. Stops with the mention of a number of persons who belonged to the assembly of Vikrama-singa-chaturvedi-maṇḍalam.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157	On the same wall	Chōla	Parakēsarivarman <i>alias</i> Udayar śri-Rajendra- dradeva.	11th year ..	Tamil	Gift of land (made tax-free) by one of the <i>samantas</i> - <i>āriyam</i> members of the assembly of Vikkrama- singa-chaturvedinmahalam, for the <i>perum-bali</i> offer- ing on Sundays to the image of Pāsupatamurti in the temple of Tirukkumbisvaranūdiya-Mahādēva. Mentions the coin Madurantakadēvan-mālai.
158	On the south wall of the same shrine ..	Do.	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva	5th ..	Do.	Gift of land for offerings, lamps, etc., to the temple of Kumbisvaranūdiya-Mahādēva at Pañjirai- Kalattur <i>alias</i> Vikkramasinga-chaturvedinmah- alam. Mentions Kuttai Tiruvōṅṅadadēvan an officer (<i>adhikārī</i>) of Udayapirāṭṭiyar.
159	On the same wall	Rashtrakūṭa	Kaṇṇarādēva	2*th ..	Do.	Registers a gift of gold for a lamp to the temple of Tattēri-Mahādēva at Pañjirai-Kalattur in [Dama]- kōttam, by one of the [āṇigana] of the village. Incomplete. Provides for offerings and a lamp to the temple of Kumbisvaranūdiya-Nayinar at Kalat- tur <i>alias</i> Kulasekharanallur in Kalattur-naḍu, a subdivision of Damar-kōttam in Jayangōṇḍasōla- maṇḍalam.
160	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Vijayanagara	Vira-Bukkapa-Udayar	Durmati ..	Do.	Built in at the end and damaged. Mentions Krishnaraya. Provides for offerings to the temple of Agathisvaranūdiya-Nayinar. The king receives Sajuvā <i>śrūdās</i> .
161	On the east wall of the first <i>prākāra</i> of the same temple.	....	....	Śaka 1487, Parabhava, Karkataka, <i>śu.</i> <i>di.</i> 5.	Do.	Gift of gold for a lamp to the temple of Tattēri-Maha- dēva of Kalattur by Kadupatti Karakayudaiya Kadupatti Vayiriyappa of Sō[ā]-naḍu in Paiyū-līḍigōttam. The money was entrusted to the assembly of Pañjirai-Kalattur in Kadigai- naḍu a subdivision of Damar-kōttam and the annual supervision committee (<i>samantsara-vāriyam</i>) under- took to burn the lamp.
✓ 162	On a pillar in the inner enclosure of the same temple; south side.	....	....	5th year ..	Do.	Damaged. Registers the gift of the village of Poygai- nallur for offerings to the temple of Vijayaraghava- Perumal at Tirupputkōli in Dama-naḍu, a sub- division of Dama-kōttam.
163	On the north wall of the central shrine in the Vijayaraghava-Perumal temple at Tirupputkull (Cojjeveram taluk, Chingleput district).	Pāndya	Tribhuvanachakravartin Koṇṇerimai[kon- ḍan] Sundara-Pandyādēva.	17th year, [Mithuna], <i>śu.</i> <i>di.</i> 7, Friday, Viśaka.	Do. (of about the 13th Century A.D.)	Registers the gift of the village of Vikramasōlanallur (and its hamlet) situated between <i>Vadigarai</i> -Vala- naḍu and <i>Teṇkara</i> Dama-kōttam, for offering and festivals to the same temple.
164	On the west wall of the same shrine ..	....	Madhuranta-Pottappiochōḷan gandagōpalādēva.	16th year, Mēsha, <i>śu.</i> <i>di.</i> 3, Friday, Pa- sam.	Tamil	Unfinished. Registers a gift of cows for a lamp to the temple of Tirupputkōli-Nayinar, by a native of Malamaṇḍalam.
165	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Viraganda[gopala]- dēva.	4th year, Kum- bha, <i>śu.</i> <i>di.</i> 7, Monday, Punarpuṣaṇ.	Do.	Registers a gift of money for offerings to the temple of Pōṇṇu-Nayinar on the occasion of the <i>Ēkādaśī</i> days for the merit of Veṅṅappa-Pillai.
166	On the north base of the <i>maṇḍapa</i> in front of the same shrine.	Subakira (Su- bhakṛit), Kār- tiḡai 2.	Do.	

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C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
167	On the west wall of the same <i>maṇḍapa</i> ..	....	....	....	Tamil ..	States that the images of Perumal, Iṭaiya-Perumal and Nachohiyar were set up in this temple, by the Gōmathatṭa Arulalapperumal <i>alias</i> Tyāgapperumal-dasan of Mānār in Pōśala-rājya.
68	On the same wall .. .. .	....	....	....	Do.	Records that Devapperumal Śaraṇadevan of Nandam-pakkam in Perūr-ṇadu, a subdivision of Puliyūr-kōṭṭam, set up the image of Tirumāṅgai-Āṭṭar in this temple.
169	On the east wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Krishnadeva-Maharaya, son of Narasingaya	Śaka 1437, Yuva, Karkaṭaka, lunar eclipse.	Do.	Unfinished. Mentions Tirupputkūṭi in Damar-ṇadu, a subdivision of Damar-kōṭṭam.
170	On the same wall .. .. .	....	....	....	Telugu	Gift of land Nisānavatūṅgal for offerings to the temple of Vijayaraghava, at the occasion of the Māsī festival, by a certain Mēnkala Tirumala-Somayājini.
171	Do.	....	....	....	Do.	Gift of Mānavatūṅgal to the same temple and to Brahmanas by the donor mentioned in No. 170.
172	On the south wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Vīrapratāpa Devaraya-Maharaya ..	Sadharana, Vaigasi, Paurāmi.	Tamil ..	Records that, at the request of the temple authorities of Tirupputkūṭi, the king issued an order in the presence of Sri-Vīrūpākṣadeva on the banks of the Paṇṇā, to his officer Śrīgrīmatha at Chandra-giri, regarding the assignment of the <i>jōḍi</i> (on Tirupputkūṭi) due to Chandragiri-ājya for offerings, festivals and repairs to the temple of Perūr-Perumal at Tirupputkūṭi in Damar-kōṭṭam which belonged to the Chandragiri-ājya. The syllables Sri-Vīrūpākṣa are engraved in Telugu at the end of the record.
173	Do.	Do.	Devaraya-Maharaya ..	Sadharana, Avapi, <i>ba. di.</i> 6.	Do.	Relates to the transaction mentioned in No. 172 above. The record is signed by Śrīgrīmatha.
174	On the south and east walls of the same <i>maṇḍapa</i>.	....	..	Śaka 1563, Vriṣha, Tū 9.	Do.	Registers the equal distribution (<i>paḍuvu</i>) of land among themselves by the landholders of Tirupputkūṭi at the instance of the agent of Kumāra-Tirunālū Tātachārya of Eṭṭūr.
175	On the south wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Sadaśivadeva-Maharaya, son of Śīrangap-payadeva-Maharaya.	Śaka 1495, Śūmukha, Tū 11, Wednesday.	Do.	States that the Āṭṭars set up in the temple at Tirupputkūṭi had been destroyed by Mahāmāndas and that Appalammanavargal, a member of the palace of the <i>Mahāmāndasēvara</i> Jilleḍa Veṅkaṭiyya-ḍeva-Maharaya set up new images of 9 of them and repaired those of the three others.
176	On the north wall of the first <i>prākāra</i> of the same temple.	Pandya ..	Sadaśivavarman <i>alias</i> Tribhuvanachakravarṭin Sundara-Paṇḍyadeva.	13th year, Makara, <i>su. di.</i> 3, Monday, Tiruvōṇam.	Grantha and Tamil (of about the 13th Century A.D.).	Records the gift of Tāyirpakkam, a hamlet of Damar, for offerings to the Āṭṭars set up in the temple by a certain Pallavarayan of Tūñjalar in Tirumalaikūrṇa-ṇadu.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the same wall .. .. .	....	Tribhuvanachakravartin gopāladēva.	28th year, Kar- kaka, <i>su. di.</i> 8, Saturday, Mala.	Tamil ..	Records the <i>sarvāmdnya</i> grant of (a village in) Damar-kōttam by Madhurantaka-Pottappichōlan Vijaya-Gandagopalan for offerings to the temple of Vijayaraghava-Perumal.
178	Do. .. .. .	....	Tribhuvanachakravartin gopāladēva.	2nd year, Tula, <i>su. di.</i> 11, Monday, Asvati.	Do. ..	Records a gift of the village of Kattannur to the temple of Vijayaraghava-Perumal at Tirupputukuli excepting lands previously granted to temples of Keilasa-mudaiya-Nayappar Vinayaka-Pillaiyar and Pīdāri.
179	Do. .. .. .	....	Do. ..	2nd year ..	Do. ..	Records that a dancing girl of the temple having secured sanction by the king for the gift of Kattannur to the temple through Nujipiyarukilān Vajalandan Tiruvēṅgaḍa-Saranalayan, she was granted a <i>santānuchānam</i> to the temple.
180	Do.	Pandya	Tribhuvanachakravartin Sundara-Pandya- dēva.	18th year, Margali 27.	Do. ..	Records the sale of the village of Puttagaram (part of Kattannur) <i>alias</i> Svamisantōsha-ohaturvedimangalam, for arrears of revenue due by persons who owned shares in the village, to the temple of Vijayaraghava-Perumal. Refers to the 17th year of Vijaya-Gandagopāladēva. Mentions Pajavagaram (part of Kattannur) <i>alias</i> Annaiyappa-ohaturvedimangalam and the high road leading to Kañchipuram.
181	Do. .. .. .	....	....	....	Do. ..	Records that the residents of the country assembled in the temple of Damal on the day of Ādi-anavaya, corresponding to Pūṣam, Saturday and Vyatipāta, declared the grant of the same village tax-free for offerings and repairs to the temple of Pōṭṭuṇṇar. Refers to the 19th year of the reign probably of the king mentioned in No. 180.
182	Do. .. .. .	....	Tribhuvanachakravartin gopāladēva.	4th year ..	Do. ..	Registers an agreement made by the great assembly of Kattannur <i>alias</i> Utamaśōla-ohaturvedimangalam with the treasurers of the temple of Sittirameli-Tirupputukuli-Nayappar in Damar-naḍu, a subdivision of Damar-kōttam, that they shall not encumber by mortgage or conveyance, any of the lands of the village.
183	Do.	Pandya	Sadagōpamman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya-dēva.	8th year, Kanni, <i>su. di.</i> 3, Fri- day, Aylilayan.	Grantha and Tamil (of about the 13th Century A.D.).	Duplicate of No. 52 of 1900. Gift of the village of Padavur <i>alias</i> Virachampannallur in Paḍavur-kōttam to the temple of Emberruman Vijayaraghava-Perumal, at Tirupputukuli for celebrating the festival of Avani-tirunal and for conducting the service Virachampān- <i>śanti</i> which Sambukulottunga-Sambuvarayan Virachampān had instituted in the temple on the constellation Aylilayan which was the star of his nativity.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
184	On the same wall .. ..	....	Kogerigumakondan	8th year	Tamil (of about the 13th Century A.D.).	Gift of the village of Ottattangal to the temple of Vijayaraghava-Perumal at Tirupputkuli in Damar-kōttam, a subdivision of 'ondai-mandalam in accordance with the previous grant of it made by Kajarāja Sambavarāyan. Bears the signature of Yādavarāyan. Gift of land by purchase, in 'uttugaram <i>alias</i> Svāmi-santōsha-chaturvedimangalam, separated from Kattānūr, to the temple of Sittirameḷi-Tirupputkuli in Damar-naḍu, a subdivision of Damar-kōttam, in Jayāṅgondēśōla-mandalam.
185	Do.	Pandya	Jajāvarman <i>alias</i> Tribhuvanachakravartin Sundara Paṇḍya-deva.	17th year, Mina, <i>sa. di.</i> 13, Saturday, Sadaiyau.	Do.	Unfinished. Stops with the mention of the king.
186	Do. .. ..	..	Tribhuvanachakravartin <i>gōpāla.</i>	....	Tamil	Sale of land to the temple by the great assembly of Kattānūr <i>alias</i> Uttamaśōla-chaturvedimangalam. Refers to the fifth year of the reign of Vijaya-Gaṇḍa-gōpāla-deva.
187	On the west wall of the same <i>prākāra</i> ..	Pandy.	Tribhuvanachakravartin Sundara- <i>ś'and-</i> [yadeva].	1[8]th year, Puraṭṭadi.	'o.	Sale of land.
188	On the same wall .. ..	....	Ananta-Vijaya- <i>ś'and-</i> gōpāla-deva ..	15th year ..	Do.	Unfinished. Seems to register a gift of certain shares to the temple, by the assembly of Kattānūr <i>alias</i> Uttamaśōla-chaturvedimangalam.
189	Do.	Pandya	Tribhuvanachakravartin Sundara-Paṇḍya-deva.	18th ..	Do.	Gift of cows for a lamp to the temple of Vijayaraghava-Perumal, by Sambavarāyan-Viraśōlaḥ.
190	On the south wall of the same <i>prākāra</i> ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāla-deva.	16th ..	Do.	Records the gift of the villages of Turaiyūr and another, for offerings to the temple, by Kāyasam Venkaṭātri-Ayyaṅ, son of Mosahmaṇḍa Tūmma-raju.
191	On the same wall	Vijayanagara	Vira-Saśaśivadeva-Maharāja ..	Śaka 1483, Purnaci, Tula, <i>sa. di.</i> 7, Wednesday, [Uṭtira-dam].	Do.	Records an order of the king, renewing the grant of the village of Kattānūr including Paḷaya-garam and Puttagaram, to the temple. The king belonged to the Bharedvāja-gotra and was the ornament of the Pallava race.
192	Do. .. ..	..	Nallasiddharasa of the family of Mukkanna-Kaṇuvetṭi.	15th year ..	Tamil and Grantha.	Records the distribution of land to the several servants of the temple by the temple authorities. Mentions Lakka-Nayaka and the measuring rod <i>Rājaveṭṭiḍḍaḥ kol.</i>
193	Do.	Vijayanagara	Devarāja-Maharāja, 'who witnessed the elephant hunt.'	Śaka 1360, Kala-yukta, Mithuna, <i>sa. di.</i> Monday, Puraṭṭasam.	Tamil ..	Gift of cows for a lamp by a native of Andai-naḍa.
194	Do. .. ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāla-deva.	19th year ..	Do.	Records that Mukkapadevan Śarapapillai of Damar <i>alias</i> Nittavinōdanallūr set up an image of Nittavinōdabohelvar in the temple of Tirupputkuli-Nayanar.
195	On the east wall of the same <i>prākāra</i> ..	....	..	7th year ..	Do.	Gift of land, by purchase in Kattānūr Puttagaram, for offerings to the temple, by Devepperumal Maḷavarāyan.
196	On the same wall	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāla-deva.	30th year, Tula, <i>sa. di.</i> 7, Friday, Puraṭṭasam.	Do.	Registers a gift of land in Kattānūr by Maduranta-kappottappichōḷan Vira-Gaṇḍagōpālan. Refers to the gift of the village in the 20th year (Sittirai- <i>v</i> iehun) of the same king's reign.
197	Do.	Do.	..	Do.	

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C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall .. .. .	....	....	..	Tamil ..	States that the individual mentioned in No. 195 above, set up the image of Valavanda-Perumal in this temple.
199	Do. .. .. .	....	..	..	Grantha and Tamil	Mentions Champaṇarēndra. States that the Śrī-Vaiṣṇavas of Maṇḍādi-nādu presented an image of Sēṇaimudaliyar to the temple.
200	Do.	Vijayanagara	Devaraya-Maharaya	Śaka 1354, [Virodhi]kri (Virodhikrit), Mina, <i>su. di. 1.</i>	Tamil ..	Damaged. Seems to refer to the repair done to a portion of the south wall, by Sakkarasar, son of Aylu-araśar.
201	Do. .. .. .	....	....	....	Grantha and Tamil.	Registers a gift of land for the extension of the shrine, offerings and worship, to the temple of Subrahmanya-Pillaiyar at Kaṭṭapūr by the assembly which is here stated to have met in the Gaṅgaikondāṇ-maṇḍapa.
202	Do. .. .. .	..	....	..	Tamil ..	Registers that Sēmbiyadaraiyar, the younger brother of Pallavarāyar, one of the <i>mudalis</i> of Kulasekara-deva-maṇḍapa made the necessary provision for garlands of flowers and <i>strutūḷay</i> to the temple.
203	On the west wall (inside) of the second <i>prākāra</i> of the same temple.	....	....	Śaka 1483, Durmati, Tulā, <i>su. di. 7</i> , Wednesday, Uti-rādam.	Do. ..	Registers an arrangement made by the Jiyar and the <i>sthānatṭar</i> of the temple to provide offerings to the god and goddess when taken out in the streets in procession from the money granted for that purpose by Śrīpadi Singarajayya.
204	On the same wall	Saluva	Virapratapa Saiyadeva, 'who levied tribute from all countries,'	Śaka 1441, Prathamini, Aśvati.	Do. ..	Built in at the end.
205	Do. .. .. .	..	....	....	Do. ..	Built in at the beginning. Seems to register a gift of money for the swinging festival of the god.
206	Do. .. .. .	....	....	Śit-tirai 18.	Do. ..	Registers a gift of money for offerings to the god on the occasion of the swinging festival.
207	Do. .. .. .	....	..	....	Do. ..	States that this <i>maṇḍapa</i> and the temple of Periyapirāṭṭiyar were the charity of Jagad[ō]bbagandaṇ Maṇabali-Vaṇarāja.
208	On the north wall of the <i>maṇḍapa</i> in front of the Maratakvallināchohiyar shrine in the same temple.	Vijayanagara	Virapratapa Viṇa-Venkaṭapatiḍaya-Maharaya, 'who levied tribute from all countries,'	Śaka 1514, Nandane, Mo-śa, <i>su. di. 2</i> , Sunday, Aśvati.	Do. ..	Registers an assignment of land in Tupaiyūr for providing offerings to the shrine of Maratagavalli-Nāchohiyar and an agreement given by the Jiyar, the manager, Eṭṭūr Tirumalai-Kumara-Tāta-chaṇḍa, and others of the temple of Pōrēru-Nayinār at Tirupputukūṭi in Damar-kōṭṭam, a subdivision of Damar-nādu, situated in Sōlingapura-paru, which belonged to Chandrugiri-rāja in Jayalgonḍāśola-maṇḍalam, to Naganā-Nayaka, son of Timma-Nayaka, grandson of Pappu-Nayaka and great grandson of Veṅkaṭappa-Nayaka of Velūr.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty	King.	Date	Language and alphabet.	Remarks.
209	On the south wall of the same <i>mandapa</i> ..	Vijayanagara ..	Virapratāpa Vira-Śrīrangayadeva-Maharāja	Śaka 1499, Bahadhanya, Masha, <i>ba. di.</i> 10, Monday, Sravana.	Tamil ..	Registers the sale of the right of supervising repairs (<i>śiruppani-nirvahanigakshi</i>) by Eṭṭar Tirumala Kumāra-Tatachārī and other trustees of the same temple, to Tiruppullai Śrī-Paratkaṣṇa and his disciples.
210	Do. ..	Do. ..	Virapratāpa Aohyutarāja-Maharāja	Śaka 1468, Durnakhi, Mithuna, <i>śu. di.</i> 7, Sunday, Hasta.	Do. ..	Registers the gift of the village of Paṭṭalaṇṇa by Narasamangar, daughter of Gaḍḍam Tirumala-Tattayyanagar of Kuram, for offerings to the temple on the occasion of the swinging festival.
211	Do. ..	Do. ..	Virapratāpa Vira-Sadaśivadeva-Maharāja	....	Do. ..	Built in at the end. Mentions the son of Timma-rājaya of Mosalināḍagu and Oṭṭipakkam.
212	Do. ..	....	....	....	Do. ..	Mentions the measuring rods <i>Rājveṇḍāḍaṅ-kāl</i> and <i>Gaṇḍaraṅḍaṅ-kāl</i> , which are cut on the stone.
213	On the north wall of the kitchen in the same temple.	Vijayanagara ..	Virapratāpa Sadaśivadeva-Maharāja	Śaka 1466, Śōvakira (Śō-bhakrit), Simba, <i>śu. di.</i> 6, Monday, Sodi. 17+1st year	Do. ..	The king bears Saluva <i>birudas</i> . Refers to the gift of the village of Oṭṭipakkam to the temple by a certain Damalappa-Nāyaka and to the grant of a house and food to a certain Vengappa-pillai of Injambādi.
214	At the entrance into a vacant shrine on the western enclosure of the same temple, left side.	....	....	....	Do. ..	Records an order of Sambavarāja, making a <i>śarva-mānya</i> gift of certain lands with taxes in the village of Tugavāṭur for offerings, to the images of Perṭa-Perumāl and Nachohinār set up by the Jiyar of Tirupputkūṭi in the temple of Pōrēra-Perumāl.
215	At the entrance into the <i>gōpura</i> of the same temple; left side.	Vijayanagara ..	....	Yuva, Makara, <i>śu. di.</i> 8, Aṣvati, Monday.	Do. ..	Registers a gift of taxes of Tirupputkūṭi by a certain Kaṇṭikūṭi Vavadarāja for lamps and offerings to the temple of Pōrēra-Nayinār, under orders of Ellamarasa.
216	In the same place	Do. ..	Kṛṣṇadeva-Maharāja	Vriṣha, Aṣi 31, Monday, Ekaśasi, Mṛ-gaśirsha.	Do. ..	Incomplete. Records that Vaṣavappa-Nāyaka, the elder brother of Aḍupaiṇ Vāyappa-Nāyaka, made a gift of the village Vanavāntāṅgal for a festival to be conducted on the day of Jyēṣṭha in the month of Māsi which was the Janma-nakṣatra of the king.
217	On the same <i>gōpura</i> ; right of entrance ..	Do. ..	Vira-Hariharaṇya	Bahadhanya, Rishabha, <i>śu. di.</i> 3, Sunday, Pūrṇimā. 30th year	Do. ..	Registers the <i>śarva-mānya</i> gift of a part of <i>iḍaṅgal-śerī</i> and other taxes for maintaining a lamp in the same temple.
218	On a slab set up in front of the Gēṅḡṇḍar-mandapa.	....	....	....	Do. ..	Incomplete. Registers an order of Madhurāntaka-Potāppichoholāṇ registering the grant of Kaṭṭanṇur excepting Paḷayagaram and Puttagaram, to the temple of Vijayarāghava-Perumāl at Tirupputkūṭi.
219	On the same slab; back side ..	....	....	....	Do. ..	States that this <i>Śivirāmāṇḍi</i> of Tirupputkūṭi is the gift of the people of Malai-maṇḍalam.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the north wall of the <i>mandapa</i> in Balasetti-chhatram near the same village.	....	....	Śaka 1635, Vijaya, Aśvīja, <i>śuddha</i> 10, Friday, Śra-vana.	Telugu	Registers the construction of the Kalyana- <i>mandapa</i> , tank and the <i>chhatram</i> by Venkatapati-setti, son of Bali-setti and grandson of Mutyalu-setti of Tiruvithi, a Vaisya of the Yali-setti-gotra.
221	On the west wall of the Maragatavalli-Ammāṇ shrine in the Marugēśvara temple at Taiyur (Chingleput taluk and district).	Pāṇḍya	Jatavarman Tribhuvanaśaśaktavarman Sundara-Pāṇḍyaśaśaka	19th year, Kanni, <i>śu. di.</i> 12, Monday, Rohini.	Tamil (of about the 13th century A.D.)	Registers a gift of land by six residents of Tiruvīdā-vandai in Paduvur-naḍu, a subdivision of Amur-kōttam in Jayaṅgondaśola-maṇḍalam, for offerings to the temple of Nayaṅgar Alagiya-Śaśakāṇḍar.
222	On a stone in the Mukha- <i>mandapa</i> of the same temple.	Vijayanagara	Vīrapratapa Aśokaśaśakadeva-[Maharāja]ya, son of [Nara]śiṃhaśaśaka-Maharāja.	Śaka 1458, Dur-mukhi, Mēsha, <i>śu. di.</i> 10, Tiruvōṇam, Friday.	Tamil	Gift of land for worship and repairs to the temple of Nayaṅgar Tirumruga[śarannu]daiya-Tambrapār at Rajakosari[nallur] <i>alias</i> Taiyur in [A]yiravēlīp-purra a village of Kumili-naḍu which was a sub-division of Amur-kōttam. The land was situated in Kunanallur in Irundayiravēlīppurra and was the gift of a native of Saundariyaśolapuram in Puḷaṅ-kōttam a subdivision of [Jayaṅga]ḍaśola-maṇḍalam.
223	On the south wall of the central shrine in the Sēṅgaṇmalisvaran temple at Senganmal near Taiyur (same taluk and district).	....	....	Śaka 1629, Sar-vajit, Vai-yāsi 26, <i>śu. di.</i> 5, Friday, Purnavasu.	Do.	States that the temple of Sēṅgaṇmalisvaran in Taiyur in Irundayiravēlīppurra in Kumili-naḍu a subdivision of Amur-kōttam was repaired by a certain Mutavālu-setti, son of Paruśurama-setti of Channapaṭṭanam.
224	On the same wall .. ..	....	....	....	Do.	By the side of an image. This is (the image of) Vijaya[ya]r of Kōṅṇamaṇḍalam, who repaired this (temple).
225	On the north wall of the <i>mandapa</i> in front of the same temple.	Vijayanagara	Vīrapratapa Kṛiṣṇaśaśakadeva-Maharāja	Śaka 1442, Vikrama, Makara, <i>śu. di.</i> 7, Sunday, Māha-Saṅkramaṇa.	Do.	Records that a village separated from Araiyaṅṣōri in Sēṅgaḷuniriyātu together with the proceeds on ten salt-pans were given for worship and repairs to the temple of Sēṅgaṇmalisvaran in Nayaṅgar at Rajakosarinallur <i>alias</i> Taiyur in Ayiravēlīppurra a division of Kumili-naḍu in Amur-kōttam, by Śellappa Vi[ra]-Nara[yaṇa]-rāya-Nayakar, son of Iḷuvakkulūṇḍan-Bhaṭṭa.
226	On the west wall of the same <i>mandapa</i> ..	Do.	Kampappa-Uḍaiyar, son of Vīra-Bokkapa-Uḍaiyar.	Śobhārit, Karṇaka, <i>śu. di.</i> 7, Saturday, Śodi.	Do	Registers a <i>sarvaṅḍa</i> grant of certain taxes by the king, for worship and repairs to the temple of Sēṅgaṇmalisvaran in Nayaṅgar at Taiyur <i>alias</i> Rajakosarinallur in Kumili-naḍu a sub-division of Amur-kōttam in Jayaṅgondaśola-maṇḍalam. The order regarding the grant was issued by Somaya-Deṇḍayaka in accordance with the written order of Rajanarayana-Sambu-varāyar.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
227	On the south wall of the same <i>maṇḍapa</i> ..	Pandya ..	Māvarman Vira-Pandyaḍēva	11th year, Kar- kaṭika, <i>su. di.</i> 7, Saturday, Sōdi.	Tamil (of about the 14th cen- tury A.D.)	States that the <i>Vaiṣya</i> and <i>Vaiṣya</i> merchants (<i>maṇ- ratam</i>) of the 18 countries constructed the Alah- kara- <i>maṭa</i> for Daṇḍavaṣa-kuttar in the temple of Sengamallāsuramūḍaiya-Nā-anar at Taiyūr <i>alias</i> Rajakōsarinallūr in Kumili-nāḍu which was a subdivision of Amūr-kōttam in Jayanḱoṇḱaṣōḷa- maṇḍalam, and set at art certain tolls to it for other connected works. Fixes the rate of taxes to be paid by those who occupy the <i>tirumalai-aiyām</i> of the temple of Sengamallāsuramūḍaiya-Nāyanar and mentions the officers Viṣṭiyapala and Varaguparaya.
228	On the east wall of the same <i>maṇḍapa</i> ..	Do.	Tribhuvanaśaḱravartin Sundara-Pandyaḍēva.	13th year, Mārgaṣī, 3.	Tamil ..	Registers the gift of four villages in Rajēndrasōḷa- puraparaṇ, for festivals and offerings at the ser- vice of Kāḷakkaṇḱayāṇ- <i>śaṇḱi</i> , instituted in the name of the king in the temple of Tirumattamūḍaiya- Nāyanar at Tirumattam at the instance of Moṇṇup- praṇ Sīramāḱḱavar <i>alias</i> Sēḱṛayan a native of Kārtuvir-Ponpari in Nāḱuvil-kōṛṇu a subdivision of Mīḷalai-kōṛṇam in Taṇḱi-maṇḍalam.
229	On the north wall of the central shrine in the Nityēśvara temple at Srimushnam (Chidambaram taluk, South Arcot district)	Do.	Māvarman Kōṇṇiṇṇamūḱōṇḱai Vikrama-Pandyaḍēva.	7th year ..	Do.	Registers a <i>saramaṇṇa</i> grant by the residents <i>naṭṭār- tēndiṇṇār</i> of the eighteen districts (<i>paṇṇu</i>) of certain taxes payable by the ryots inhabiting the <i>naṭṭam</i> lands within the premises of the temples of Tirumattamūḍaiya-Nāyanar and Adivarāha- Nāyanar at Tirumattam in Viḷṇḱai-kōṛṇam a sub- division of Luṅḱōḷa-Paḱḱināḱu in Mēkal-nūḱu which was a district of Vāḱḱai-vir-Virudarāja- bbayaṅkara-valanāḱu, for offerings at the service called Periyarattāṇ- <i>śaṇḱi</i> .
230	On the same wall	Vijayanagara ..	Vīrapratāpa De[va]rāya]-Maharāya	Saka 1365, [Ruchi]rodgari, Viṣṭubika, <i>su.</i> di. 12, Monday, Revati.	Do. ..	Registers the gift of the villages of Sūṅḱadavirttaṣōḷa[nallūr*] and Adivarāhanallūr to the temple of Tirumattamūḍaiya-Mahāḱēva and the temple of Sīvarāha-Aḱṇar respectively at Muḱḱoṇḱaṣōḷanallūr in Viḷṇḱaiyir-kōṛṇam a sub- division of Irūṅḱōḷappāḱi, by the king when he was seated on the throne called <i>Sēḱṛiṇṇa</i> in his palace at camp Tirumaluvāḱi in Poygar-nāḱu, a subdivision of Geyavinōḱa-vaṇḱāḱu. Registers a gift of <i>pāḱṭikēval</i> and other income of certain villages for worship in the same temple, by Alappiṇḱaiṇṇi Ellaiṇṇōḱaṇ <i>alias</i> Kulotungasōḷa- Kāḱavarāyaṇ for the merit of himself and his descendants.
231	On the west wall of the same shrine ..	Chola ..	Rajakōsarivar[man] tāṅga-[Chō]ḱaḱēva.	30th year ..	Do. ..	Registers the gift of the villages of Sūṅḱadavirttaṣōḷa[nallūr*] and Adivarāhanallūr to the temple of Tirumattamūḍaiya-Mahāḱēva and the temple of Sīvarāha-Aḱṇar respectively at Muḱḱoṇḱaṣōḷanallūr in Viḷṇḱaiyir-kōṛṇam a sub- division of Irūṅḱōḷappāḱi, by the king when he was seated on the throne called <i>Sēḱṛiṇṇa</i> in his palace at camp Tirumaluvāḱi in Poygar-nāḱu, a subdivision of Geyavinōḱa-vaṇḱāḱu. Registers a gift of <i>pāḱṭikēval</i> and other income of certain villages for worship in the same temple, by Alappiṇḱaiṇṇi Ellaiṇṇōḱaṇ <i>alias</i> Kulotungasōḷa- Kāḱavarāyaṇ for the merit of himself and his descendants.
232	On the same wall	Do.	Rajarājadeva	6th ..	Do. ..	Registers a gift of <i>pāḱṭikēval</i> and other income of certain villages for worship in the same temple, by Alappiṇḱaiṇṇi Ellaiṇṇōḱaṇ <i>alias</i> Kulotungasōḷa- Kāḱavarāyaṇ for the merit of himself and his descendants.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
223	On the south wall of the same shrine ..	Chōla ..	Rajakesarivarman <i>alias</i> Chakravartin Kulōtunga-Chōlādēva.	31 + 1st year ..	Tamil ..	Built in the middle. At the instance of Kulōtunga-Sauvarnadhīja and another, the separation of the two villages Sūgandavittasōlanallur and Adivārahanallur was ordered by the king when he was seated on the throne called <i>Sēdārajan</i> in his palace at <i>Āyirattali alias Muvayamūnēkondasōlapuram</i> . The former village was a <i>dēvādāna</i> of <i>Īrumuttamūdaia</i> Mahādēva at <i>Terrampittu alias Mudigondasōlanallur</i> in <i>Vilandaiyir-kūṟam</i> a subdivision of <i>Īrūṅgōluppādi</i> and the latter a <i>dēvādāna</i> of <i>Ādivārahanallur</i> . Mentions the temples of <i>Piḍari</i> , <i>Tirunāyaru</i> , <i>Īsvaramūdaia</i> Mahādēva, the village of <i>Kavanar alias Virudjendramūḷgalam</i> in <i>Mōkū-nāḍu</i> , a subdivision of <i>Virudarāja</i> bhayāṅkara-vaṇaṇaḍu and the big road leading to <i>Peṇṇaḷḍam</i> . Unfinished. Seems to register a gift of lands in <i>Sūgandavittasōlanallur alias</i> <i>Tirumuttam</i> for maintaining the service called <i>Rahuttamindasāṇḍi</i> . Mentions <i>Vettūṅgai-Ālāgiyar</i> <i>Kachchiyāyar</i> .
224	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	....	...	Śaka 1395, Jaya, Ādi 5.	Do ..	
225	On the same wall ..	....	...	Śaka 1413, Paridāpi, Śittimī.	Do. .	Damaged. Registers a <i>sarvaṇṇa</i> gift of certain taxes for festivals and <i>Rahuttamindan-sāṇḍi</i> in the same temple. Signed by <i>Palligondā-Perumal alias</i> <i>Kachchiyārayan</i> .
226	Do. ..	Chōla ..	Kulōtūṅga-Chōlādēva ..	44th year, Aṇṇaṇḍi-Viṣṇu.	Do. .	(Gift of three <i>kāṣa</i> for three lamps to the temple of <i>Tirumuttamūdaia</i> by <i>Anantisaṇ</i> <i>Āḍavallaṇ</i> of <i>Sūṇavaḷandur</i> .)
227	Do. ..	....	...	Śaka 1294, Paridāpi.	Do. .	Gift of lands for the service called <i>Rahuttamindasāṇḍi</i> instituted by <i>Sēvagaṇḍerumal</i> <i>Kachchiyāyan</i> , son of <i>Īṇaṇḍiparumal</i> <i>Kachchiyārayan</i> and grandson of <i>Vettūṅgai-Ālāgiyar</i> <i>Kachchiyārayan</i> . The temple is described as <i>Tirumuttamūdaia-Nayānar</i> at <i>Sūgandavittasōlanallur alias</i> <i>Tirumuttam</i> in <i>Vilandaik-kūṟam</i> in <i>Īrūṅgōluppādi-nāḍu</i> a subdivision of <i>Mōkū-nāḍu</i> in <i>Vadagarni</i> <i>Virudarāja</i> bhayāṅkara-vaṇaṇaḍu.
228	Do. ..	Saluva ..	Immaḍi Tirumalaideva-Maharaja ..	Viśvavasu, Padabhava, Āni 20.	Do. .	Records that <i>Nagaiya-Nayāna</i> , one of the servants of the king, assigned for the merit of the latter the taxes due from the village of <i>Nedūṇḍi</i> ; situated in the district given to him for military service, for worship and repairs to the temple of <i>Tirumuttamūdaia</i> <i>Nayānar</i> .

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
239	On the same wall	Chōla ..	Ku[5]ttunga-Chōlādēva	44th year ..	Tamil ..	Gift of 24 sheep for two lamps to the temple of Tirumuttamudaiyar in Vilandaiyūr-kūṟṟam, a subdivision of Vaḍagarai Virudarājahayanakara-vaḷanādu, by Kam-dēvaṇ Pōṇṇambalakuttan, a native of Vāḡūr in Vagūr-nāḍu, a subdivision of Puṟṟangaraṇṇai-nāḍu.
240	On a pillar in front of the same <i>maṇḍapa</i>	....	....	Kaliyuga 4080 ..	Do. ..	States that the middle sluice in the big tank of Vinḍhamahadevippereri dug out by Irudgolarkōṇ <i>alias</i> Narayanāṇ Pugalippavaragandan, was called Vijayaditai.
241	On the north wall of the first <i>prākāra</i> of the same temple.	Chōla ..	[Parakeśarivarman] <i>alias</i> Tribhuvana-chakravartin [Vikrama-Chōla].	8th year ..	Do. ..	Fragment. Contains only a portion of the historical introduction of the king commencing with the words <i>śaṛṅgavar</i> .
242	On the same wall .. ..	....	....	....	Do. ..	Fragment. Seems to register a gift of land in Kāvaṇūr, the eastern hamlet of Muḍigondūḷa-chaturveḷimangalam in Meṅka-nāḍu, a subdivision of Rājadhīra-vaḷanādu, to the temple of Sri-varahadēva at Tirumuttam, in Irudgolappadi-Vilandaiyūr-kūṟṟam.
243	Do. .. ..	....	....	....	Do. ..	Fragment. Mentions a number of officers of the king who is probably Parakeśarivarman Virarajendradēva.
244	Do. .. ..	....	..	12th year ..	Do. ..	Fragment. Gift of 24 <i>kāṣu</i> for making a land cultivable. Mentions Srivaishnavamāmuṇi.
245	Do.	Chōla ..	Vikrama-Chōlādēva	16th " ..	Do. ..	Gift of 11 <i>kāṣu</i> for a lamp by a native of Idaiyāṟṟuk-kudi.
246	On the west wall of the same <i>prākāra</i> ..	Vijayanagara ..	Krishnadēva-Mahārāja	Śaka 1485, Srimukha, Kumbha, <i>śu. di.</i> 12 (Bhima-dvadaśī), Monday, Purnavaṣu. Śaka 1426, Rndhirōdgarin, Mina, <i>śu. di.</i> 10, Monday, Tiruvōṇam.	Do. ..	Refers to the excessive taxation and the consequent desertion of the ryots. Fixes the favourable rates of taxes, under orders of Singappa-Nayaka, brother of <i>vāśal</i> Adiyappa-Nayaka.
247	On the same wall	Do. ..	....	....	Do. ..	Records an order of Tripṭṛnatha Kaḍehirāyar, son of Paḷligonda-Perumaḷ Kaḍehirāyar who held the <i>ḍīrūda</i> Rāhutaṇṇidūḍu, relieving the tenants of the Paḍinelupparaṇ district of the heavy taxation imposed by the Kapṇadiyas, which had forced them to leave their holdings.
248	On the east wall of the same <i>prākāra</i> ..	Pāṇḍya ..	Atavarman Tribhuvanaśakravartin Sundara-Pāṇḍyādēva.	8th year, Masi 17.	Do. ..	The introduction <i>śaṛṅga-vaḷanādu</i> , etc., is inserted after the mention of the king. Registers an agreement among the <i>Kaikkōlas</i> for making over certain taxes on looms to the temple of Tirunārayaṇavarmaṇ-daiya[r] Alagiya-Nayaṇar for worship and repairs.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On the same wall .. .. .	....	Pattukkattari Kōnerideva-Maharaja	Kilaka, Ādi 12 solar eclipse.	Tamil ..	Records that Kōneri-Nayakkar Nagaiya-Nayakkar, a servant of the king made a <i>śarvāṃṣa</i> gift of the village of Kilakēdūvayil* situated in Viḷandai-pattu one of the eleven districts granted to him for military service, to the temple of Tirunarayana-murudaiya-Nayanar, for the merit of the king. Fragment (gift of 22 <i>kāṣu</i> to the temple for ghee to be measured by <i>velliappanṇi-nāḷi</i>).
250	Do. .. .. .	....	[Viṭṭana-holadeva	....	Do. ..	Fragment. Mentions a number of persons in charge of lamp gifts.
251	Do.	Chōla	Virapratapa Deva- <i>raya</i> -Maharaja-Mallikarjuna- <i>raya</i> .	Śaka 1386, Chitrabhanu, 10th year, <i>śu. di</i> 5, Friday, Viśakha.	Do. ..	Registers a <i>śarvāṃṣa</i> gift of the taxes payable by the Kuikkolas and artisans of Suṅḡundavittasōla-mallur <i>āṭṭas</i> Tirumūṭam for offerings and requirements of the service called Rahuttamūṇḍa- <i>śeṇḍi</i> instituted in the temple.
252	On the <i>gōpura</i> of the same temple; right side.	Vijayanagara	....	Śaka 14[26], Raktakāṣi, Puraṭṭadi.	Do. ..	Much damaged. Mentions [Tinētra]nātha Kaṇḍhi- <i>rayar</i> , son of Palligonda-Perumal and seems to register a gift for the requirements of the temple of Tirumūṭam-daiya-Nayanar.
253	In the same place .. .. .	....	....	Śaka 1383, Viṭṭana, Mithuna, <i>śu. di</i> 11, Monday, Revati.	Do. ..	Records the construction of the <i>Mahā-manḍapa</i> in the temple of Tirumūṭam-daiya-Nayanar, by the chief Ekālm* [baranda Kucholaiyayan of Viḷandai who had the <i>śrī</i> <i>śrī</i> Rahuttamūṇḍa, Ilavarasamanavalai, Vayiraviragūṇḍa, Arasānāyayan, etc.
254	On the same <i>gōpura</i> ; left side	Vijayanagara	Virapratapa Deva- <i>raya</i> -Maharaja, Mallikarjuna- <i>raya</i>.	....	Do. ..	States that the image represents Tambrantōḷan Manakkājaran who recited the <i>Tiruppaṭṭiyam</i> of this temple and took leave (i.e., died).
255	In the same place; above an image	....	....	Śaka 1304, Chitrabhanu.	Do. ..	States that this wall of the Adivaraha-mūrti at Tirumūṭam was constructed by Kōṇḍama-Nayaka, son of Vāḷayappa-Kṛṣṇappa-Nayaka.
256	On the south wall of the first <i>prākāra</i> of the Bhavaraha-Perumal temple in the same village.	....	....	Do.	Do. ..	Do.
257	On the same wall	Vijayanagara	Virapratapa Vira-Venkata-patideva-Maharaja, ruling from Penugonda.	Śaka 1514, Nandana, Śrāvana, <i>śu. di</i> 5.	Telugu ..	Registers the gift of the village of Chilarabūru in Kuriohupattu, a subdivision of Pallikondapatnam- <i>śima</i> to the temple of Adivaraha-Perumal by <i>Avasaram</i> Kōṇappa, son of Timmarasu and grandson of Haṇḍeriga-Gaṇḍharaya to whom it had been given as an <i>agrahāra</i> by Kōṇḍama-Nayanagaru.
258	Do. .. .. .	....	....	....	Do. ..	Registers a gift of land for a feeding-house in the temple of Adivaraha- <i>śaṣṭin</i> by <i>Kāyasaṃ</i> Annaya, son of Venkataya and grandson of Kallappa-Puṭṭi-Bhaṭṭa of the Vishnuvardhana- <i>gōtra</i> . The land is stated to have been situated in Arasār which was granted to the donor by Venkatappaṇṣani-Ayyavāru.
259	Do.	Do.	Virapratapa Vira-Venkata-patideva-Maharaja, ruling from Ghanagiri (i.e. Penugonda).	Śaka 1603, Viśakha (wrong), Viśakha, <i>śu. di</i> 16.	Do. ..	

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall .. ..	....	Virapratāpa Virā-Venkatapatideva-Maharāya, ruling from Penugonda.	Śaka 1522, Phalguṇa, śu. 10.	Telugu	Registers a gift of land in the village Yalamagala to the servants of the temple of Adinatti at Srimushnam and by Venkatāravu-Konēyaya, the agent of Kondamanayanī Krishnappanayanaya and the temple authorities.
261	On the east wall of the same <i>prākāra</i> ..	....	....	Subhānu	Tamil	Records that a certain Virisādairāman performed severe penance and obtained the conch, discs and the bow from god Adivarāgar. Mentions the time of Venkatapatirāya.
262	On the north wall of the same <i>prākāra</i> ..	Vijayanagara ..	Virapratāpa Śrīraṅgadēva-Maharāya	Śaka 1508, Vyaya, Tula śu. 12, Revati, Monday.	Do. ..	Registers the gift of the village Arantangi surnamed Adivarāhakondasamudram in Solā-Uttamapurapattu belonging to Valudakambattusavadi in Vennaiyūr-nādu, a subdivision of Vaḍagarai Rajadhrāja-vajanaḍu in Solā-mandalam for special worship and repairs to the temple of Adivarāba-Perumal by Kalāñji-Malappa-Nāyaka, son of Marappa-Nāyaka, for the merit of Valyappa-Krishnappa-Kondama-Nāvaka.
263	On the same wall	Do.	Śrīraṅgadēva-Maharāya	Śaka 1505, Chitrabhanu, Vaigasi 13, Kartigai, Amavāsya, Saturday.	Do.	Registers the gift of the villages Śannātān and Kilavudaiyā-nāṭṭen in Alaubadi-pattu of Buvaṇ-gaviraṇ-pattanam, by Rāyasam Venkatayar, son of Kondamaṇṇaiyār, a servant at the door of Kondama-Nāyaka, son of Valyappa-Krishnappa-Nāyaka, for supplying, offerings, lamps and garden to the temple of Adivarāba-Perumal. Valudakambattu-savadi is stated to be in Naduvuṇ-mandalam.
264	Do. .. ..	....	....	Śaka 1504, Chitrabhanu.	Do. ..	Same as Nos. 255 and 257.
265	Do.	Vijayanagara ..	Śrīraṅgadēva-Maharāya	Śaka 1504, V[?]jaha, Tula, śrutiya, Viśakha.	Do. ..	Registers the gift of the village Pirandurai situated in Kuricheni-pattu belonging to Kṛtupattu in Padinela-pattu, for the sacred bath, offerings, lamps and flower-gardens, to the temple of Adivarāga-Perumal by Rāyasam Venkatayar, son of Kondamaṇṇaiyār, a servant at the door of Kondama-Nāyaka, son of Valyappa Krishnappa-Nāyaka.
266	Do.	Do.	Virapratāpa Virā-Śrīraṅgarāyaḍēva-Maharāya, ruling from Penugonda.	Śaka 1505, Svabhānu, Magha, śu. [3].	Telugu	Records that Kondamanayanagaru son of Krishnappanayanagaru of the Kāyapa-gōtra, remitted the <i>jūḍi</i> and <i>strādā</i> on 38 villages of the temple in Bhōmagiripattam-tina which are mentioned by name at the instance of Achyutappanayanagaru, son of Baiyappanayanagaru. The latter also gave some villages and groves for building <i>gōṣṭhas</i> , <i>prākāras</i> and <i>maṇḍapas</i> and to provide ornaments to the god and construct tanks in the villages.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On the west wall of the same <i>grāhara</i> ..	....	....	....	Telugu ..	Quotes from the Śrīmadbhāṣya in <i>Varāha-purāṇa</i> , the merit to be obtained in conducting the 12 monthly festivals of the year and prescribes the processional vehicles to be used and offerings to be made, on these occasions.
268	On the same wall .. .. .	....	....	Śaka 13[55], Pramadin. Śaka 139[3], Vikrīta, Dhātuna], <i>dvaḍaś</i> , Sunday.	Tamil ..	Stones missing. Seems to register the construction of a <i>maṇḍapa</i> by Pkambaranādar Kachchiyār.
269	Do.	Vijayanagara ..	Virapratapa Prandha-Virupakṣadeva- Mahārāya, 'who was pleased to witness the elephant hunt.'	Śaka 1506. Svabhānu, Māgha, śu. 7.	Do. ..	Built in at the end and damaged. Seems to register a gift of land to the temple by <i>Rāja-Rāhastamūṇḍa</i> [Ma]likarjuna Kachchiyār.
270	Do.	Do. ..	Virapratapa Vira-Śrīraṅgarāyadeva-Mahārāya, ruling from Penugonda.	....	Telugu ..	Registers a gift of 14 villages and the remission of the taxes <i>jōḍi</i> and <i>erāḍa</i> on 28 other villages mentioned by name, in favour of the temple of Adivarāha-Perumāl, by Acheyutappanāyanigarū, son of Baiyappanāyanigarū, and grandson of Udayagiri Timmināyanigarū, for various offerings, processions, festivals, repairs, etc. The images of Maṇavāla, Sudikkuṭanāchchiyār and the Alvars are said to have been set up in the temple.
271	Do. .. .. .	....	....	Śaka 1504, Chitrabhānu. Kīlaka.	Do. ..	A Telugu copy of Nos. 256, 257 and 254.
272	Do. .. .. .	....	....	Vaiśākha, śu. 15.	Do. ..	Registers a gift of two garlands every day to Adivarāhasvamin and Ambujavallī-Nāṇcharamma by a maid of honour attached to the harem of Kōndamanayani-Krishṇappa-Nayaka.
273	Do. .. .. .	....	....	Śaka 1504, Chitrabhānu.	Do. ..	Copy of No. 271.
274	On a rock in the tank at Kilpattu near Mambai-ppattu (Villupuram taluk, same district).	....	....	....	Tamil ..	Mentions Kalpatṭa and the measuring rods of 30 ft. and 20 ft.
275	On another rock on the bund of the same tank.	....	....	3rd year	Do. ..	Refers to the construction of a tank at Nolvayppakkam, its sluice called <i>Aṇṇipāḍippanḍāṇ</i> , the waste-water <i>Kuṇṇamudupā-kaliṅgu</i> and the canal <i>Rājakkattamūḍā-kai</i> by Kuṇṇamudaiyāṇ Māliya-kulārāyan and Kovakāyan.
276	On the east face of the boulder containing Iaina images at Tirakkol (Wandiwash taluk, North Arcot district).	Chola ..	[Parakeśarivarman]	Do. ..	Do. ..	Registers a gift of sheep for the temple to the Jain temple (<i>paḍi</i>) at Iainapuram in Pūppin-nadu a subdivision of Venkura-kottam, by Iṇṇandi alias Nartatōga-Pallavaraiyāṇ who was a native of Nēvēli in Nēvēli-nadu a subdivision of Tenkaraḷ Pannaiyur-nadu in Sōla-mandalam.
277	On the west face of the same boulder ..	Do. ..	Rajakeśarivarman	22nd year	Do. ..	Much damaged. Registers a gift to Cūṇṇasura-ppetumpalli at Rajendra puram.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
278	In the same place	..	..	..	Tamil ..	Much damaged. Registers a gift of gold for a lamp.
279	On a rock to the east of the same boulder	Chola	Parakesarivarman	12th year	Do.	Do. Registers a gift of paddy to Kanakavirattadigal. Mentions Sembayan Sembottadayan, son of Videlvudugu Sembottadayan alias Ganaperumalar.
280	On two pillars in the mandapa in front of the Varaha temple in the same village.	..	..	....	Do.	States that the pillars were the gift of Idaiyagan Atkondan Maviran of Arumolidevapuram.
281	On the Vinamparai rock to the left of the image of Vinayaraja near Tondur (Gingee taluk, South Arcot district).	Pallava	[Vijaya-Sigaparamar]	....	Do.	Much damaged.
282	On a slab set up in front of the same rock	Chola	Parakesarivarman, 'who took the head of Vira-Pandya.'	5th year	Do.	Registers a gift of sheep for a lamp to the temple of Kidanda-Perumal by Suramithirap-perumaladi, son of Irugannan residing at Kilvali-Pondur in Singapuramadu.
283	On a boulder in a field near the same rock	Ganga-Pallava	Vijaya-Dantivikramavarman	6th "	Do.	Registers a gift of gold by Vinnagovariyar to (the temple of ?) Kunrar-Baydari worshipped by Vinnakovariyar, for the merit Udaradi and Nambi . . . who fell in a cattle-raid. The gold was received by the residents of Kilvali. Aruvagar in Singapuramadu.
284	On a pillar in the rock-cut cave at Melatchcheri (same taluk and district).	Pallava	Chandraditya	....	Pallava-Grantha	States that this (rock-cut) Siva temple called Sri-Sikhari-Pallavesvaran, was excavated by king Chandraditya at Sinha (Sinha)pura.

[कवितायिदम्पतिना
चन्द्रादित्येन सान्निभौमेन
आदिशिवरिपल्लवेवसिति
असिम्भीरुन्यासमस्मिहपुरे ॥]

APPENDIX D. -- Arabic and Persian stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the west wall of the lowest Fort gate at Adoni.	...	'Alī 'Abd Shāh of Bijapur	982 A.H. (= A.D. 1574-75).	....	Records the building of a house at Adoni and the remission of taxes paid by weavers and grocers.
2	On a stone fixed into the wall of a well near the same place.	..	..	1075 A.H. (= A.D. 1664).	...	A well built by Mas'ud (Khan 'Ambar), governor of Adoni Fort.
3	On a slab set up near the entrance into the Jami 'Masjid (originally belonging to a bastion in the Fort) in the same village.	..	..	1087 A.H. (= A.D. 1676).	..	Records the building of a bastion by Siddi 'Ambar (Khan 'Mas'ud).
4	On a stone built into the wall of a well in the same village.	..	..	1091 A.H. (= A.D. 1680).	....	Records the building of a well by 'Ambar Mas'ud.
5	On a stone fixed into the wall of Beda-gallu Kudrappa Bhavi (well) in the same village.	..	..	....	....	'Text identical with 4
6	In the same place .. ..	..	....	1091 A.H. (= A.D. 1680).	....	Records the building of a well by Mas'ud 'Ambar.
7	On a tomb-stone near the Fatimah Bi-Masjid in the same village.	....	..	Do	....	Records the death of Bibi Walt in 1091 A.H. = A.D. 1680.
8	At the entrance into the Ramānjōri-masjida in the same village.	..	Aurangzeb	1113-14 A.H. (= A.D. 1710-2).	....	....
9	On a slab built into the entrance to the Shāhzādah's tomb in the same village.	....	....	1176 A.H. (= A.D. 1762).	..	Records the date of the erection of a mausoleum by Sayyid Jamal-al-Jah Qadiri Favourite Shiite prayer.
10	On a stone near Usim Sahib Masjid in the same village.	..	..	..	....	....
11	On a slab fixed at the top of the door-way entrance into a tomb at Mondigiri (Adoni taluk, Bellary district).	..	....	1180 A.H. (= A.D. 1766).	..	Records the date of Imamu-d-Jaulah's tomb.

APPENDIX E.—List of photographs taken during 1915-16*.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
379	Māski (Hyderabad State).	Front view of the cavern with the inscribed boulder of the Aśōkan edict.	Full plate.
380	Do.	The inscribed boulder in the same cavern	Do.
381	Paṇamalai ..	South-east view of the Pallava temple on the hill ..	Do.
382	Do. ..	Back view of the same temple	Do.
383	Do. ..	Stone image of Durgā (Mahishāsūramardanī) in a cavern on the same hill.	Do.
384	Kumbakōṇam	Do. in a niche on the south wall of the central shrine in the Nāgēśvara-svāmin temple.	Half plate.
385	Do.	Do. in another niche of the same wall ..	Do.
386	Do.	Do. do. ..	Do.
387	Do.	Do. do. ..	Do.
388	Do.	Do. do. ..	Do.
389	Do.	Do. in a niche on the west wall of the same shrine.	Do.
390	Do.	Do. in a niche on the north wall of the same shrine.	Do.
391	Do.	Do. in another niche on the same wall ..	Do.
392	Do.	Do. do. ..	Do.
393	Malaiyadikkurichchi.	Front view of the rock-cut shrine (including the modern additions) called the Mahādēva temple, on the hill in the village.	Full plate.
394	Do.	General view of the ruined Viṣṇu temple in the village.	Do.
395	Tirumalai-puram.	Front view of the rock-cut temple on the north face of the Varadāchchimalai hill.	Do.
396	Do.	Bas-relief of Brahmā, in the same rock-cut temple ..	Do.
397	Do.	Do. Natarāja do. ..	Do.
398	Do.	Do. Viṣṇu do. ..	Do.
399	Do.	Do. Vināyaka do. ..	Do.
400	Do.	Front view of the unfinished rock-cut temple on the south face of the same hill.	Do.
401	Kaḷugumalai ..	Stone image of Śiva (Dakṣiṇāmūrti), on the south side of the rock-cut temple called Veṭṭuvāṅkōyil.	Half plate.
402	Do. ..	Do. do. ..	Do.
403	Do. ..	Stone image of Viṣṇu, on the west side of the same temple.	Do.
404	Do. ..	Do. on the north side of the same temple ..	Do.
405	Do. ..	Do. of Śiva, on the same side	Full plate.
406	Śāyamalai ..	Back view of the central shrine of the Śiva temple in a field.	Do.
407	Ēruvādi ..	View of the inscribed hill called Irattāipottai ..	Half plate.
408	Paraippattī ..	General view of the hill and the Rājagōpālasvāmi temple.	Do.
409	Do. ..	Another view of the same	Do.
410	Myākadoni ..	Front view of the inscribed boulder	Full plate.
411	Kammarchōdu.	Jaina image in a temple outside the village	Do.

* Sixty photographs which were taken for Mr. Lanchester, the town-planning Expert, referred to in paragraph 4 above are not included in the list.

APPENDIX F.—List of drawings prepared during 1915-16.

Number (continued from the last report).	Locality.	Description.
150	Dārukāpuram ..	Outline sketch of the rock-cut cave.
151	Tirumalaipuram.	Do. do.
152	Do.	Do. of the unfinished rock-cut cave.
153	Āṇaiyūr ..	Do. of the rock-cut cave.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 Monday, Decr. 30 ·94 : ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra*, that is, quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384; ·68; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; f.d.t. ·08; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, "Maghā" is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHŌLA.		
<i>Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōla.</i>		
1915	261	48th year, Māsi. <i>śu. di.</i> Monday, Śittirai. A.D. 1118, Monday, Feb. 11; ·77; ·68, <i>śu. di.</i> mistake for <i>ba. di.</i> The <i>tithi</i> was chaturthi.
PĀṆḍYA.		
<i>Māraṇavarman alias Kulāśekhara I.</i>		
"	586	12th year, Simha, 14, <i>śu. di.</i> [3]. Friday, "Uttara-Phalguni." A.D. 1279, Friday, August 11; f.d.t. ·20; ·49. <i>Tritīyā</i> commenced ·18 on Friday.
1916	17	23rd year, Vriśchika, <i>ba. di.</i> 11, Monday, "Hasta." A.D. 1290, Monday, Oct 30; ·48; f.d.n. ·23. The <i>Nakshatra</i> "Hasta" commenced at ·14 on Monday.
"	19	38th year, Vriśchika, <i>trayōdasi</i> , Sunday, Aśvati. A.D. 1305, Sunday, Oct. 31; ·19; 54
"	81	[2]nd year, Kumbha, <i>ba. di.</i> 3, Monday, "Uttara-Phalguni." A.D. 1290, Jan. 30, Monday; ·27; ·13.
"	91	10th year, Vriśchika, <i>ba. di.</i> 2, Friday, "Rōhini." Vriśchika may be a mistake for Tulā. If so, the date corresponds to A.D. 1277, Friday, Oct. 15; ·52; f.d.n. ·52. The day was the 18th of Tulā, not a day in Vriśchika. "Rōhini" commenced at ·42 on Friday.
"	110	2[2]nd year, Mēsha, <i>śu. di.</i> 11, Friday, "Uttiram." A.D. 1290, Friday, April 21; ·26; f.d.n. ·03. The <i>Nakshatra</i> "Uttara-Phalguni" commenced on Thursday at ·93, was current all Friday and ended at ·03 on Saturday.
<i>Māraṇavarman Kulāśekhara II.</i>		
"	107	4th year, Śaka 1239; Kanyā, <i>ba. di.</i> 11, Friday, "Punarvasu." A.D. 1317, Friday, September 2. The <i>tithi</i> was <i>Ēkādaśī</i> which ended at ·40 but the <i>nakshatra</i> of the day was "Pushya" not "Punarvasu" which had ended on ·47 on Thursday.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
		<i>Jaṭavarman</i> alias <i>Kulaśekhara</i> .
1915	578	[13] + 1st year, Karkāṭaka, 27, Rēvati, Friday. "23 + 6th" year is according to the Epigraphist, one of many possible readings of the regnal year. The regnal year, which the Madras Epigraphist was good enough to examine specially at my request is far from clear. But Karkāṭaka 27 occurred in conjunction with Nakshatra "Rēvati" only <i>once</i> on a Friday between 1190 A.D. and 1299 A.D. and that was on Friday, 23, July A.D. 1266 when Nakshatra "Rēvati" commenced at 34 of day, ending next day at 39. This would be the end of the 29th year of Jaṭavarman Kulaśekhara who according to my article in <i>Ind. Ant.</i> for June-August 1913 began to reign between 16th June and 30th September 1237. If correct, it would reduce limits of the reign to a period between 24th July and 30th September 1237 A.D. The fact that another inscription found in the same temple belonged to the earlier reign seemed to indicate, in the opinion of the Epigraphist, that this inscription also must be referred to the earlier Kulaśekhara. But it does not seem possible to find a date between A.D. 1190 and 1237 to suit the present details.
"	589	13 + 6th year, Makara, 25, Sunday, "Mrigaśirsha". A.D. 1208, Sunday, January 18; the Nakshatra "Mrigaśirsha" ended 44. The day was the 25th of Makara. <i>Note.</i> —The present details cannot be found in any regnal year that could possibly have belonged to the later Jaṭavarman Kulaśekhara (A.D. 1237) just as the details in No. 578 of 1915 could not be found in any regnal year that could have belonged to the earlier Kulaśekhara (1190 A.D.).
		<i>Māṇavarman</i> alias <i>Sundara-Pāndya</i> .
"	611	* + 1st year, Vṛiśchika, 2[5], <i>ba. di.</i> 1, Sunday, "Rōhini". The regnal year as well as the day of solar month being uncertain, it is not possible to say which of the three Māṇavarman Sundara-Pāndyas who reigned in the 13th century is referred to in the inscription. The only occasion between A.D. 1216 and A.D. 1329, when Vṛiśchika 25 concurred with bahula 1, Nak. "Rōhini" and Sunday was on Sunday, Nov. 21, A.D. 1249 (= Vṛiśchika 25) when bahula 1 commenced at 86, and Nak. "Rōhini" ended at 71: but the <i>tithi</i> on such a day would be called <i>paurṇami</i> or Śukla 15, not bahula 1.
1916	103	[1]5th year, Tulā, <i>ba. di.</i> [3], Friday, "Anurādhā". Searches were made in 5th year, 15th year and 25th year of the three Māṇavarman Sundara-Pāndyas who began to reign in 1216, 1238 and 1294 and the only positive result discovered is the following. A.D. 1220, Friday, Oct. 2 (= Tulā 5). On this day Śukla 4 ended at 58 and Nak. "Anurādhā" at 04. This was the 5th year of the reign of Māṇavarman Sundara-Pāndya who began to reign in A.D. 1216. In any case, the <i>paksha</i> must be <i>śukla</i> not <i>bahula</i> ; and if the year intended was A.D. 1220, the <i>tithi</i> was the 4th not 3rd, as conjecturally read.
		<i>Jaṭavarman</i> alias <i>Sundara-Pāndya</i> .
1915	596	8 + 1st year, Vṛiśchika, 10, <i>ba. di.</i> 11, Sunday, "Hasta." = A.D. 1124; Sunday, Nov. 7 (= 10 Vṛiśchika): 53; 65. This would be the 9th year of Jaṭavarman Sundara-Pāndya whose limits of reign I would now fix between March 31 and 16th May A.D. 1303. <i>See note below.</i>
1916	62	7th year, Tulā, <i>ba. di.</i> 11, Monday, "Uttara-Āshādhā". Nakshatra "Uttara-Phalguni" (Tam. <i>Uttaram</i>) and not "Uttara-Āshādhā" (= Tamil <i>Uttirādam</i>) may join with a bahula 11th <i>tithi</i> , in Tulā month. However, the Epigraphist was good enough to read the impression carefully with me, and there is no room to substitute anything for <i>Uttarādattu-nāl</i> which is quite clear. We must therefore suppose an error in the inscription itself of "Uttara-Āshādhā" for "Uttara-Phalguni." Presuming such an error, I would suggest as the equivalent of this date. A.D. 1283; Monday, October 18 (= 20 Tulā); 16; 79 (Utt-Phalguni). This would fall in the 7th year of Jaṭavarman Sundara-Pāndya who, according to the note below, may now be considered to have commenced to reign between 28th Feb. and 14th Mar. A.D. 1277

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
		<i>Jatāvarman alias Sundara-Pāṇḍya</i> — <i>cont.</i>
1916	63	10 + 1st year; Karkāṭaka, <i>ba. di.</i> 9, Friday, "Āśvati". A.D. 1287; Friday; July 4 (= 7 Karkāṭaka). On this day bahula 9 commenced at 72, ending next day at 77 (such a day would ordinarily be called bahula 8 and not bahula 9). Nak. "Āśvati" ended on Friday at 80. This would fall within the 11th year of the reign referred to in 62 of 1916.
"	66	1 [9]th year, Karkāṭaka, <i>su. di.</i> 5, Wednesday, "Hasta". Read "1[1]th" year instead of "1[9]th year." There is no suitable date in the 19th year of any of the known Jat. Sundara-Pāṇḍyas. I would therefore read "1[1]th year" so as to suit the following: A.D. 1287, Wednesday, July 16 (= 19 Karkāṭaka); <i>f.d.t.</i> 02; <i>f.d.n.</i> 58. This would be within the 11th year of the reign referred to in No. 62 of 1916.
"	67	10th year; Vṛiśchika, <i>su. di.</i> 14 Thursday, "Āśvati". = A.D. 1286; Thursday, October 31 (= 4 Vṛiśchika); <i>f.d.t.</i> 82; <i>f.d.n.</i> 06. It is not a very reliable date, since the <i>tithi</i> began so late on the day of commencement but no better date can be found; and the date now suggested falls within the 10th year of the reign referred to in No. 62 of 1916.
"	104	8th year, Mēsha, <i>ba. di.</i> 13, Tuesday, "Uttirattādi". A date cannot be found falling within the 8th year of the reign of any known Jat. Sundara-Pāṇḍya. I would therefore suggest A.D. 1258, Tuesday, April 2 (= 9 Mēsha); <i>f.d.t.</i> 35; <i>f.d.n.</i> 54, which would fall within the 7th year, not the 8th of Jat. Sundara-Pāṇḍya of 1251. A.D. 1309, Tuesday Ap. 8; <i>f.d.t.</i> 25; 99 is another equivalent, pointing to the 7th year of Jat. Sundara-Pāṇḍya whose reign began in A.D. 1303.
		<i>Māraavarman alias Sundara-Pāṇḍya.</i>
"	185	17th year, Mīna <i>ba. di.</i> 13, Saturday, "Śadaiyam". A date can be found for these details in the 17th year of the reign either of Jat. Sundara-Pāṇḍya who came to the throne in A.D. 1277 or of the one who began to reign in A.D. 1303. (1) A.D. 1293; Sat.; March 7; 54; 70. (2) A.D. 1320; Sat.; March 8; 63; 71. I may add that of 29 dates free from error examined by me in this connection, this and another (No. 418 of 1909) are the only two neutral dates I have been obliged to admit. All the other 27 dates can be assigned either to the one reign or to the other without making any correction in the inscriptions.
"	221	1[9]th year, Kanyā, <i>su. di.</i> 12, Monday, "Rōhiṇi". For <i>Kanyā</i> we must, for calendrical reasons, read <i>Dhanus</i> and 1[9]th year, 1[7]th or 1[8]th would have to be read in order to find a reasonable equivalent. This would be either (1) A.D. 1292, Monday December 22 (= 26 Dhanus); 71; 89, or (2) A.D. 1319, Monday, December 24 (= 27 Dhanus); 99; <i>f.d.n.</i> 08. Dates like this which contained errors were rejected in the process of determining the dates of accession of the two Jatāvarman Sundara-Pāṇḍyas, referred to in the note below.

NOTE.—A fairly large number of new inscriptions of Jatāvarman Sundara-Pāṇḍya are available this year for examination. I took the occasion to review the whole question and I hope shortly to be in a position to clear up the matter in an article to be contributed to the *Indian Antiquary*. Briefly, I may state that there are clear proofs consisting of four dates referring to the Barhaspathya cycle and showing that a Jatāvarman Sundara-Pāṇḍya reigned from A.D. 1276 or 1277 to A.D. 1293. These dates are Nos. 588 of 1907 "Nandana", 590 of 1907 "Virōchin", 592 of 1907 "Vyaya" and 594 of 1907 "Nandana". These four dates have been reported upon by Mr. R. Sewell, I.C.S. (Retired).

On the other hand there are three equally clear dates, containing unmistakable references to days of the Tamil solar months, which show that a Jatāvarman Sundara-Pāṇḍya must have begun to reign in A.D. 1303. These dates are No. 252 of 1901 (= A.D. 1317 Mond. August 29 = 1 Kanyā); No. 575 of 1902 (= A.D. 1314, Wed. 28 August = 31 Simha) and the present No. 596 of 1915 (*vide supra*). In the first two of these cases, Kielhorn not knowing of a later Jatāvarman Sundara-Pāṇḍya than the one of 1276 or 1277, supposed, quite contrary to his own practice, that there were errors in the day of solar month. There is no such error in these three cases.

These facts being established, it has to be noted that there are 23 other dates, *free from error*, which being calendrically examined, can be referred either to the one Sundara-Pāṇḍya or to the other. This result is due to the fact that a period of 27 years separates the two reigns; and in 27 years, a *tithi*, *vāra* and *nakṣatra*, unaccompanied by the *day* of solar month, will ordinarily be found to recur.

Fortunately, however, we have in the several inscriptions besides the calendrical details, also the regnal years. Hitherto Dr. Kielhorn and Mr. Sewell supposed that certain of the regnal years were erroneous, because they did not consider the possibility of a later Jatāvarman Sundara-Pāṇḍya having come to the throne at the beginning of the 14th century. Once the possibility is established however, all the 23 regnal years are found to be perfectly right. It would take me too long to set out the proofs in detail; but I may state the broad conclusions; namely (1) that Jatāvarman Sundara-Pāṇḍya who was hitherto supposed to have begun to reign, according to Kielhorn, between 13th September 1275 and 15 May 1276; according to my article in *Indian Antiquary*, from 24 June 1276; and according to Mr. Sewell between 6 and 25 August 1276; must, hereafter, be considered to have come to the throne either on 28 February 1277 or on a date between 28 February and 14 March A.D. 1277; (2) that the later Jatāvarman Sundara-Pāṇḍya, whose existence I brought to light in my article published in the *Indian Antiquary* has now three clear dates and eight probable ones, *free from error*, to support his reign, which, I consider for the present, may be taken to establish that that reign began between March 31 and May 16, 1303 (although one inscription, No. 123 of 1904 seems to give him as an absolute date of accession, 28 June 1303).

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀNDYA— <i>cont.</i>		
<i>Jatavarman alias Vira-Pāṇḍya.</i>		
1915	613	6th year, Kanyā, 13th, <i>ba di</i> 7, Wednesday, “Mrigaśirsha.” = A.D. 1259; Wednesday; September 10 (= 13 Kanya); ‘80; ‘82. This is a clear date, showing that, according to the framers of this inscription, Jatavarman Vira-Pāṇḍya began to reign on or after 11th September A.D. 1253.
1916	6	11th year, Rishabha, <i>śu. di</i> 11, Monday, “Uttiram.” = A.D. 1265; Monday, April 27 (= Rishabha 3; ‘63; ‘31. This date shows that, according to the framers of this inscription, Jatavarman Vira-Pāṇḍya began to reign on or after April 28, A.D. 1254. The first five dates examined by me under Jatavarman Vira-Pāṇḍya of 1254 in <i>Ind. Ant.</i> June-August 1913 together with these two dates point to 1254 as the date of commencement of reign; whereas the 6th and 8th dates (435 of 1906 and 128 of 1908) examined by me in the same place and under the same reign together with No. 243 of 1901 and No. 174 of 1895 (examined by Kielhorn in <i>Ep. Ind.</i> Vol. VII, pages 10, 11) point to A.D. 1253. No. 402 of 1907, the 7th date examined by me in <i>Ind. Ant.</i> (loc. cit) points to either A.D. 1253 or A.D. 1254. Altogether there seem to be now seven dates for A.D. 1254 and four for 1253; one neutral. It is improbable that one Jatavarman Vira-Pāṇḍya came to the throne in A.D. 1253 and another in A.D. 1254 and we may for the present suppose that in the four dates referring to A.D. 1254, the number of the regnal year is by error overstated by 1.
<i>Māṇavarman alias Vira-Pāṇḍya.</i>		
“	64	31st year, Kanyā, <i>śu. di</i> 3, Friday, “Svāti.” In my article in the <i>Ind. Ant.</i> (June to August 1913) I placed the accession of Māṇavarman Vira-Pāṇḍya in A.D. 1253, a year earlier than that of Jatavarman Vira-Pāṇḍya of Īlam and Koṅḡ fame. In one recent case the Epigraphist thought the characters of this reign were later than those of Jatavarman Vira-Pāṇḍya of 1254 and I am, therefore, tentatively suggesting dates 27 years later than those previously arrived at by me for Māṇavarman Vira-Pāṇḍya. In the present case I suggest, as a tentative equivalent A.D. 1310, Friday, September 25 (= Kanyā 28); <i>śu.</i> 3 commenced at ‘67, ending next day at ‘66; while “Svāti” ended on Friday at ‘61.
“	227	11th year, Karkataka, <i>śu. di</i> 7, Saturday, “Śōdi.” For reasons stated above, I would suggest as the equivalent of this date A.D. 1290; Saturday, July 15 (= 18 Karkataka); on which day <i>śu.</i> 7 ended at ‘49 while “Svāti” commenced at ‘14, ending next day at ‘5.
<i>Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
“	74	3rd year, Vriśchika <i>śu. di</i> 13, Thursday, “Tiruvōnam.” = A.D. 1298; Thursday, August 21 (= Simha 24); ‘53; ‘19. No dates to suit week-day in A.D. 1255, A.D. 1256, A.D. 1282 which are the 3rd years of the other Vira-Pāṇḍyas so far known in 13th century.
“	117	6th year, 10, Thursday, “Punarvasu.” The only date in the years A.D. 1258, 1259 (which would cover the 6th year of Jatavarman Vira-Pāṇḍya whether we reckon his reign from 1253 or 1254) is A.D. 1259, Thursday, November 6 (= Vriśchika 10), on which day bahula 4 ended at ‘01 and Nakshatra “Punarvasu” at ‘53. There is also a date in the reign of Jatavarman Vira-Pāṇḍya, who began to reign in A.D. 1296; namely A.D. 1301, Thursday, July 6 (= Karkataka 10), on which date Nak. “Punarvasu” ended at ‘31. In A.D. 1286, Thursday, November 7, on which day bahula 4 ended at ‘19, and Nakshatra “Punarvasu” at ‘61 was 11 Vriśchika not 10 Vriśchika. From this we may infer that the king referred to in this inscription was either Jatavarman Vira-Pāṇḍya whose reign began in A.D. 1253 or 1254, or the one who began to reign in A.D. 1296, not Māṇavarman Vira-Pāṇḍya whose reign began either in A.D. 1253 or in A.D. 1280.

Also A.D. 1381. July
Sept. 20. T. m.
Commenced at .52
& ended at .50 next day.
- 88.

1361 July 10
7-26; 14-36.
son-46.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀṆḌYA— <i>cont.</i>
		<i>Saḍagōpavarman</i> alias <i>Tribhuvanachakravartin Sundara-Pāṇḍya.</i>
1916	176	13th year, Makara, <i>śu. di.</i> 3, Monday, “Tiruvōṇam” = A.D. 1250; Monday, December 26 (= Makara 1), on which day <i>śu.</i> 3 commenced at ‘78, ending next day at ‘79; while “Śravaṇa” ended on Monday at ‘67. A <i>tīthi</i> commencing on any day so late as ‘78 would not ordinarily be cited for that day; and the date might seem for this reason to be improbable; but no suitable date can be found in the 13th year of any of the other known Sundara-Pāṇḍyas. The following dates were successively examined and had to be rejected for reasons which will be apparent: 1228 Sunday; 1252 January 15 (“Śravaṇa” had ended on Saturday); 1253 January 4, Saturday; 1264 January 3, Thursday; 1283 January 3, Sunday; 1284 January, Saturday; 1288, Monday, December 27 (“Śravaṇa” had ended on Sunday); 1315 Monday, December 29th (“Śravaṇa” had ended on Sunday).
		<i>Māṇavarman</i> alias <i>Śrīvallabha.</i>
„	55	26th year, Kumbha, Monday, . . . <i>di.</i> 12, [Punarvasu]. To this king I had assigned, in my articles in the <i>Ind. Ant.</i> for June—August 1913, the date of accession A.D. 1257. I am advised that the king reigned later than the middle of the 13th century and I am, therefore, now assigning to him a date of accession 27 years later. Accordingly, I suggest as the equivalent of the present date A.D. 1314, Monday, September 11 (= 14 Kānni); ‘27; f.d.n. ‘58. “Revati” commenced at ‘59 on Monday.
		<i>Tribhuvanachakravartin Kōṇērinmaikondāṇ Sundara-Pāṇḍya.</i>
„	163	17th year, [Mithuna], <i>śu. di.</i> 7, Friday, “Viśākha.” Mithuna is not a solar month in which <i>śu.</i> 7 can join with “Viśākha.” The two may join in Simha. I suggest A.D. 1267 Friday, July 29 (= Simha 1) when <i>śu.</i> 7 ended at ‘38 while “Viśākha” commenced at ‘10 and ended next day at ‘06. This would be the 17th year of the reign of Jaṭavarman Sundara-Pāṇḍya I with the introduction <i>Samastha jagat-ādihāra</i> etc.
		<i>Māṇavarman</i> alias <i>Tribhuvanachakravartin Kōṇērinmaikondāṇ Sundara-Pāṇḍya.</i>
„	2	2 + 9th year, Śaka 1463 Plava, Dhanus, 24, <i>śu. di.</i> 5, Thursday, Vyatipāta-yōga, Vyāghra-karāṇa, “Śadaīyam.” [Plava is A.D. 1541]; = A.D. 1541, Thursday, December 22, which was the 24th of Dhanus; <i>śu.</i> 5, ended at ‘63 and Śatabhishaj at ‘30.
		<i>Parākrama-Pāṇḍya.</i>
1915	568	Śaka 1470, 5th year, Kīlaka, Āvani 17, <i>śu. di.</i> Saubhāgya-yōga, “Tiruvōṇam.” = A.D. 1548, Thursday, August 16; f.d.n. ‘30. The <i>tīthi</i> in the śukla-paksha which is omitted in the inscription was the 12th. Nakshatra “Śravaṇa” commenced at ‘23 on Thursday and ended at ‘30 on the following day.
		<i>Jaṭavarman</i> alias <i>Tribhuvanachakravartin-Kōṇērinmaikondāṇ Abhurāma-Parākrama-Pāṇḍya.</i>
„	570	Śaka 1471, 7th year, . . . 13, <i>ba. di.</i> 7, Sunday, Bala-karāṇa, “Pushya.” = A.D. 1549, Sunday, October 13; ‘27; ‘99. The month was Tulā or Aippaśi.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
1916	183 (Identical with No. 52 of 1900).	<i>Śaḍagōpavarman</i> alias <i>Tribhuvanachakravartin Vikrama-Pāṇḍya</i> . 8th year, Kanyā, <i>śu. di.</i> 3, Friday, "Āyilyam." Solar month "Kanyā" is probably an error for "Mithuna", because <i>śu.</i> 3 and "Āślēsha" cannot combine in Kanyā month, but may in Mithuna month. If this correction is made, the date we are in search of is probably A.D. 1254, Friday, June 19 (= Mithuna 24) when "Āshāḍha" <i>śu.</i> 3 ended at '64 and Nakshatra "Āślēsha" or "Āyilyam" at '77 of the day.
1915	585	<i>Aḷagan Perumāḷ Parākrama-Pāṇḍya</i> . Śaka 1403, 2 + 6th year, Rishabha, 30th, <i>śu. di.</i> 9, Sunday, Siddha-yōga, "Uttara-Phalguni." = A. D. 1482, Sunday, May 24; <i>śu.</i> 9 commenced at '05 of day and "Uttara-Phalguni" ended at '57 of day.
"	577	<i>Jaṭilavarman</i> alias <i>Tribhuvanachakravartin Kōṇērinmaikōṇḍān Ativīrarāman Śrīvallabhadēva</i> . Śaka 1493, 9th year, Prajōtpatti. Uttarāyana, Śaisira-ritu, Kumbha-ravi, 16, <i>śu. di.</i> 10, Friday, Śubha-yōga, Śubha-karāṇa, "Ārdra." "Kumbha-ravi 16" should be "Kumbha-ravi 26." For on Friday February 22, A.D. 1571 (= Śaka 1493, Prajōtpatti), which was a day of "Ārdra" and the 26th of Kumbha month, the 10th <i>tithi</i> in śukla-paksha commenced at '37 (ending next day at '42). The Nakshatra ended at '87 on Friday.
"	571	<i>Jaṭilavarman Tribhuvanachakravartin Kōṇērinmaikōṇḍān</i> . Śaka 1462, Śarvari, Tai 12, <i>śu. di.</i> , Bhadra-karāṇa. = A.D. 1541, Saturday, January 8, <i>śu.</i> 11 ended at '65. Bhadra-karāṇa is the 22nd karāṇa (see <i>Ind. Chronology</i> Tab. III) and therefore the second half of the 11th <i>tithi</i> [<i>Ind. Chronology</i> , section 55, p. (23)].
"	567	<i>Irāṇakālamēdutta Śrīvallabhadēva</i> . Śaka 1463, 7th year, Plava, Āvaṇi 22, <i>śu. di.</i> 7, Tuesday, Rishabha-karāṇa, Viṣhkambha-yōga, Anusha. In the year 1541 (= Ś. 1463 = Plava) <i>śu.</i> 7 and "Anusha" combined in Āvaṇi month on the 28th day, which was a Saturday (not Āvaṇi 22, Tuesday).
"	583	<i>Jaṭilavarman Tirunelvelipperumāḷ</i> born under the asterism <i>Hasta</i> . Śaka 1457, Manmatha, Kārttika, 23, <i>śu. di.</i> 12, (error for <i>ba.</i> 12), Monday Śōbhana-yōga, "Svāti." = A.D. 1535, Monday, November 22; '31; '56. The verification supposes the <i>tithi</i> to be <i>ba.</i> 12 for which <i>śu.</i> 12 in the inscription is a manifest error.
		TELUGU-CHŌLA.
		<i>Kannāradēva-Chōḍa</i> .
"	316 and 327	Śaka 1037, Jaya, Chaitra, solar eclipse. There was no solar eclipse in the month of Chaitra in A.D. 1114 or 1115. There was a solar eclipse at the end of Adika-Chaitra at the beginning of Ś. 1036 current = A.D. 1113-14.
		<i>Kannaradēva-Chōḍa-Mahārāja</i> .
"	365	Śaka 10[9]8, Durmati (mistake for Durmukha), Kārttika, <i>śukla</i> 2, Sunday. If Śaka 1098 = Durmukha = A.D. 1176-77 was the correct year, Kārttika (lunar) <i>śu.</i> 2 fell on <i>Wednesday</i> , Oct. 6 while Kārttigai (Tamil solar month) <i>śu.</i> 2 fell on <i>Friday</i> Nov. 5. In neither case was the week-day Sunday, as stated in the inscription.
		<i>Balli-Chōḷarāja</i> .
"	324	Śaka 1133, Māgha, <i>śu[ddha]</i> 7, Thursday. In A.D. 1201-02 Māgha, <i>śu.</i> 7 ended at '61 on Wed. Jan. 2, A.D. 1202. The week-day was not Thursday.
		<i>Bhīmadēva Kēśavadēva-Chōḍa-Mahārāja</i> , son of <i>Chōḍadēva-Mahārāja</i> .
"	410	Śaka 1157, Chaitra, <i>śuddha</i> 5, Sunday, Mēsha-Saṅkrānti. = A.D. 1135, Sunday, Mar. 25, <i>śu.</i> 5 ended at '54. The day was that of Mēsha-Saṅkrānti.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHĀLUKYAS.		
<i>Pratāpachakravartin Jagadēkamalla.</i>		
1915	503	11th year, Vibhava, Chaitra New-moon, Monday, solar eclipse. In A.D. 1148 on Tuesday; April 20; <i>ba.</i> 15 ended at '18. <i>Ba.</i> 15 commenced on Monday at '27. And it was a day of solar eclipse.
"	517	Yuva, Pau[shya], 5 (<i>pañchami</i>), Monday, Uttarāyana-Saṅkrānti. In A.D. 1155-56 = Yuva, Pausa śuddha pañchami fell on Wed., Nov. 30; '98; and Pausa bahula 5 on Friday, Dec. 16; '14. In neither case was Monday the week-day.
<i>Jagadēkamalla (II).</i>		
"	521	5th year, Dundubhi, Śrāvaṇa, Full-moon, Sunday, lunar eclipse. In A.D. 1142-43 (= Dundubhi), Śrāvaṇa full-moon <i>tithi</i> ended on Sat. August 8, A.D. 1142 at '48 of day; and there was a lunar eclipse on that day. It is not known why Sunday is referred to as the day of eclipse.
"	549	5th year, Dundubhi, Pushya, <i>śuddha</i> 6, Friday, Uttarāyana-Saṅkrānti. = A.D. 1142, Friday, Dec. 25; '55. It was a day of Uttarāyana-Saṅkrānti.
<i>Trailōkyamalla (Sōmēśvara I).</i>		
"	489	Śaka 976, Jaya, Phālguna, <i>śuddha</i> 5, Sunday. = A.D. 1055, Saturday, Feb. 4; <i>Su.</i> 5 ended at '94. The week-day was Saturday and not Sunday.
"	522	Śaka 974, Nandana, Pushya, <i>bahula</i> , 2, Thursday, Uttarāyana-Saṅkrānti. In the year A.D. 1052-53 (= Śaka 974 = Nandana), the month Pausa was <i>kshaya</i> , i.e., suppressed (vide <i>Ind. Chron.</i> Tab. X, page 83) and the citation of a <i>tithi</i> belonging to a suppressed month deserves to be noted. Mārgaśira month in this year is what would ordinarily have been called Pausa and Mārgaśira <i>ba.</i> 2 in A.D. 1052-53 did fall on a Thursday, i.e., on Thursday, December 10; '73. For another instance of the citation of a suppressed month in an inscription see Report for 1914-15, page 82.
"	561	Śaka 976, Jaya, Pausya, <i>śuddha</i> 1[3], Sunday, Uttarāyana-Saṅkrānti, lunar eclipse. The date intended is apparently either A.D. 1053, Sunday, Nov. 28, when Mārgaśira, śukla 15 ended at '55, and on which day there was a lunar eclipse, or A.D. 1053, Sunday, Dec. 26 when Pausa śukla 13 (which of course could not be a day of lunar eclipse) ended at '19 of day. <i>Jaya</i> in the inscription is apparently an error for <i>Vijaya</i> , since the former was A.D. 1054-55 and the latter A.D. 1053-54. Pausa may or may not be an error. The solar month and day corresponding to Pausa <i>su.</i> 13 were Makara 3, which was after Uttarāyana-Saṅkrānti.
"	565	Chālukya Vikrama year 6, Durmati, Pushya, <i>bahula</i> , [6], Thursday, Uttarāyana-Saṅkrānti. = A.D. 1081, Thursday, Dec. 23, when bahula 6 commenced at '53, ending on Friday at '43. Uttarāyana-Saṅkrānti in this year fell on Friday, 24 Decr. at '30 of day (by Āryasiddhānta).
"	515	Ch. Vik. year 17, Āṅgīrasa, Vaiśākha, Full-moon, lunar eclipse. = A.D. 1092, (= Āṅgīrasa), Saturday, April 24, when there was a lunar eclipse, <i>tithi</i> ending at '57.
"	516	" " " " Mārgaśira, Full-moon, Sunday, lunar eclipse. In A.D. 1053, Sunday Nov. 28; <i>su.</i> 15 ended at '55 of day and there was a lunar eclipse.
"	518	Ch. Vik. year 32, Sarvajit, Pushya, Full-moon, Tuesday, lunar eclipse. = A.D. 1107 (= Sarvajit), Tuesday, Decr. 31, when there was a lunar eclipse, <i>tithi</i> ending at '66.
"	519	Ch. Vik. year 4, Siddharthin, Jyēshṭha, <i>śuddha</i> 10, Thursday. In A.D. 1079 (= Siddharthin = Chālukya Vikrama year 4), Jyēshṭha <i>śuddha</i> 10 fell on Monday May 13, so that Jyēshṭha <i>śuddha</i> 6 was Thursday, May 9, when 6th <i>tithi</i> ended at '36.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details. English equivalents and remarks.
WESTERN CHĀLUKYAS— <i>cont.</i>		
<i>Trailōkyamalla (Sōmēśvara I)—cont.</i>		
1915	523	Ch Vik. year 4, Siddhārthir, Jyēshṭha, <i>śuddha</i> 10, Thursday. Same remarks as against No. 519.
<i>Bhuvanaikamalladēva.</i>		
"	514	Śaka 990, Kilaka, Mārgaśira, Full-moon, Friday, lunar eclipse. In A.D. 1068, Friday, Aug. 15; <i>śu.</i> 15 ended at 15 of day, and there was a lunar eclipse on this day. The month was Bhādrapada and not Mārgaśira. In this year, Mārgaśira <i>śu.</i> 15 fell on Wednesday. Mārgaśira in the inscription is probably an error for Bhādrapada.
<i>Tribhuranamalla (Vikramāditya VI).</i>		
"	505	Chālukya Vikrama year 31, Vyaya, Śrāvaṇa, Full-moon, Wednesday, lunar eclipse. A.D. 1106-07 = Ch. Vik. Era 31 = Vyaya. In this year Śrāvaṇa full-moon, when there was a lunar eclipse, fell on Tuesday, July 17, A.D. 1106: the <i>tithi</i> ended at 92. The inscription (like No. 521 of 1915) quotes however the next day Wednesday as the day of eclipse.
<i>Bhūlōkamalladēva (Sōmēśvara III).</i>		
"	499	Ch. Vik. year 58, Pramādīcha. Pushya, <i>bahula</i> 11, Sunday, Uttarāyana-Saṅkrānti, Vyatīpāta, solar eclipse. In A.D. 1133-34, (= Pramādīcha = Ch. Vik. year 58), Pushya <i>bahula</i> 11 fell on Sunday, December 24, A.D. 1133 when <i>tithi</i> ended at 12 of day. Uttarāyana-Saṅkrānti occurred on the same day at 75 of day; but solar eclipse did not occur till Saturday 27 January, A.D. 1134, which was Māgha Amāvāsyā.
"	502	Ch. Vik. year 57, Paridhāvin, Chaitra, <i>śuddha</i> 5, Thursday, "Rōhini," Śōbhana-yōga, Bālavā-karāṇa, and Vishu-Saṅkramaṇa. A.D. 1132. The day intended is apparently A.D. 1132, Wednesday, March 23, on which day Chaitra <i>śuddha</i> 5 ended at 75 and Vishu-Saṅkrānti, or Mēsha-Saṅkrānti occurred at 84. But the week-day was Wednesday, not Thursday which must be an error.
<i>Trailōkyamalla Bhujabalavīra Rāyamurāri Sōmēśvaradēva (IV).</i>		
"	555	Śaka 1106, Krōdhin, Kārttika, New-moon, Monday, solar eclipse. = A.D. 1184 (= Krōdhin) Monday, November 5; (lunar) Kārttika <i>ba.</i> 15 ended at 18. But there was no solar eclipse on that day. In A.D. 1183 (lunar) Kārttika, new-moon was on Thursday and then there was a solar eclipse.
<i>Vīranārāyaṇa Sōmēśvaradēva IV.</i>		
"	546	Śaka 1108, Parābhava. Pushya, <i>śuddha</i> 13, Wednesday, Uttarāyana-Saṅkramaṇa. In A.D. 1186 (= Parābhava), Pushya <i>śu.</i> 13 ended on Friday at 07. In A.D. 1185, which was not Parābhava, Pushya <i>śu.</i> 13 ended on Sunday at 42. In either case the inscription must be wrong as to week-day.
<i>Vīmayāditya Satyāśraya.</i>		
1915-16	7 App. A	Śaka 614, 12th year, Āshāḍha, Full-moon, summer solstice. If the reference were to Śaka 614 expired (as in Kielhorn's No. 29— <i>vide</i> his <i>List of Southern Inscriptions</i>), the Āshāḍha full-moon would be that which fell on June 4 (Adhika Āshāḍha), which would be about the 76th day of the Indian solar year or that which fell on July 4, (Nija Āshāḍha) which would be the 105th day of the Indian solar year. Neither day would be the summer solstice, whether of the tropical or of the sidereal sun. But if we took Śaka 614 as referring to the current Śaka year i.e. to A.D. 691-2, then Āshāḍha full-moon would have been on June 16, A.D. 692, which would be the 88th day of the Indian sidereal year and very near the tropical summer solstice.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		KĀSHI RAKŪṬA.
		Gōyindara Ballaha.
1915	512	Śaka 852, Khara, Phālguna, <i>śuddha</i> 5, Friday. = A.D. 931, Friday, February 25, on which day Phālguna <i>śuddha</i> 5 ended at '67 of the day. Northern Khara coincided with A.D. 930-31 while the Khara of Southern India was A.D. 931-32. The inscription must be taken to refer to the Northern or true Bārhaspatya cycle of 60 years (see <i>Indian Chronology</i> , Chapter XIII) and not to the southern cycle
		SĀLUVA.
		Mahāmaṇḍalēśvara Teluṅgurāyadēva-Mahārāja.
"	476	Śaka 1350, Kilaka, Āśvīja, <i>śuddha</i> 15, Sunday, lunar eclipse. In A.D. 1428 (= Kilaka) Āśvīna <i>śu.</i> 15 fell on Thursday and not on Sunday; but it was a day of lunar eclipse. In A.D. 1427 (= Ś. 1350 current) Āśvīna <i>śu.</i> 15 fell on Sunday, October 5; and ended at '65 of day.
		Narasana-Nāyaka.
"	143	Śaka 1420, Kālayukta, Mēsha, <i>śu. di.</i> Purnamī, "Hasta," Sunday. In A.D. 1498 (= Kālayukta), Mēsha <i>śu.</i> 15 fell on Friday and the Nakshatra was "Chitra". But in A.D. 1497 (= Ś. 1420 current, but not Kālayukta), Mēsha <i>śu.</i> 15 fell on Sunday, April 16 and ended at '91 of day. The Nakshatra was "Svāti"; but it has to be noted that "Hasta" had ended on the previous day Saturday about sunrise. The Nakshatra "Chitra" which is between "Hasta" and "Svāti" having begun at sunrise and ended at '94 on Saturday.
		Narasā-Nāyaka.
1916	47	Śaka 142[4], Dandubhi, Uttarāyana, Kumbha, <i>ba. di.</i> 4, Vidirbaka-vāra (?) Vyatipāta-vōga, "Tiruvēnam". In A.D. 1502-03 (= Dandubhi) Kumbha <i>ba.</i> 4 fell on Wednesday, February 15, A.D. 1503 when the Nakshatra was "Chitra"; but on Thursday, February 23, A.D. 1503 the Nakshatra was "Śravaṇa" ending at '78 and <i>ba.</i> 3 (not 4) commenced at '70 ending on Friday at '66. In A.D. 1501-02 Kumbha <i>ba.</i> 4 fell on Thursday 27 January A.D. 1502 and the Nakshatra was "Hasta".
		VIJAYANAGARA DYNASTY, I.
		Vīra-Kumāra-Kaṃpaṇa-Uḍayar, son of Bokkana-Uḍayar.
1915	272	Śaka 1285, Śōbhakṛit, Dhanus, <i>śu. di.</i> 11, Wednesday, Punarvasu. In A.D. 1363 (= Śōbhakṛit = Ś. 1285 expired), Dhanus <i>śu.</i> 11 fell on Sunday and the Nakshatra was "Bharani". In A.D. 1362 (= Ś. 1285 current), Dhanus <i>śu.</i> 11 fell on Monday and the Nakshatra was "Āśvini".
1916	226	Śōbhakṛit, Karkāṭaka, <i>śu. di.</i> 7, Saturday, Śōdi. In A.D. 1363 (= Śōbhakṛit), Karkāṭaka, <i>śu.</i> 7 fell on Tuesday.
		Harihara II.
1915	417	Śaka 132[2], Vikrama, Māgha, <i>śu.</i> 10, Monday. = A.D. 1401, Monday, January 24: <i>śu.</i> 10 commenced at '28 and ended on Tuesday at '24.
		Harthara (?)
1916	215	Yuva, Makara, <i>śu. di.</i> 8, Āśvati, Monday. = A.D. 1395, Monday, January 7; <i>śu.</i> 8 commenced at '81 and ended on Tuesday at '73 of that day.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, I— <i>cont.</i>		
<i>Harihara.</i>		
1916	217	Bahudhānya, Rishabha, <i>śu. di.</i> 3, Sunday, “Punarṇāsam” = A.D. 1398, Sunday, May 19; ·37; ·75.
<i>Dēvarāya.</i>		
„	144	Śaka 1360, Krōdhana, Mithuna, <i>śu. di.</i> 10, Monday, “Tiruvōṇam”. The cyclic year quoted is correct according to northern cycle (vide No. 512 of 1915). The year in southern cycle was Kālayukta = A.D. 1438, Monday, June 2; f.d.t. ·34. The Nakshatra was “Chitra” and not “Śravaṇa”.
„	193	Śaka 1360, Kālayukti, Mithuna, <i>śu. di.</i> Monday, “Punarṇāsam”. In A.D. 1438 (= Ś 1360 expired = Kālayukta), on Monday, May 26; (= 30 Vṛishabha; not a day in Mithuna) ·11; f.d.n. ·09. Mithuna in the inscription is apparently an error for Vṛishabha.
„	230	Śaka 1365, Rudhirōdgārin, Vṛiśchika, <i>śu. di.</i> 12, Monday, “Rēvati”. = A.D. 1443, Monday, November 4; ·70; ·73.
<i>Vijayarāya.</i>		
1915	420	Śaka 1363, Durmati, Kārttika, <i>śu.</i> 11, Thursday. = A.D. 1441, Thursday, October 26; ·40.
<i>Mallikārjuna.</i>		
„	386	Śaka 137[6], Śṛimu[kha], Bhādrapada, <i>śu.</i> 15, Sunday. = A.D. 1453, Sunday, August 19; ·29.
<i>Virapratāpa Dēvarāya-Mahārāya Mallikārjunarāya.</i>		
1916	252	Śaka 1385, Chitrabhānu, Dhanus, <i>śu. di.</i> 5, Friday, “Viśakhā”. <i>Śu.</i> 5 and “Viśakhā” cannot concur in the month of Dhanus. In A.D. 1463 (= Ś. 1385 expired = Subhānu not Chitrabhānu), <i>śu.</i> 5 commenced on Friday, September 16 at ·86 and ended on Saturday at ·76. “Viśakhā” ended on Friday at ·79.
„	254	Śaka 1323, Vikrama, Mithuna, <i>śu. di.</i> 11, Monday, “Rēvati”. In A.D. 1400 (= Ś. 1323 current = Vikrama), Mithuna <i>śu.</i> 11 fell on Thursday and not on Monday. The Nakshatra was “Svāti”. <i>Śu.</i> 11 and “Rēvati” can concur ordinarily only in Vṛiśchika, not in Mithuna. In A.D. 1400, such concurrence took place on Friday, October 29, A.D. 1400, when <i>śu.</i> 11 ended at sunrise and “Rēvati” began at ·38, ending next day at ·50.
VIJAYANAGARA DYNASTY, II.		
<i>Vira-Narasimharāya, son of Bhujabaladēva-Mahārāya.</i>		
1915	289	Śaka 1431, Śukla, Karkāṭaka, <i>śu. di.</i> 5, Friday, “Hasta”. In A.D. 1509 on Sunday, July 22; <i>śu.</i> 5 ended at ·21 and “Hasta” at ·35. The week-day seems to be wrong.
<i>Kṛiṣṇarāya.</i>		
„	138	Śaka 1455 (read Ś. 1445), Svabhānu, Kārttika, 23, Purnima, Sunday. = A.D. 1523 (= Ś. 1445 = Svabhānu) Sunday, November 22; <i>śu.</i> 15 commenced at ·03 and ended at ·01 on Monday.
„	335	Śaka 1440, Īśvara, Jyēshtha, ba[hula *] 13]0, Friday, solar eclipse = A.D. 1517 (= Ś. 1440 current = Īśvara) Friday, June 19; <i>ba.</i> 30 ended at ·17 of day; and the day was one of solar eclipse.
„	336	Śaka 1440, Īśvara, Māgha, <i>ba.</i> 1[4], Monday. = A.D. 1517, Monday, February 8; f.d.t. ·16.
„	353	Śaka 1445, Chitrabhānu, Vaiśakhā, <i>ba.</i> 3, Monday. = A.D. 1522 (= Ś. 1445 current = Chitrabhānu) Monday, May 12; f.d.t. ·69.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915—~~cont.~~

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, II— <i>cont.</i>		
<i>Krishnarāya</i> — <i>cont.</i>		
1915	433	Śaka 14 [43], Vishu, Kārttika, <i>śu.</i> 15, Monday. In A.D. 1521 Kārttika (lunar) <i>śu.</i> 15 commenced at '02 and ended at '94 on Tuesday, October 15; so that no part of <i>śu.</i> 15 touched <i>Monday</i> . <i>Monday</i> in the inscription seems to be an error for <i>Tuesday</i> .
"	623	Śaka 1442, Pramāthin, Kārttika, <i>suddha</i> 15, Sunday, lunar eclipse. = A.D. 1519, Sunday, November 6; <i>śu.</i> 15 ended at '68 of day; and it was a day of lunar eclipse.
1916	169	Śaka 1437, Yuva, Karkataka, Sōmagrahana. = A.D. 1515, Wednesday July 25 (= 26 Karkataka) when there was a lunar eclipse.
"	216	Śaka 1443, Vṛisha, Ādi 31, Monday, Ēkādaśi, "Mṛigaśirsha" = A.D. 1521, Monday July 29; '80; '52.
"	225	Śaka 1442, Vikrama, Makara, <i>śu. di.</i> 7, Sunday, "Hasta." In A.D. 1520 Makara <i>śu.</i> 7 fell on Tuesday, January 15, A.D. 1521. The date intended is apparently Sunday, Dec. 30, A.D. 1520 on which day <i>ba.</i> 7 commenced at '27 of day, ending at '34 on the following day, while Nakshatra "Hasta" was current throughout Sunday, having commenced at '91 on Saturday and ending at '01 on Monday. <i>Śukla</i> 7 in the inscription is apparently an error for <i>bahula</i> 7.
"	246	Śaka 1435, Śrīmukha, Kumbha, <i>śu. di.</i> 12, (Bhīmadvādasi), Monday, "Punarvasu." = A.D. 1514 Mon. Feb. 12; on which day Māgha <i>śu.</i> 12 ended at '71 of day and Nakshatra "Punarvasu" at '55 of day. Māgha <i>śu.</i> 12 is called "Bhīmadvādasi"—vide <i>Ind. chron.</i> p. (51).
<i>Achyutarāya</i> .		
1915	136	Śaka 1458, Durmukhi, Arpaśi, 27, Dvādasi, Wednesday, "Uttara-Phalguni." In A.D. 1536 on Wed. Oct. 11; <i>ba.</i> 12 ended at '95 of day and Nakshatra "Uttara-Phalguni" commenced at '22 of day ending at '31 of the following day. The citation Aippaśi 27, <i>dvādasi</i> appears to be a case of a curious <i>lapsus calami</i> for Aippaśi 12, 27th <i>tithi</i> for in reality the day was such. On Aippaśi 27 in that year, i.e., Oct. 26, the <i>tithi</i> was no doubt <i>dvādasi</i> but the week-day was Tuesday, not Wednesday and the Nakshatra was not "Uttara-Phalguni" but "Rēvati."
"	492	Śaka 1454, Nandana, Phālguna, <i>ba.</i> 7, Monday. = A.D. 1533, Monday, March 17; <i>ba.</i> 7 ended at '35.
"	527	Śaka 1457, Jaya, Pushya, <i>suddha</i> 3, Monday, Saṅkramaṇa. = A.D. 1534 (= Jaya = Śaka 1457 current), Monday, December 7; f.d.t. '19.
"	620	Śaka 14 [53], Khara, Kumbha, <i>ba. di.</i> 14, Śravaṇa, Sunday, Śivarātri. = A.D. 1532 (= Khara, Śaka 1453 current), Sunday, February 4; f.d.t. '22; '93.
"	621	Śaka 1300 (mistake for 1464) Plava, Tai, Purnami, "Pushya," Monday. In A.D. 1541-42 (= Plava, Śaka 1464 current), Tai Purnami <i>tithi</i> ended on Sunday, January 1, A.D. 1542 at '92: Nak. "Pushya" ended on Monday, January 2 at '78. In A.D. 1542-43 (= Śaka 1464 expired = Śubhakṛit), Tai Purnami <i>tithi</i> and "Pushya" fell on Saturday, January 20, A.D. 1543, ending at '93 and '40 respectively on the same day.
1916	210	Śaka 1458, Durmukhi, Mithuna, <i>śu. di.</i> 7, Sunday, "Hasta." = A.D. 1536 Sunday, June 25; '92; f.d.n. '14.
"	222	Śaka 1458, Durmukhi, Mēsha, <i>śu. di.</i> 10, "Tiruvōṇam," Friday. <i>Śu.</i> 10 and "Śravaṇa" cannot concur in Mēsha but may do so in Kanyā. In A.D. 1536 (= Śaka 1458 expired = Durmukhi), Āśvina <i>śu.</i> 10 and "Śravaṇa" concurred on Sunday, September 24 but the week-day was not Friday. On Friday, March 31, A.D. 1536 (= Mēsha 5) Mēsha <i>śu.</i> 10 commenced at '19, ending at '27 on Saturday but the Nak. for Friday was "Āślēsha," not "Śravaṇa."
<i>Sadāśivarāya</i> .		
1915	314	Śaka 1468, Parābhava, Jyēsthā, <i>śu.</i> 15, Monday. = A.D. 1545, Monday, May 25; f.d.t. '21.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*con*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, II— <i>cont.</i>		
<i>Sadāśivarāya</i> — <i>cont.</i>		
1915	419	Śaka 1468, Parābhava, Śrāvana, <i>ba.</i> 12, Thursday. In A.D. 1546 (= Śaka 1468 expired = Parābhava) Śrāvana, <i>ba.</i> 12 ended on Monday, 23rd August, at '07; and in A.D. 1545 (= Śaka 1468 current) it ended on Tuesday, August 4, at '32. In neither case the week-day Thursday.
"	454	Śaka 1477, Rakshasa, Śrāvana, <i>su.</i> 11, Thursday. In A.D. 1554 (= Śaka 1477 expired = Rakshasa) Śrāvana <i>su.</i> 11 fell on Tuesday 23 July. In A.D. 1554 (= Śaka 1477 current = Ananda) Śrāvana <i>su.</i> 11 fell on Thursday, August 9, ending at '49 of the day. The latter is probably the intended date.
"	475	Śaka 1467, Kilaka, Āshādha, <i>su.</i> 1, Thursday. In A.D. 1548 (= Kilaka, Śaka 1470 expired), Āshādha, <i>su.</i> 1 fell on Thursday, June 7, ending at '06 of day. But this was Śaka 1470 expired not Śaka 1467 which must be an error.
"	485	Śaka 1481, Siddharthin, Āśvija, <i>su.</i> 15, [Sunday]. = A.D. 1559, Sunday, October 15 f.d.t. '38.
"	543	Śaka 1482, Raudri, Vaiśakha, <i>ba.</i> 15, solar eclipse. A.D. 1560 (= Śaka 1482 expired = Raudri) Vaiśakha, <i>ba.</i> 15 fell on Saturday, May 25; but there was no solar eclipse on that day. There was a solar eclipse on Śrāvana, <i>ba.</i> 15 which fell on Wednesday, August 21, A.D. 1560.
1916	191	Śaka 1483, Durmati, Tula, <i>su.</i> <i>di.</i> 7, Wednesday. = A.D. 1561, Wednesday, October 15; '23
"	213	Śaka 1463, Śobhakrit, Simha, <i>su.</i> <i>di.</i> 6, Monday, Śōdi (= Svāti). = A.D. 1543, Monday, August 6; '27; '47.
VIJAYANAGARA DYNASTY, III.		
<i>Raṅga II</i> (Śriraṅgarāya).		
"	209	Śaka 1499, Bahudhānya, Mēsha, <i>ba.</i> <i>di.</i> 10, Monday, "Śrāvana." (Śaka 1500 = A.D. 1578 = Bahudhānya). = A.D. 1578, Monday, March 31; f.d.t. '85; f.d.n. '00.
"	262	Śaka 1508, Vyaya, Tula, <i>su.</i> <i>di.</i> 12, Rēvati, Monday. = A.D. 1585, Monday, October 25; '26; f.d.n. '21.
"	263	Śaka 1509, Chitrabhānu, Vaigāsi 13, Kārttigai, Amāvāsyai, Saturday. Chitrabhānu = A.D. 1582 = Śaka 1504. The date corresponds only to a day in A.D. 1583 = Śaka 1505. For in A.D. 1583 on Saturday, May 11; <i>ba.</i> 15, ended at '50 and the Nakshatra "Kārttigai" or "Kṛittikā" at '33. Śaka 1509 in the inscription is apparently an error for Śaka 1506 current or Śaka 1505 expired, and Vaigāsi 13 appears to be an error for Vaigāsi 14. To find an equivalent for Vaigāsi 13, "Kārttigai" Nakshatra, Saturday, and Amāvāsyai, we must go back to A.D. 1556 (= Śaka 1478 expired = Nalā), when all these details concurred on Saturday, May 9.
<i>Venkaṭapatiḍeva.</i>		
"	208	Śaka 1514, Nandana, Mēsha, <i>su.</i> <i>di.</i> 2, Sunday, Āsvati. In A.D. 1592 on Sunday, April 2; <i>su.</i> 1 commenced at '19 on Sunday and ended at '09 on the following day. The Nakshatra "Āsvati" ended on Sunday at '75. <i>Su.</i> 2 in the inscription is apparently an error for <i>su.</i> 1.
KĀKATĪYAS.		
<i>Ganapatiḍeva-Mahārāya.</i>		
1915	405	Śaka 11[71*], Kilaka, Paushya, <i>suddha</i> 10, Monday, Uttarāyana-Saṅkrānti. In A.D. 1247 (= Śaka 1170 current) on Monday, December 9, <i>su.</i> 10, ended at '19. As this day was the 13th of Dhanus, it was not Uttarāyana-Saṅkrānti.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		KĀKATĪYAS— <i>cont.</i>
		<i>Rudradēva.</i>
1915	333	Śaka 1199, Bahudhānya, Vaiśākha, <i>śuddha</i> 3, Thursday. = A.D. 1277, Thursday, April 8; '02.
		<i>Pratāparudradēva.</i>
"	298	Śaka 1242, Raudri, Śrāvaṇa, <i>śuddha</i> 1, Monday. = A.D. 1320, Monday, July 7; <i>śu.</i> 1 ended at '60
		YĀDAVAS.
		<i>Śiṅgaṇa.</i>
"	552	Śaka 1[12]5, Dundubhi, Pushya, <i>śu.</i> [8], Thursday, Uttarāyaṇa-Saṅkrānti. A.D. 1202, Thursday, December 26; <i>śu.</i> 11 ended at '88. Uttarāyaṇa-Saṅkrānti occurred on Wednesday, 25th December, at '61 of the day and was apparently kept on Thursday. <i>Śu.</i> [8] in the inscription seems to be a wrong reading for [11].
		<i>Jaitugi (II).</i>
"	520	Śaka 1[15]1, Virōdhin, Chaitra, <i>śuddha</i> 10, Wednesday. In A.D. 1229, Chaitra (lunar) <i>śu.</i> 10 fell on Tuesday. But in the solar month of Chittirai or Mēsha, <i>śu.</i> 10 commenced on Wednesday, 4th April (= 11 Mēsha) at '06 and ended at '04 the following day. The month of "Chaitra" in the inscription may perhaps have been meant for solar month Chittirai or Mēsha.
		<i>Rāmachandradēva.</i>
"	478	Śaka 1200, Bahudhānya, Jyāishtha, <i>śu.</i> 1, Thursday. In A.D. 1278, Jyēshtha, <i>śu.</i> 1 fell on Tuesday, 24th May, but <i>śu.</i> 10 was on Thursday, June 2; when the <i>tithi</i> ended at '19.
		KĀLACHURYA.
		<i>Rāyamurāri Bhujabalamalla Sōmēśvara.</i>
"	513	Śaka 1093, Khara, Māgha, <i>śuddha</i> 5, Monday. In A.D. 1171-2 (= Śaka 1093 current = Khara) Māgha <i>śu.</i> 5 ended on Sunday, 2nd January, A.D. 1172. Monday quoted in the inscription seems to be wrong.
		<i>Bhujabalamalla.</i>
"	504	Regnal year lost. Tāraṇa, Jyēshtha, <i>śuddha</i> , Full-moon, Saturday, lunar eclipse. = A.D. 1164 (= Tāraṇa, S. 1086, expired), Saturday, June 6, '84. It was a day of lunar eclipse.
		VELANĀNDU.
		<i>Velanāṇṭi-Goṅka.</i>
"	441	Śaka 1054, Kārttika, <i>śuddha</i> 13, Sunday. = A.D. 1132, Sunday, October 23; f.d.t. '47.
		KONḌAPAPMAṬI.
		<i>Manma-Manḍa.</i>
"	393	Śaka 1061, Āśvīja, dark-half, Indra's day (i.e., 12th <i>tithi</i>), Monday. In A.D. 1138 (= Śaka 1061 current) Āśvina <i>ba.</i> 12 fell on Sunday. In A.D. 1139 (= Śaka 1061 expired) Āśvina <i>ba.</i> 12 fell on Saturday.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		KŌṬAS.
		<i>Manmakēta or Kōṭakēta (Kēta III).</i>
1915-16	5 of App. A.	Śaka 1162, Māgha, ardhōdaya. Ardhōdaya [<i>vide Ind. Chron.</i> p. (53)] is defined to be a combination of Sunday with Nakshatra "Śravaṇa" by day time and Yōga-Vyatipāta on amāvāsya day at the end of Pausha month. In A.D. 1240-41 (= Ś. 1162 expired), on Sunday, 13 January A.D. 1241 all these phenomena concurred by day time, because on that day amāvāsya <i>tithi</i> at the end of Pausha month ended at '72; Nakshatra "Śravaṇa" had commenced on Saturday at '95, was current throughout Sunday and ended on Monday at '02. Lastly Yōga-Vyatipāta ended on Sunday at '62 of the day.
		<i>Jagamechchuganḍa Gaṇapatidēva</i>
"	391	Śaka 1180, Bhādrapada, <i>ba.</i> 6, Friday. In A.D. 1257 (= Śaka 1180 current) Bhādrapada <i>su.</i> 6 fell on Friday, 17 August while <i>ba.</i> 6 in the same month commenced on Friday, August 31 at '57 and ended on Saturday, September 1 at '51.
		Bhīma.
"	299	Śaka 1187, Phālguna, <i>su.</i> 5, [Thursday]. In A.D. 1216 on Wednesday, February 24; <i>su.</i> 5 ended at '51. The week-day in the inscription should be [Wednesday] not [Thursday].
		MISCELLANEOUS.
		<i>Rakkasa Gaṅgarasadēva-Mahārāja.</i>
"	563	Śaka 1169, Plavaṅga, Jyēsthā, <i>śuddha</i> 13, Saturday. = A.D. 1247 Saturday, May 18; <i>su.</i> 13 was current the whole of that day. The <i>tithi</i> commenced on Friday at '94 and ended on Sunday at '01.
		<i>Tribhuvanachakravartin Vira-Gaṇḍagōpāla.</i>
1916	165	4th year, Kumbha, <i>su. di.</i> 7, Monday, "Punarvasu." In Kumbha month <i>su.</i> 7 and "Punarvasu" cannot join, any more than in Tulā month (see next inscription) <i>su.</i> 11 and Aśvati can join. This is unfortunate since only two dated inscriptions seem to be available for this reign and both are intrinsically wrong. The king is referred in the famous introduction <i>Samastha-jagad</i> of the inscriptions of Jaṭavarman Sundara-Pāṇḍya I of A.D. 1251.
"	178	2nd year, Tulā, <i>su. di.</i> 11, Monday, "Aśvati." See remarks against last inscription.
		<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpāla.</i>
"	137	32nd year, Rishabha, <i>su. di.</i> 7, Sunday, "Pushya." One of the following dates is a possible equivalent, the solar month being an uncertain factor in nearly all the inscriptions of this reign which have been furnished for verification this year. A.D. 1280, Sunday, Ap. 7 (= Mēsha 14), f.d.t. '07; f.d.n. '84 (Nak. commenced on Sunday at '75). ✓ A.D. 1281—Saturday, Ap. 26 (= Rishabha 2); '80; '14. Week-day in A.D. 1282 was Thursday (Ap. 16 = Mēsha 22); and in A.D. 1283, Monday, (April 5 = Mēsha 11). A.D. 1284, Sunday, Ap. 23 (= Mēsha 30); '79; '37.
"	139	5th year, Karkātaka, <i>su. di.</i> 5, Sunday, "Uttiram." <i>Karkātaka</i> is probably an error for <i>Mithuna</i> . In A.D. 1254, on Sunday, June 21 (= Mithuna 26), <i>su.</i> 5 ended at '78, while "Uttiram" or "Uttiram Phalguni" commenced at '97, was current all Monday and came to end on Tuesday at '07. "Uttara-Phalguni" was the Nakshatra of Monday and Tuesday rather than of Sunday. ✓

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16,—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpāla</i> — <i>cont.</i>		
1916	140	... , Makara, <i>śu. di.</i> 7, Monday, "Uttirattādi." There are suitable dates in A.D. 1269, (Monday, December 30 = Makara 5; f.d.t. 42; 42); A.D. 1283 (Monday, December 27 = Makara 1; f.d.t. 00; 32) and possibly in one or two other years between 1249 and 1283.
"	164	15th year, Mēsha, <i>śu. di.</i> 3, Friday, "Pūṣam." The solar month <i>Mēsha</i> is probably an error for <i>Mithuna</i> , in which alone <i>śu. 3</i> can ordinarily concur with "Pushya". But even with this correction there is no complete equivalent in the years A.D. 1262, 1263, 1264, 1265, 1266, 1267, 1268. ㄣㄣㄣ
"	177	28th year, Karkātaka, <i>śu. di.</i> 3, Saturday, "Mūla." The solar month Karkātaka, in which <i>śu. 3</i> and "Mūla" cannot concur, is probably an error for Vriśchika in which such concurrence can take place. With this correction, we may find an equivalent in A.D. 1277 on Saturday, (October 30 (= Vriśchika 3) when Śukla 3 ended at 90 and Nakshatra "Mūla" commenced at 29, ending next day at 24.
"	197	30th year, Tulā, <i>śu. di.</i> 7, Friday, "Punarpuṣam." The solar month <i>Tulā</i> is a manifest error for, possibly, <i>Mēsha</i> . With this correction, we may find a base equivalent in A.D. 1278, Friday Ap. 1 (= Mēsha 7); on which day <i>śu. 7</i> ended at 35, while Nakshatra "Punarvasu" commencing at 60 on the same day ended next day at 65.
<i>Nabōbu Sādāllekhān Sāyapu.</i>		
1915	617	Śaka 1596, Ānanda, Māsi, 19, Ārdrā, 13 (<i>trayōdaśi</i>), Friday. A.D. 1674-75 = Ś. 1596 expired = Ānanda. The date should apparently be Māsi 16, "Śravaṇa," 13 (<i>trayōdaśi</i>), Friday which would then be A.D. 1675, Friday, February 12 (= Māsi 16), on which day <i>bahula</i> trayōdaśi ended at 45 and Nakshatra "Śravaṇa" ended at 62.
ANONYMOUS.		
"	137	Dundubhi, Kārttigai, Thursday, Pañchami, "Uttarāśāḍha," 15 = A.D. 1621, Thursday, November 8; 42; 55.
"	293	Śaka 10[8]8, Āsvayuja, <i>śu. di.</i> 10, Thursday. = A.D. 1166, Thursday, October 6; 32.
"	296	Śaka 1479, Pingala, Māgha, <i>bahula</i> 14, Monday, Mahāśivarātri. In A.D. 1557 on Friday, January 29; Māgha, <i>ba.</i> 14 ended at 50; and Nak. "Śravaṇa" at 70. The week-day Monday seems to be wrong. Mahāśivarātri is the midnight nearest to Māgha, <i>ba.</i> 14, at which Nakshatra "Śravaṇa" is current.
"	306	Śaka 1346, Krōdhin, Māgha, <i>śu.</i> 2, Monday. = A.D. 1424, Monday, January 3; f. d. t. 08.
"	309	Śaka 1187, Krōdhana, Kārttika, <i>bahula</i> 15, Monday. = A.D. 1265, Monday, November 9; 45.
"	320	Śaka 1179, Durmati (wrong), Bhādrapada, <i>bahula</i> 2, Sunday. Śaka year is wrong as (Durmati = A.D. 1261 = Śaka, 1184) current. In A.D. 1261, Monday, September 12; <i>ba.</i> 2 ended at 36. It commenced on Sunday at 37.
"	323	Śaka 1813 (A.D. 1891, April 15), Khara, Mēsha, Chaitra, Śukla, 7, Wednesday, "Punarvasu." = A.D. 1891, Wednesday, April 15; 61; f.d.n. 10.
"	326	Śaka 1245, Rudhirōdgārin, Chaitra, <i>ba[hula]</i> 3, Mēsha-Saṅkrānti. = A.D. 1323, Saturday, March 26; 14. It was a day of Mēsha-Saṅkrānti.
"	328	Śaka 1474, Paridhāvin, Kārttika, <i>śu[kla]</i> 11, Thursday. = A.D. 1552, Thursday, October 27; f.d.t. 16.
"	329	Paridhāvin, Kārttika, <i>suddha</i> , 1, Monday. = A.D. 1552, Monday, April 18; f.d.t. 83.
"	337	Śaka 1551, Śukla, Śravaṇa, <i>śu.</i> 15, Friday. = A.D. 1629, Friday, July 24; <i>śu.</i> 15 was current the whole of the day. It commenced on Thursday at 96 and ended on Saturday at 05.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ANONYMOUS— <i>cont.</i>		
1915	339	Śaka 1347, Viśvāvasu, Vaiśākha, <i>bahula</i> 10, Saturday. = 1425 Saturday, May 12; f.d.t. '23.
"	343	Śaka 1802, Kali 4771, Vikrama, Māgha, <i>śu.</i> 5, Thursday. = A.D. 1881, Thursday, February 3; '67.
"	351	Śaka 1790, Vibhava, Māgha, <i>ba.</i> 5, Monday. = A.D. 1869, Monday, February 1; '56.
"	352	Śaka 1798, Dhātri, Āshādha, 2, Saturday. Tithi <i>bahula</i> 2 is meant. The equivalent is A.D. 1876, Saturday, July 8; '72.
"	354	Śaka 1445, Chitrabhānu, Vaiśākha, <i>śu.</i> 3, Monday, solar eclipse. = A.D. 1522, Monday, April 28; '97. There was no solar eclipse on this day.
"	356	Śaka 1446, [Prēmā]dhi, Māgha, <i>ba.</i> 5, Saturday. The cyclic year seems to be Pārthiva. In A.D. 1525, Saturday, February 11; f.d.t. '65.
"	359	Śaka 1601, Kālayukta, Vaiśākha, <i>śuddha</i> , Full-moon, lunar eclipse. In A.D. 1678, Friday, April 26; <i>śu.</i> 15, ended at '66. There was a lunar eclipse on this day.
"	366	Śaka 1227, Krōddhin, Pushya, <i>bahula</i> 14, Saturday. = A.D. 1304, Saturday, December 26; '51.
"	368	Śaka 1480, Kālayukta, Māgha, <i>śu.</i> 5, Thursday. = A.D. 1559, Thursday, January 12; f.d.t. '99.
"	371	Śaka 137 [6], Śrīmukha, Śrāvana, <i>śu.</i> 11, Monday. = A.D. 1453, Monday, July 16; '62.
"	373	Śaka 1374, Āngirasa, Āshādha, <i>śu.</i> 15, Sunday. In A.D. 1452, Āshādha, <i>śu.</i> 15, fell on Saturday, July 1; '96. Āshādha, <i>ba.</i> 15 fell on Sunday, July 16; '87.
"	374	Śaka 1357, Rākshasa, Śrāvana, <i>śu.</i> 10 Sunday. In A.D. 1435 = Rākshasa, Śrāvana, <i>śu.</i> 10 fell on Wednesday, August 3; '80. Āśvina <i>śu.</i> 10 fell on Sunday, October 2, '04.
"	375	Śaka 1189, Prabhava, Āshādha, <i>ba.</i> 15, Friday. = A.D. 1267, Friday, July 22; <i>ba.</i> 15 ended at '04.
"	378	Śaka 1188, Prabhava, Vaiśākha, <i>śuddha</i> 3, Thursday. Śaka 1189 = A.D. 1267 = Prabhava. Vaiśākha <i>śu.</i> 3 was on Wednesday, March 30; '36. Adhika Jyēshtha <i>śu.</i> 3 was on Thursday, April 28; '81.
"	379	Śaka 1487, Akshaya, Māgha, <i>śu.</i> 12, Friday. Śaka year should presumably be 1488 = A.D. 1566 = Akshaya. The date is A.D. 1566, Friday, February 1; '60.
"	380	Hemalamba, Kārttika, <i>śu.</i> 15, Monday. = A.D. 1596, Monday, October 20; f.d.t. '01. The <i>tithi</i> commenced on Sunday at '93 and ended on Monday.
"	385	Śaka 1316, Bhāva, Jyēshtha, <i>ba.</i> 7, Friday. = A.D. 1394, Friday, May 22; '34.
"	388	Śaka 1447, Sarvajit, Āshādha, [<i>śu.</i> 3], Sunday. Śaka 1449 = Sarvajit = A.D. 1527. The date is A.D. 1527, Sunday, June 2; '24.
"	389	Śaka 1 * * 8, Pārthiva, Vaiśākha, <i>śu.</i> 15, Sunday. = Śaka 1448 = Pārthiva = A.D. 1525. The date is A.D. 1525, Sunday, May 7; '20.
"	399	Śaka 133[9], Vilambi, Pushya, <i>śu.</i> 1, Friday. Śaka 1440 = A.D. 1418 = Vilambi. In this year Māgha, <i>śu.</i> 1 fell on Friday while Pushya <i>śu.</i> 1 fell on Wednesday.
"	400	Śaka 1551, Vikārin (wrong), Vaiśākha, <i>śu.</i> 7, Wednesday. = A.D. 1628, Wednesday, April 30; '14.
"	401	Śaka 1189, Vaiśākha, <i>śuddha</i> 13, Vaddavāram. In Śaka 1189 current = A.D. 1266-67, Vaiśākha, <i>śu.</i> 13 commenced on Sunday, April 18 at '04 of day and ended on the same day at '99. No part of <i>śu.</i> 13 touched Saturday.
"	402	Śaka 1327, Pārthiva, Māgha, <i>śuddha</i> 11, Thursday. In A.D. 1405-06 (= Śaka 1327 expired = Pārthiva), Thursday, January 21, A.D. 1406 was Māgha, <i>śu.</i> 1, while in the same month <i>śu.</i> 11 fell on Saturday, January 30. In the inscription <i>śu.</i> 11 seems to be an error for <i>śu.</i> 1.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ANONYMOUS— <i>cont.</i>		
1915	406	Śaka 1321, Pramādi, Māgha, <i>ba.</i> 5, Friday. = A.D. 1400, Friday, January 16; '64.
"	411	Śaka 1451, Sarvadhāri, Pushya, <i>ba.</i> 3, Sunday. = A.D. 1528, Sunday, December 27; f.d.t. '82.
"	413	Śaka 1366, Raktākshin, Āshādha, <i>śu.</i> 14, Monday. = A.D. 1444, Monday, June 29; '21.
"	416	Śaka 1810, Sarvadhārin, Chaitra, <i>suddha</i> 9, Wednesday. = A.D. 1888, Wednesday, March 21; f.d.t. '18.
"	418	Śaka 1415, Pramādicha, Māgha, <i>ba.</i> 3[0], Monday. = A.D. 1493, Monday, February 4; <i>ba.</i> 3 ended at '77 of day. Reading " <i>ba.</i> 3[0]" should be " <i>ba.</i> 3."
"	423	Śaka 1458 (for 1478), Nala, Māgha, <i>śu.</i> 15, Sunday. = A.D. 1556, Sunday, January 26; '57.
"	426	Śaka 1396, Jaya, Chaitra, <i>ba.</i> 30, solar eclipse. = A.D. 1474, Saturday, April 16; '40. There was a solar eclipse on this day.
"	429	Śaka (mistake for Kaliyuga) 4564 (mistake for 4590), Saumya, Jyēshtha, <i>ba.</i> 2, Friday. In A.D. 1489 = Kaliyuga 4590 which was Saumya, Vaiśaka, <i>ba.</i> 2 fell on Friday, April 17; '39; while Jyēshtha <i>ba.</i> 2 commenced on Friday, May 15; '82, and ended at '77 the following day.
"	436	Śaka 1443, Chitrabhānu, Śrāvana, <i>śu.</i> 11, Monday. Ś. 1444 = A.D. 1522 = Chitrabhānu. The date is A.D. 1521, Monday, July 15; '39.
"	442	Śaka 1313, Bahudhānya (wrong), Pushya, <i>śu.</i> 14, Wednesday. Ś. 1320 = A.D. 1398 = Bahudhānya. Ś. 1313 current = A.D. 1390, Pramōdhūta. The date intended was apparently A.D. 1390, Wednesday, December 21; '76.
"	447	Śaka 1326, Tārana, Māgha, <i>śu.</i> 10, Saturday. = A.D. 1405, Saturday, January 10; '52.
"	467	Śaka 1417, Anala, Phālguna 5 (Phaṇi-tithi), Sun passed Vṛisha (Taurus). Rākshasa, Phālguna, <i>ba.</i> 5, Friday. = A.D. 1496, Friday, March 4; '43.
"	468	Śaka 1418, Nala, Chaitra, <i>ba.</i> 14, Monday, Śivarātri. = A.D. 1496, Monday, April 11; f.d.t. '56.
"	470	Śaka 1575, Jaya, Āshādha, <i>ba.</i> 30, Monday. Ś. 1576 = A.D. 1654 = Jaya = A.D. 1654, Monday, July 3; f.d.t. '03.
"	473	Śaka 1366, Raktākshi, Pushya, <i>ba.</i> 2, Sunday. = A.D. 1444, Sunday, December 27; '16.
"	474	Śaka 1366, Raktākshi, Pushya, <i>ba.</i> 7, Thursday. = A.D. 1444, Thursday, December 31; '70.
"	481	Śaka 862, Vikārin, Māgha, <i>suddha</i> 3, Monday. In A.D. 939 (= Ś. 862 current = Vikārin), Māgha, <i>śu.</i> 3 fell on Wednesday and Pausa <i>śu.</i> 3 fell on Monday. The latter date is A.D. 939, Monday, December 16; '82.
"	483	Śaka 1453, Khara, Āśvija, <i>ba.</i> 5, Saturday. = A.D. 1531, Saturday, September 30; f.d.t. '11.
"	497	Śaka 1[6]18, Dhatri, Jyāishtha, <i>ba.</i> 14, Thursday. = A.D. 1696, Thursday, June 18; '33.
"	526	Chalukya Vikrama year 33, Sarvadhārin, Jyēshtha, new-moon, Thursday, solar eclipse. = A.D. 1108 (= Sarvadhārin), Thursday, June 11; '15. There was a solar eclipse on this day.
"	534	Śaka 1482, Kālayukta, Āśvija, <i>śu.</i> [14], lunar eclipse. Ś. 1482 = Randra = A.D. 1560. A.D. 1558 = Kālayukta. The date meant is perhaps A.D. 1558, Tuesday, September 27; '57, when there was a lunar eclipse. <i>śu.</i> 14 in the inscription seems to be <i>śu.</i> 15.
"	537	Śaka 164 [5], Śōbhakrit, Śrāvana, <i>śu.</i> 5, Friday. = A.D. 1722, Friday, July 6; f.d.t. '73.
"	538	Viśvāvasu, Āshādha, <i>śu.</i> 15, lunar eclipse. = A.D. 1545, Wednesday, June 24; '51, when there was a lunar eclipse.

PART II.

According to Mr. Vincent A. Smith, the Āndhra dynasty occupied the deltas of the Gōdāvarī and the Kṛishnā rivers on the eastern side of India and had for its capital Śrīkākulam on the lower course of the Kṛishnā. Still, records of this dynasty are but rarely found in the Madras Presidency. The only Āndhra inscription at Amarāvati in the Guntur district, is a fragment and belongs to the reign of Vāsithiputa Sāmi-Siri-Pulumāvi. Another at Kodavolu in the Gōdāvarī district is a record of Vāsithiputa sāmi-Siri-Chadasāta and is also much damaged. The Tālgund (Mysore State) pillar inscription of the Kadamba king Kākusthavarman makes reference to a Śiva temple at Sthānakundūra at which king Sātakarni had previously worshipped. Another inscription at Malavalli near Tālgund mentions Sātakarni of the Vinhukadda-Chutu family. Sātakarni according to Professor Kielhorn was a name or surname of several kings of the Āndhrabhṛitya or Sātavāhana dynasty who ruled over a part of Southern India during the first centuries of the Christian era.

A powerful king of this Sātavāhana line was Vāsithiputra Siri-Pulumāvi (of about A.D. 135) in whose time the Āndhra kingdom is stated to have extended far into Western India. It is evidently this same Pulumāvi, No. 24, in the list of the Āndhra kings given opposite page 212 of Mr. V. A. Smith's Early History of India (3rd Edition), that is evidently referred to in the newly discovered Āndhra inscription at Myākadoni in the Bellary district, already referred to (Part I, paragraph 3). It is an archaic record, inscribed in 4 lines, on a natural boulder lying halfway between the villages Myākadoni and Chinna-Kadabūru (No. 509 of appendix B). In view of its great importance as one of the earliest records of the Southern Presidency, I append below the text and translation and annex also a facsimile plate (No. I-A) for a comparative study of the inscription and its contents.

TEXT.

- 1 Sidham rañō Sātavahanānam Siri-Pulumāvisa sava 8 hēma 1 diva 1
- 2 ma[sa] mahāsēnāpatisa Khaṁda[nā]kasa ja[ni]pādē Sātavaghani-hārē
- 3 [gu]mikasa Kumaradatasa gāmē Vaipurakē vaṭhavēna gahapatikēna ātānam sēbōnam
- 4 tattakam khānitam.

TRANSLATION.

Success ! (In) the eighth year of Siri-Pulumāvi, king of the Sātavahanas, in the first (month of) winter, on the first day, (this) tank was dug by the householder (gahapatika), a resident of Vaipuraka of the village of (i.e., belonging to) the captain (gumika) Kumaradata (and situated) in the country (janipāda) Sātavaghani-hāra of (i.e., belonging to) the great general (mahāsēnāpati) Khaṁdanāka, (for) of himself (and) [all ?] (living creatures).

The discovery is a valuable one for the history of the Āndhras. The mention of the dynasty by the name Sātavāhana occurs but very rarely in allied records. Pulumāvi's father Gautamīputra Sātakarni is eulogised in one of the Nasik inscriptions as the restorer of the fame of the Sātavāhana race. The territorial division Sātavaghani-hāra mentioned in our record occurs in the later Hirehadagalli (in the Bellary district) copper-plate inscription of the Pallava king Śivaskandavarman, in the form Sātāhani-rattha. Evidently, therefore, it appears as if this territorial division comprised a good portion of the modern Bellary district.

2. A boulder on the Irattaiyottai rock at Eruvādi in the Tinnevely district contains a squatting Jaina figure usually found on rocks and caverns in the Madura and Tinnevely districts and has below it the inscription (No. 603 of appendix

Cavern at Eruvādi ; mention of Ajjanandi. B) "Work of Ajjanandi" engraved in the Vatteluttu characters of about the 8th century A.D. References to Ajjanandi and Jaina figures are found in the earlier

A.—Myakadoni Inscription of Satavahana Pulunavi II.



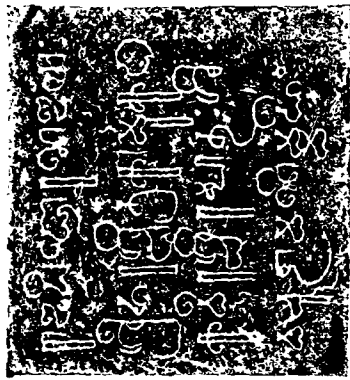
Scale one-twelfth.

C.—Manallapuram Inscription of Rajasimha II.



Scale one-tenth.

B.—Panamalai Inscription of
Rajasimha II.



S.I.I. Vol. I, page 24.
Scale one-fifteenth.

राजासिंहो राज्ञः
मित्रादिभिराकांक्षितः
कनैरभिराकांक्षितः
न मुखासिनि अहि



c



d



e



f



g



h

reports for 1909, page 70 and 1910, page 78. This Jaina teacher is also referred to in the Tamil work *Jivakachintāmaṇi*. Two other inscriptions on Irattaiipottai are also in Vatteluttu characters of about the same period, one of them mentioning a grant of land to a Jaina temple. Similar Jaina figures on boulders looked upon as the images of a shrine are found at Tirakkōl. In my *Annual Report* for 1908-09 page 71, paragraph 8, I made reference to a Jaina hermitage at Vedāl headed by a lady teacher. Tirakkōl is not far from Vedāl and consequently the grants registered in the four inscriptions Nos. 276 to 279 of appendix C must have been for the benefit of the temple (*palli*) attached to the hermitage at Vedāl.

THE PALLAVAS.

3. Some valuable records which add to our knowledge of the Pallava history both in its earlier period and the later, are included in the report under review. Of these the most interesting are two sets of copper-plates discovered by the Telugu Assistant Mr. C. R. Krishnamachari, and noted above as Nos. 3 and 4 of appendix A. Like other Sanskrit Pallava charters of the 5th—6th centuries of the Christian era, the former which is palaeographically the earlier of the two, is dated from the victorious camp Tāmbrāpa and registers the following genealogy:—

Mahārāja Kumāravishṇu,
 a Pallava of the Bharadvāja-gōtra,
 who performed the Āsvamedha sacrifice.
 |
Mahārāja Skandavarman
 |
 Viravarman
 |
Mahārāja Vijayaskandavarman
 (the donor).

At this king's command (the residents) of Ōṃgōḍu-*grāma* and the officers of the Karmma-rāshṭra were required to exempt with the eighteen kinds of exemptions the village Ōṃgōḍu which excepting the lands enjoyed by the gods, was given as a *brahmadēya* and a *sāttvika*-gift to Gōlaśarman of the Kāśyapa-gōtra.

Unlike the other Sanskrit charters, the date of the record under reference is given as the 33rd year (both in words and in numerals), the third (fortnight) of the Hēmanta (winter) and the 13th day, as in the earlier Prākṛit grants from Hīrahaḍa-galli and Mayidavōlu. The characters, too, which are archaic, belong to about

Identical with Skandavarman II. the beginning of the 5th century A.D. These facts make it appear that the Ōṃgōḍu grant is to be considered the earliest of the Sanskrit Pallava records examined so far. If this be so, the genealogy supplied by our grant takes us one generation further back than the Uruvupalli grant and would be the only record discovered hitherto, of Skandavarman II (here called *Mahārāja* Vijayaskandavarman), the father of the donor, Yuvamahārāja Vishṇu-Gōpavarman, of the Uruvupalli grant. Kumāravishṇu, the first king mentioned in the Ōṃgōḍu grant must then correspond to Kālabhartri, the grand-father of Virakūcha (Viravarman) of the Velūrpālaiyam plates (*Annual Report* for 1911, Part II, paragraph 7). Karmma-rāshṭra mentioned in the Ōṃgōḍu record is undoubtedly the district Kammāka-rāshṭra of the Chendalūr plates, the Karumma-rāshṭra, Kamma-rāshṭra or Kamma-nāṇḍu of the Eastern Chalukya grants and includes roughly the Ongole and Bāpaṭla taluks of the present Guntūr district. The village Ōṃgōḍu must be looked for somewhere near Santarāvūr where the plates are reported to have been dug up. The victorious camp Tāmbrāpa like Palakkāḍa, Daśanapura and Mēnmātura mentioned in the Sanskrit Pallava grants, could not be identified.

4. The other set of copper-plates referred to, belong to the 4th year of the victorious reign of the Pallava *Dharmamahārāja* Simhavarman (II) to whose time also belong the Māṅgaḍūr plates (*Ind. Ant.*, Volume V, pages 155 ff). The characters are, however, slightly different from those of Māṅgaḍūr though they may probably be of the same age. The epigraphic account also differs much from what we find in the Māṅgaḍūr plates,

excepting a few phrases here and there. The donor Simhavarman (II) is stated to have been the son of the *Yuvamahārāja* Vishnugōpa, grandson of the *Mahārāja* Skandavarman and great-grandson of the *Mahārāja* Viravarman. Here, again, the village granted to Dēvaśarman of Kuṇḍūr who belonged to the Kāśyapa-gōtra, was the village Ōgōṁḍu (Om̐gōḍu) in the Karminā-rāshtra already mentioned. It was bounded on the east by the village Kodikim, on the south by Narāchēdu, on the west by Kadākuduru and on the north by Penukaparru.

The grant which was made on the occasion of an eclipse (1.22) appears to have been engraved on the copper-plates by the order of the king only on the 5th *tithi* of the bright half of Vaiśākha of perhaps the same year. As the same village had been conferred on Gōlaśarman of the Kāśyapa-gōtra in the reign of the king's grandfather Skandavarman II, it is not likely that its ownership would have passed on to another family within a single generation. We may accordingly presume that the donee Dēvaśarman of the second grant was a member of the same family as Gōlaśarman. Kuṇḍūr and Penukaparru which occur among the boundaries of Ōgōṁḍu, appear as the family names of some of the donees recorded in the Tandantōttam plates of Vijaya-Nandivikramavarman (*Annual Report* for 1912, page 58).

5. Coming to the period of stone inscriptions, we may notice at once the important discovery of a Pallava temple and inscription on the hill at Paṇamalai in the South Arcot district, by Professor J. Dubreuil of Pondicherry. He having kindly brought it to my notice I had the inscription copied and the temple photographed (Nos. 381, and 382, appendix E). The beginning and the end of this inscription (No. 616 of appendix B) are covered by the paved floor of a *mandapa* in front of the Tālapuriśvara temple. The record consists of a single line in florid Pallava-Grantha characters (vide Plate III) written over a belt of granite running right round the temple as in the case of the Kailāsanātha inscription of Rājasimha II (*South-Indian Inscriptions*, Vol. I, No. 24) at Conjeeveram. The existing portion of the Paṇamalai record

Paṇamalai stone inscription of Rājasimha II. mentions the sage Aśvatthāman (Drōṇi), a part-incarnation of Śiva. His son was Vallava (Pallava) from whom came into existence the great Pallava family whose members, it is stated, "washed away their sins by performing the Aśvamēdha-sacrifices", and belonged to the Bharadvāja-*vaṁśa*. A famous king among them was Rājasimha, "born from Paramēśvara (I) as Guha from Śiva". He was a great devotee of Śiva "and under his care the tree of *Dharma* thrived even though it was oppressed by the hot sun, viz., the Kali age." The record is thus only a *praśasti* of Rājasimha II and not a document intended to register the building of the temple. No further evidence is, nevertheless, needed to presume that the temple of Tālapuriśvara at Paṇamalai was actually constructed by Rājasimha II. Another inscription in Pallava-Grantha characters from Paṇamalai, has been already published by Professor Hultsch in *South-Indian Inscriptions*, Vol. I, page 24, and consists of a benedictory verse that Rājasimha II "whose crest jewel is Śiva" might rule the earth long. This record which was not photo-lithographed at the time of its publication, is now included in Plate I-B. Facsimile of another Pallava-Grantha inscription of Rājasimha II which was discovered in 1913 engraved on the two platforms (*balipīṭha*) behind the Shore Temple at Mahābalipuram, unearthed by the Archaeological Department is also appended (Plates I-C and II). The contents of this last record have been noticed in detail in my Report for 1913, page 88, paragraph 9.

6. From Mēlaichchēri in the South Arcot district comes still another Pallava record (No. 284 of appendix C) also brought to my notice by Professor Dubreuil. It informs us that the rock-cut cave on the hill, on one of whose pillars this epigraph is engraved, was caused to be made at Simhapura by king Chandrāditya and dedicated to Śiva under the name Śikhari-Pallavēśvara. Thus it brings to light Chandrāditya, a Pallava king whose name has been hitherto unknown. Simhapura is evidently identical with Śingavaram which according to Mr. Sewell is close to Mēlaichchēri. It may have been the chief village of which Mēlaichchēri was only a hamlet.

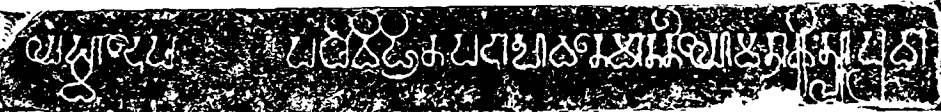
PLATE III

Panamalai Inscription of Rajasimha II.

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7. Some names of later Pallava kings who came into power immediately after the usurper Nandivarman Pallavamalla may now be noticed. Vayiramēgaṇ as a probable surname of the Pallava king Dantippōttaraśar was suggested by Mr. Venkayya in his

Vayiramēgavarman. paper on the Triplicane inscription of Dantivarman (*Epigraphia Indica*, Volume

VIII, pages 290 ff.). From two records copied at Poyyanūr and Kilpulam in the North Arcot district which belong to the 2nd year of a king named Vayiramēgha (Nos. 150 and 152 of appendix C), it appears as if there was a king of that name also among the Pallavas. The characters of the two inscriptions under reference belong, however, to a somewhat later period than that of the Triplicane inscription. It now becomes therefore difficult to decide whether the Tondaiyar (Pallava) king Vayiramēgaṇ mentioned by Tirumaṅgai-Ālvār, who appears to have lived not long after the incidents connected with the reign of Nandivarman Pallavamalla, is a surname of Dantivarman of the Triplicane inscription or of king Vayiramēgavarman mentioned in Nos. 150 and 152 of appendix C. The latter of these records throws some light on the interpretation of the phrase எழுநூற்றுக்காதம் that often occurs in the minatory portion at the end of inscriptions and has been translated as "700 murders" (*Epigraphia Indica*, Volume III, page 284). As clearly indicated by the phrase கெனகா கத)ரநூத்து which occurs in this record, எழுநூற்றுக்காதம் as suggested by Mr. Venkayya (*ibid.* foot-note 5) must denote the whole space between Gaṅgā and Kanyā (*i.e.*, cape Comorin) which was evidently supposed to be 700 காதம் or 7,000 English miles. It might be worth noting that the name Vayiramēgaṇ was adopted by a son or a subordinate of Aparājita, the last of the Gaṅga-Pallava king known so far (*Annual Report* for 1913, p. 90). No. 283 of appendix C which is dated in the 6th year of Vijaya-Dantivikramavarman has

Vijaya-Dantivikramavarman, Vijaya-Nripa-
tuṅgavikramavarman and Vijaya-Kampa-
varman.

perhaps to be assigned to Dantivarman, father of Nandivarman of the Vēlūr-pālaiyam plates. Nos. 179 and 227 of appendix B, belong to the reign of kings

Vijaya-Nripatuṅga-Vikramavarman and Vijaya-Kampavarman who are generally classed under Gaṅga-Pallavas.

THE CHOLAS.

8. By far a large number of the Chōla epigraphs in the collection under review, comes from Brahmadēśam, a village in the Cheyyār taluk of the North Arcot district. It contains many temples of which Rudrakōṭīśvara and Chandramaulīśvara deserve

Brahmadēśam.

special mention. The latter is a fine specimen of ancient architecture, probably

Pallava, and is entirely built of stone. Some of the sculptures placed in the niches of the walls of the central shrine are richly ornamented and the whole temple is covered with early records of great value.

The village is surnamed Rājamalla-chaturvēdimāṅgalam of Tiruvēgambapuram, in its earliest records. The first part of this name, *viz.*, Rājamalla frequently occurs

Its surnames.

among the Western Gaṅga kings of Talakād and consequently, it is not impossible

that the village owed its origin to one of those kings named Rājamalla. Inscriptions of the time of Rājarāja I and his successors sometimes mention the place under the name Parākramaśōla-chaturvēdimāṅgalam and sometimes also as Keralāntaka-chatur-

The village assembly.

vēdimāṅgalam where Parākramaśōla and Kēralāntaka are to be understood as

surnames of Rājarāja I. In still later inscriptions we find the surnames Dina(or Śina) chintāmaṇi-chaturvēdimāṅgalam and Karaikkōṭṭu-Brahmadēyam (sometimes Brahmadēśam). The modern name Brahmadēśam must therefore, be presumed to be a contraction of the full form Karaikkōṭṭu-Brahmadēśam. It was an *agrahāra* with an organised village assembly called *Ganapperumakkal Ganavāriyapperumakkal* or *Aṇjaśṭasattu-sabhai*, the sense of the latter being obscure. The records invariably mention the assembly and its activities. Many committees must have worked under its control as set down in the Uttaramallūr inscriptions (*Annual Report* for 1899, pp. 23 ff.). One of these was a committee to manage the affairs of the village (*grāmakārya* or *ālum gaṇa-vāriyam*) and another to manage those of the temple (*śrīkārya* or *kōyil-vāriyam*). The accountant of the latter committee was named or

entitled *Trairājya-ghatikā-madhyasta*, "the arbitrator of the college (*ghatikā*) (named) *Trairājya*" (e.g. No. 204 of appendix B). The same title is given to *Chaturāṇ Mūvāyiravaṇ* (No. 194 of appendix B) who made a grant of 30 *kalāñju* of gold "weighed by (the standard weight) *கலாண்* and accepted by law." *Kalāñju* which often occurs in Tamil inscriptions has to be interpreted sometimes as coin and

Kalāñju, coin or weight.

sometimes as gold weight, of the proper standard and fineness (*Annual Report* for

1912, page 65, paragraph 21). In an early Pāndya inscription (No. 90 of 1908) it occurs as the equivalent of the Sanskrit *krishnakācha* and Mr. H. W. Codrington of Ceylon Civil Service informs me that in that island a coin of the *kalāñju* weight was called *kahāpana*. No. 197 of appendix B gives *kalāñju* as the equivalent of *nishka*. The grant recorded in No. 194 is stated to have been entrusted by the *Mahāsabhā* to the great people of the *Gaṇa-vāriyam* doing duty in that year and if they failed, it was stipulated that the *śraddhāmantas* (i.e., those who interested themselves in the charity?) would collect a fine from each member of that committee on behalf of the king. The assembly also had evidently, under its control, a body of *madhyastas* (arbitrators) (No. 226 of appendix B), who wrote the tank accounts and received for maintenance (*கொத்தம்*) four *nāli* of paddy every day and seven *kalāñju* of pure gold every year and a pair of cloths (*ஓரணைக்கூடை*). In presenting accounts for audit by the assembly each of these was required to undergo the ordeal of holding the red-hot iron (*மஞ்*) in his hand. If he came out safe and hence also

Punishment by ordeal of defaulting accountants.

pure, he would be presented with a bonus of one quarter of the surplus (*pādasēsha*?).

If, on the other hand, he burnt his hand

and hence in default, he would be fined 10 *kalāñju* without of course further bodily punishment inflicted upon him. The *Gaṇapperumakkal* who formed the general body of the assembly appear also sometimes as the managers of the temple. In that capacity they once seem to have wrongly given an agreement that if they destroyed the gold that was assigned to the temple for a front-plate ornament of the god, they would each pay to the *Mūhēśvaras* of the temple a fine of 24 *kāṇam* (No. 202 of appendix B).

9. Of the early Chōla kings mentioned in the inscriptions of Brahmadēsam, Rājakēsarivarman of No. 230 of appendix B may be noted. He is evidently identical with Āditya I, the predecessor of Madiraikoṇḍa Parakēsarivarman (Parāntaka I), in-

Rājakēsarivarman Āditya I.

asmuch as in this and in No. 224 of appendix B of the 17th year of Parāntaka,

mention is made of one and the same donor. Besides, the high regnal year 27 which is given to Rājakēsarivarman cannot apply to any of the kings with that title who succeeded Parāntaka prior to Rājarāja I. No. 211 of appendix B and three others from Brahmadēsam (Nos. 203, 212 and 228 of appendix B) are dated in Śaka 830 and fall into the reign of Parāntaka I. It cannot definitely be stated why they do not mention Madiraikoṇḍa Parakēsarivarman who succeeded to the throne in A.D. 907 and was ruling the whole of the Chōla dominions together with Tonḍai-maṇḍalam. No. 211 of appendix B mentions the fact that a donation of land was made by a certain Ilādāditṭaṇ to the local temple after purchasing it from the artisans (*Kammāla*) of that village. Evidently a corporate life also existed among the professional classes apart from that of the general village assembly. No. 134 of 1916 from Miñjūr is in Tamil poetry and refers to the construction of the Vishṇu temple at that place and to the

Madhurāntaka (Uttama-Chōla).

third year of Madhurāntaka by which Madhurāntaka Uttama-Chōla, the uncle

and immediate predecessor of Rājarāja I, is evidently meant.

10. Gifts of land to a temple were generally made tax-free by the payment of an extra amount. It is stated in No. 171 of appendix B that the taxes on land were counted under two heads *உரிசை* and *உழவிசை*. These two terms occur also in

Two kinds of taxes collected during the time of Rājarāja I

No. 178 of appendix B where the village assembly received a specified amount of money the interest on which fully covered

the taxes payable on the lands which were granted to the temple. The assembly in this case is stated to have consisted of the young and old of the village and to have met in the hall called Śembiyaṇmahādēvi-pperumandapam built by Rājarāja I evidently for the purpose of the meetings of the assembly.

11. Another place which has supplied a large number of Chōla inscriptions is Tirumukkūdal. It is a village in the Madhurāntakam taluk of the Chingleput district and is picturesquely situated at the confluence of the three rivers Pālāru, Vēhkā or Vēgavati and the Cheyyār. The very name of the place which means the sacred meeting (point) of three rivers is derived from its position. The temple of Venkateśa-Perumāl is the oldest in the village and must

Tirumukkūdal.

king Nripatunga whose record is found in that temple. The assembly of Tirumukkūdal also figures largely in its inscriptions. A record of the time of Rājendra-Chōla I (No. 172 of appendix B) states that this assembly received seven *pādagams* of garden-land on behalf of the temple of Mahā-Vishnu at the place and arranged for its cultivation. The Vaikhānasas of the temple received the paddy from the wet lands accruing to the temple and arranged for the cultivation of the garden themselves.

Rājendra-Chōla I.
Vaikhānasas and temple lands.

In order to do this they employed persons to lift water with buckets, dig the earth, fence the field and do all other connected duties. They also agreed to have 7,000 baskets of manure spread on the field. Two conditions connected with this lease of the garden to the Vaikhānasas were (1) that the *dēvakannīs*, i.e., the priests of the temple were always to have the *kīllobgam* right and the Vaikhānasas the lease (*அடைவு*) for cultivating (*உழுவு*) and (2) that bundles of hay weighing not less than one *kalam* of paddy each, were to be collected from every tenant of the village by the Vaikhānasas and used for the benefit of the garden only, not being sent out to Kachchippēdu nor sold for private purposes, and that the irrigation of wet lands from the channel was to be in the usual order, permitting the temple garden the first claim. No. 183 of appendix B is an agreement between the Vaikhānasas of the temple and the officers of *puravuvāri-tinakkalam* and *varippottagam* in the matter of the distribution of some income in paddy for temple service, under orders of the chief (*adhikāri*) Uvarkkuḍi-kilār.

12. Another record of Rājendra-Chōla I (No. 176 of appendix B) supplies us with the information that the gold coin *kāsu* received as gift was weighed by the stone (*சிறுமக்கை*) and was found to be equal to three *kaḷañju*. It fetched an interest of 9 *mañjādi* per year. Paddy was sold at 40 *kādi* per *kaḷañju*. From No. 245 of appendix B, however, which is about 20 years later it appears that the rate of interest

Rates of exchange and interest.

nearly trebled itself and that $7\frac{1}{2}$ *kaḷañju* and 2 *mañjādi* fetched an interest of 3 *kaḷañju* and 8 *mañjādi*. The rate of exchange in paddy was $13\frac{1}{3}$ *kalam*s per *kaḷañju*.

13. Queen Indaladēviyār, the wife of Uḍaiyār Vallavarasār Vandyadēvar, is mentioned in inscriptions of Rājendra-Chōla I from Brahmadēsam. In No. 243 of appendix

Vallavaraiyar Vandyadēvar.

B, she is, however, called Mandara-gauravanār Kuntādēviyār (wife of) Uḍaiyār Vallavaraiyar Vandyadēvar, the chief of the Sāmantas (i.e., subordinate chiefs). The Tanjore records of the time of Rājendra-Chōla I also mention Vallavaraiyar Vandyadēvar as the husband of Kundavaiyār, the elder sister of Rājarāja I. But here the queen is always called Parāntakan Kundavaiyār. It is doubtful if Indaladēvi or Kuntādēvi of the Brahmadēsam inscriptions has to be identified with Parāntakan Kundavaiyār. It may be noted that the title *Mandaragaurava* occurs in the Śīṅṅamanūr grant as the attribute of the Pāṇḍya king Rājasimha (III) Abhimānamēru. Nothing is known of Vallavaraiyar Vandyadēvar the brother-in-law of Rājarāja I and the maternal uncle of Rājendra-Chōla. Perhaps the mention of Vallavaraiyar-nāḍu in No. 157 of appendix B from the Koṅgu country suggests that he may have been a native of Koṅgu. Some of the nobles of Rājendra-Chōla were Araiyaṇ Rājarāja *alias* Vāṇavaṇ Brahmadhirājar of the king's Perundanam, Rājarāja Vāḍya-mahārājar (evidently the master-musician), Śembaṅgudaiyār, Vaippūr-kilavar and Madisūdan

Officers of Rājendra-Chōla I.

Adittan of Śiruvayal or Śiruvayalūr "who settled (*வகைசெய்த*) the district Dāmar-kōttam of Jayaṅṇḍasōla-maṇḍalam."

14. The belief that the spirit of a dead man is consumed by extraordinary thirst and that it has to be appeased by charities of a water-shed, well or tank appears to have

been common. An instance of this was referred to in a record of the time of Rājārāja I (Annual Report for 1913-14, page 90).

A record of Rājakesarivarman Rājādhirāja I. Another such instance is supplied by No. 260 of appendix B which is dated in the 26th year of Rājādhirāja I. It records a gift of land by the general (*sēnāpati*) Madurāntakan Parakēsarivēlār, for maintaining a water-shed in order that the thirsty spirit of his sister the deceased queen Vira-Mahādēvī (evidently the wife of king Rājendra-Chōla I) might be appeased. It is stated that she entered the supreme feet of Brahmā i.e. died, in the very same tomb in which the body of king Rājendra-Chōladēva was interred. This tomb in which the bodies of the two royal personages were buried might possibly have been at the village Brahmādēsam itself. The record is dated in the 26th year of king Rājādhirājadēva which corresponds to A.D. 1044. Rājendra-Chōla's latest date being A.D.

Death of Rājendra-Chōla I and his queen referred to; charities of water-sheds and wells for the merit of the dead

1042 it is not unlikely that he died in A.D. 1044 and that his queen Vira-Mahādēvī committed *suttee* and was buried with him.

While Rājādhirāja I is generally known by his title *Rājakesarivarman*, No. 251 of appendix B adds the prefix *Parakēsarivarman*. Similarly No. 256 of appendix B makes the next king Rājendradēva a *Rājakesarivarman* while he is actually a *Parakēsarivarman*. This confusion in the titles may have been due to the usual overlapping periods of reign and the exercise of independent powers Confusion in application of titles Rājakesarivarman and Parakēsarivarman. by the crown princes during the last days of their fathers' reign.

15. In No. 257 of appendix B which belongs to the third year of Parakēsarivarman Rājendradēva also appears the date 8th year 6[1]st day, *dvādasi*, Pushya and Thursday. Professor Kielhorn has fixed the initial date of the king to be 28th May 1052. With the help of Mr. Swamikannu Pillai's *Ephemeris* I find that the only date which suits these details is 27th July, Thursday A.D. 1060 on which day, however, *dvādasi* ended at 15 after mean sunrise while the *nakshatra* Pushya commenced only after 83 of mean sunrise. The coincidence of the two elements on the same day is rather peculiar.

The ritual of *śrībali* in temples was a very important one. In this an image, a particular form of the god Śiva or Vishṇu was taken out in procession within the temple premises or right round the village. The ceremony was announced by beat of drums, the sounding of trumpets and other such musical instruments. In the Kumbhēśvara temple at Kaḷattūr (North Arcot district), the figure of Pāsupatamūrti was taken round the village on Sundays in the performance of the *śrībali* ceremony and a special grant of 37 *kāṣu* was made for that purpose (No. 157 of appendix C). It is stated that this amount was the equivalent of 10 *kaḷañju* and 9 *mañjādi* of gold whose fineness was equal to that of *Madurāntakādēvaṇ-māḍai*. This coin *Madurāntakaṇ-māḍai* is again mentioned in No. 252 of appendix B as the standard of fineness and purity in gold. *Īlam*, i.e., *Īlakkāṣu* (?) is stated in this record to have been of the same fineness.

16. The most interesting and perhaps the biggest of the Chōla records examined during the year is one of Virarājendradēva (A.D. 1062 to at least 1067) from Tirumukkūdal (No. 182 of appendix B). It begins with the usual historical introduction of the king கிருவளர, etc., which has been published with translation on pages 65 ff. of *South-Indian Inscriptions*, Volume III, Part I. In the 5th year of his reign, the king being seated on his throne called *Rājendraśōla-Māvali-Vānarājaṇ* in the palace *Śōlakēraḷaṇ* at Gaṅgaikondaśōlapuram, it was declared by his eight executive officers thus: Whereas the 75 *kāḷañju* of gold which the residents of Vayalaikkāvūr a *dēvadāna* village of the temple of Mahā-Vishṇu at Tirumukkūdal used to pay for the *śālā* of that temple, had been stopped since the 2nd year of "the king who conquered Irattapādi seven and a half lakhs, saw the back of Ābavamalla twice (on the battle-field) and brought peace and prosperity to the world (i.e., Rājendradēva)," the king had been pleased to grant as a rent-free temple-gift the 75 *kāḷañju* (mentioned above) together with the taxes of that village (*viz.*), *ūrkkāḷañju*.

kumarakkachchānam, *vannārappārai*, *tattūrpāttam* and other fees classed under *kīlirippāttam*; *vēlikkāsu*, *tingalmērāmu*, *muttāvanam*, *tarippudavai*, Valangai-Idangai-maganmai, *dasuvandam*, *mādaikkūli*, *vīraśēlai*, etc., for meeting the expenses of the temple of Mahā-Vishnu at Tirumukkūdal. On this the six officers of the *udakkūttam* and the thirty-three officers of the *vilaiyil* communicated the order, there being present on the occasion ten officers of the *puravuvāri-tinikkaḷam*, the officer in charge of *varippottagam*, the *mugavetti*, *terippu*, *taravusāttu*, *paḷaniyāyam*, *variyaḷadu* and others. The amount 75 *kaḷāṇju* of the

Revenue officers and their offices.

vari-account, 72 *kaḷāṇju* and 9 *maṇḍi* converted into paddy at 16 *kaḷam* by the *Rājakēsari*-measure for each *kaḷāṇju*, and other income in gold under certain miscellaneous heads amounting to 216½ *kōsu* and 2 *mā*, were assigned for the several services in the temple some of these being, the festival once a year in the month Śrāvaṇa on the asterism Āślēsha under which king Virarājēndradēva was

Surrounding halls and a *maṇḍapa* of the Tirumukkūdal temple constructed by a *Vaiśya*.

evidently born, the recital of the Vaishṇava scripture *Tiruvāymoli* and the festival each year in the month Kārttigai on the

asterism Pūrvāśāḍhā under which was born the *Vaiśya* Mādhava who revived the charities in the temple and constructed the surrounding halls and the Jananātha-*maṇḍapa*.

In this Jananātha-*maṇḍapa* were located a school for the study of the Vēdas, Śāstras, Grammar, Rūpavatāra, etc., a hostel for students and a hospital (ஆதுலசாலை). The students (சாத்திரர்) were provided with food, bathing-oil on Saturdays and with oil for lamps. The hospital was named Vīraśōḷaṇ and was provided with 15 beds for sick-people. The following items of expense were set apart for their comforts: (1)

Provision for a hospital, school and hostel from temple funds.

rice, (2) 1 doctor in whose family the privilege of administering medicines was hereditary, (3) 1 surgeon (செவ்வியக்

சிறியை பண்ணுவான்?), (4) 2 servants who fetched drugs, supplied fuel and did other services for the hospital, (5) 2 maid-servants for nursing the patients, and (6) a general servant (விசன்?) for the school-hostel and hospital. The following medicines required for one year were stored in the hospital:— (1) āśā-harītaki—2 *paḍis*, (2) gōmūtra-harītaki—2 *paḍis*, (3) daśamūla-harītaki—1 *paḍi*, (4) bhallātaka-harītaki—1 *paḍi*, (5) gaṇḍīram—1 *paḍi*, (6) balākōraṇḍa-tailam—1 *tūni*, (7) pañchā . . .—tailam—1 *tūni*, (8) laśu ṇḍa-tailam—1 *tūni*, (9) uttamakarnādi-tailam—1 *tūni*, (10) ghrītam—1 *padakku*, (11) bilvādi-ghrītam—1 *padakku*, (12) maṇḍūkara-vāṭakam—2,000, (13) drīvatti—1 *nāli*, (14) vimalai—2000, (15) tamrādi—2000, (16) vajrakalpam—1 *tūni* and 1 *padakku*, (17) kalyāṇa-lavaṇam—1 *tūni* and 1 *padakku*, and (18) other drugs required to administer these. Cow's ghee for making *purāṇasarppi* and oil for burning one lamp throughout the night, were also provided for. Water from Parambālūr, scented with cardamum and *khas-khas* roots, was supplied to the inmates of the Jananātha-*maṇḍapa*. This provision from temple funds for a hospital, an educational institution and a hostel clearly indicates the lines on which these funds are to be managed and the charities directed. Without such specification in inscriptions it would be quite possible to imagine that temple funds were meant exclusively for rituals and processions.

In announcing the sanction of the king in the matter of grants made to temples as done above, we often meet with the statement that the king was, at the time of making the grant seated on a throne named after some feudatory chief of his, in a hall of a temple or of a palace. This specification perhaps was meant to render the document more valid (Nos. 231 and 233 of appendix C and No. 271 of appendix B). This is quite common with Pāṇḍya inscriptions of the mediæval period.

17. In a record of Vikrama-Chōla, dated in his fifth year (No. 164 of appendix B), reference is made to an old inscription (சுவடு) of the fourth year of Vijayālayadēva which was recopied on the renovated stone temple of Kilputtūr. Vijayālayadēva herein mentioned might possibly be the founder of the new line of Chōla kings referred to in copper-plate

records. It may be noted that a few inscriptions of a certain Parakēsarivarman from Conjeeveram and Ukkal in Tondai-maṇḍalam have been identified with this Vijayālaya.

18. From an incomplete inscription at Brahmadēsam (No. 271 of appendix B) we learn that the temple of Rudrasōlai-Mahādēva at Dinachintāmaṇi-chaturvēdimangalam was without a *dēvadānu* land till the third year of Kulōttuṅga-Chōla II, and that Kulōttuṅgaśōla-Savarṇādhiraṇ, a subordinate of Kulōttuṅga II. land yielding 500 *kalam* of paddy was granted as a *dēvadānu* under the name Anapāyanallūr of which the first part, we know, was a well known surname of Kulōttuṅga himself. The chief Kulōttuṅgaśōla-Savarṇādhiraṇ at whose request this grant was made also occurs as a subordinate of Kulōttuṅga I in No. 233 of appendix C where he likewise made the request that lands of two villages adjoining each other and enjoyed by two different temples at Śrīmushṇam (South Arcot district) might be demarcated in order to avoid confusion (in accounts).

KONGU-CHOLAS.

19. Of the 30 inscriptions of these kings (tentatively so called) secured from Tirumuruganpūndi in the Coimbatore district and Paruttipalli in the Salem district, nine belong to Vikrama-Chōla or Parakēsarivarman Vikrama-Chōla, one to Rājakēsari-varman Vira-Chōla who in other inscriptions from the same part of the country receives the title Parakēsarivarman (*Annual Report* for 1910, page 102, paragraph 39), three to Kulōttuṅga-Chōla, 14 to Virarājendra-Chōla, one to Rājendra-Chōla, two to Rājādhiraṇa Uttama-Chōla and one to Parakēsari Abhimāna-Chōla. Accounts of these Kōngu kings who were apparently wielding an autonomous power under the suzerainty of the imperial Chōlas, have been given in the *Annual Reports* for 1906 (pages 74 ff.), 1910 (pages 102 ff.) and 1911 (pages 76 ff.).

No. 96-A of 1915, which belongs to the twelfth year of Parakēsari Abhimāna-Chōla, registers the special privileges (*varīsaigal*) granted by the king, whose name is new, to a certain Abhimānaśōla-Bhattaṇ and the temple servants including the *tapasyas*, *dēvaradiyār* (temple women) and drummers living within the *śrīmaṇḍal* of the temple. It is stated that they were allowed to hoist (the flag?) *rājādhiraṇ*, to ride on(?) a horse and to sound drums (*bhēri*) and gongs (*śēgandigai*) evidently when going out in procession. In addition to the above, they were allowed to have a second floor for their houses, two entrances in front, and the privilege of covering their houses with plaster. Similar rights were conferred on temple servants at Karuvūr in the third year of Tribhuvanachakravartin Kōnērinmaikondāṇ (*Annual Report* for 1905, page 62).

20. From the large number of inscriptions of Virarājendradēva, the following few facts are noted. In his twenty-third year the chief of Paruttippalli named Adiyamāṇ Naḍuvil-Naṅgaṇ a member of the *vēttuvar* of Pāndi, rebuilt the stone temple of Śiva at that village (No. 148 of appendix B). Nos. 96 and 127 mention one of the king's revenue officers (*puravariyār*) and No. 118 of the same appendix, a *sāmanta* named Āṇḍāṇ Vānarāyadēvaṇ. The coin *Āṇai-achchu* is mentioned often in inscriptions from the Kōngu country. *Āṇai-achchu* and *Uṇḍi-achchu* as names of coins current in Malabar about the 13th century A.D. have been already noted on page 8, paragraph 13 of the *Annual Report* for 1912. Nos. 117 and 123 of appendix B seem to give *Āṇai-achchu* the alternative name *Śiriyakki palañjalāgai-achchu* where the first word *Śiriyakki* suggests the figure of a *śrī-yakshi* on a face of these coins. Each of these The coin *Āṇai-achchu* or *Śiriyakki-palañ-jalāgai-achchu*, it is stated, yielded an interest of 1 *kunri* per month (according to No. 117 of appendix B) or two *tūni* and 1 *padakku* of *kambu* grain (as stated in No. 94). It might be noted also that Akkittalam or Karaṇiyāṇ-Akkittalam, occurs as an ancient name of the village of which the modern Tirumuruganpūndi was a part. From No. 98, we learn that Adikkittalam (Akkittalam) was itself a suburb of Manniyūr which was surnamed Mēttalai Tañjāvūr.

21. From the way in which Ayyapolil is introduced in No. 97 which belongs to the reign of Vikrama-Chōla it is to be inferred that the name did not apply to any particular village but to a guild of merchants. The organisation extended almost throughout southern India and consisted of 500 members. One of the relations (*urimaiyār*) of Vikrama-Chōla was a certain Alagiya-Pāṇḍiyadēvaṇ who was a resident of Rājarājapuram. Alagiya-nāchchi-Ālvi was one of the *vēlappendugal* mentioned in No. 126 of appendix B. *Vēlam* is translated in the Tanjore inscriptions as a particular street or quarter of a town. The reference here suggests, however, that it might mean a quarter within the king's palace.

22. Eleven inscriptions of Kōṇēriṇmaikondāṇ have been copied at Tirumurugaṇ-pūṇḍi and Gudimaṅgalam. These must refer to one or the other of the Kōṅgu kings described above, inasmuch as the title Kōṇēriṇmaikondāṇ was held invariably by one and all of them. No. 99 of appendix B records the consecration of the goddess in the temple of Tirumurugaṇ-pūṇḍi for the merit of Āṇḍakkaṇ and the grant of a village for the maintenance of

oblations, worship and the thirty-two acts of charity (see Dr. Winslow's Tamil Dictionary *sv. aram*). The trustees of the temple (தேவர்க்குடிகள்) were required to take up the management of this village. All the taxes (*irai puravu*) such as, *śirṟāyam*, *elavai*, *ukavai*, *maṇṇupāḍu*, *tenḍakurram*, *vēṇḍukōl*, *eruttiṟai*, *śumai-śuṅkam*, *śūrikai* and others being thus granted to the temple the king declared: "None of our noblemen (*sāmantas*) must enquire into (the working of) the trustees (but) leave them to audit (the accounts) themselves." Again a reference is made to the same consecration of the goddess in No. 113 of appendix B which is not dated, and to a further grant for her worship. Still another incomplete record (No. 124 of appendix B) seems to register the order actually issued to the trustees of the Tirumurugaṇpūṇḍi temple, to consecrate a shrine for the goddess for the prosperity of Āṇḍakkaṇ Jayaṅḍaśōli-Ālvīyār. These three records must consequently refer to the reign of Kōṇēriṇmaikondāṇ Vīra-Chōla whose daughter, as stated in the *Annual Report* for 1910, page 105, was Jayaṅḍaśōli *alias* Ulagudaiya-Mukkōkkilānadi. The Tirumurugaṇpūṇḍi inscriptions reveal to us her proper name which

His daughter Āṇḍakkaṇ Jayaṅḍaśōli. was evidently Āṇḍakkaṇ. No. 114 of appendix B which is dated in the 20th year of Kōṇēriṇmaikondāṇ, may also be attributed to Vīra-Chōla since his signature at the end of the document supplies the name Vīra-Chōla. It records the remission of portion of taxes payable by the members of the assembly and by the cultivators (வள்ளாளனுபார) of Nallūr *alias* Amarabuyāṅga-chaturvēdimāṅgalam, in favour of the temple of Tirumurugaṇ-pūṇḍi. It has to be noted that whereas Vīra-Chōla was a *Parakēsari* as stated in the report quoted above, we find the record under reference begin with the title *Rājakēsari*. One other record (No. 122 of appendix B) dated in the 3rd year of Kōṇēriṇmaikondāṇ may be noted. It is an order (*ōlai*) to two temple priests confirming on them the right of *Śivabrāhmaṇakkāni* which had evidently got out of their hands by the interference of a third person. One point of interest is that out of the tax of 15 *achchu* payable for securing the right in question, 5 were set apart for meeting the customary *Toṇḍaimāṇ-peruvari*. This unexplained item of taxation has been noted under the contents of an inscription from Pāriyūr (*Annual Report* for 1911, page 77, paragraph 37).

PANDYAS.

23. The year's collection includes a single inscription (No. 605 of 1915), dated in the 43rd year of the early Pāṇḍya king Māraṇjadaiyaṇ. It comes from Eṟuvādi and is engraved in the Vaṭṭeluttu characters (see above paragraph 2).

24. Śrīvallabha of No. 592 of appendix B may have to be identified with Jaṭavarman Śrīvallabha noticed in my *Annual Report* for 1909, page 79, paragraph 23. He is here called a *chakravartin* and is stated to have been seated at the time of the grant on his throne called *Pāṇḍiyarājaṇ* in the *Alagiya-Pāṇḍiyaṇ* hall at Śōlāntaka-chaturvēdimāṅgalam which was a surname of Kuruvitturai (*ibid*). It may be noticed

that these names of the throne and the hall were the same as those in the king's palace at Madura. No. 607 of 1915 begins with the historical introduction *பூமகன் ஜயமகன்*, etc. (also found in No. 50 of 1896), and

Māṇavarman Śrīvallabha;
a probable predecessor of Jaṭavarman Kulaśekhara I.

belongs to the 3rd year of Māṇavarman Tribhuvanachakravartin Śrīvallabha. In this record the king is said to have been

ruling from his throne *Munaiyadaraiyaṇ* in his palace at Tirunelvēli. In the *Annual Report* for 1908-09, paragraph 29, I have suggested that Māṇavarman Śrīvallabha may have been a predecessor of Jaṭavarman Kulaśekhara I. In a record of the 2nd year of the latter (No. 110 of 1907) Śrīvallabha is referred to as *Periya-Nāyaṇār* while another of Māṇavarman Śrīvallabha himself (No. 49 of 1896) calls his son (*pillaiyār*) Kulaśekhara-dēva.

A later Māṇavarman Śrīvallabha is introduced by No. 55 of appendix C from Tirukkalākkudi. The details of date supplied by the record work out correctly for

A later, Māṇavarman Śrīvallabha.

Māṇavarman Śrīvallabha, who according to Mr. J. D. Swamikannu Pillai (*Ind.*

Ant. Volume XLII, page 171) began to reign between 4th and 10th September A.D. 1257 or according to Mr. Sewell between 26th June 1257 and 25th June 1258 (*ibid.* Volume XLIV, page 197). The characters, however, are later in appearance and have to be assigned to about the 14th Century A.D.

25. No. 581 of appendix B with the historical introduction *pūvin kilatti, etc.*, distinctly belongs to the mediæval Pāṇḍya king Jaṭavarman Kulaśekhara I (A.D. 1190 to 1217) and records that 4 *vēlis* of land were, on receipt of the royal order

Jaṭavarman Kulaśekhara I.

(*śrīmukha*) and *tiruvāykēlvi*, exempted from the payment of certain taxes by the

great assembly of the village who in their turn granted the necessary permission to have the order engraved on stone and copper. Seven other inscriptions of Jaṭavarman Kulaśekhara from Dārūkāpuram in the Tinnevely district are noted in appendix B. It is not impossible that Nos. 578 and 589 of these, which give details of dates suitable for astronomical calculation, may also belong to the time of Jaṭavarman Kulaśekhara I. The characters justify their being referred to the 13th Century A.D. (See remarks by Mr. L. D. Swamikannu Pillai on page 96, above).

26. To Māṇavarman Sundara-Pāṇḍya I (A.D. 1216 to 1239) must be assigned fourteen inscriptions which are dated between the 4th and the 21st years of his reign. Nine of these (Nos. 582, 591 and 602 of 1915 and Nos. 8, 77, 78, 84, 90 and 102 of 1916) give him the characteristic attributes 'who distributed or conquered the Chōla

Māṇavarman Sundara-Pāṇḍya I.

country' and 'who having distributed the Chōla country, performed the anoint-

ment of victors at Muḍigonḍaśōlapuram.' No. 77 of appendix C refers to his throne *Maḷavarāyaṇ* in his palace at Poṇ-Amarāvati and speaks of a service called Muḍi-

His surname Muḍivaḷaṅgum-Perumāl.

vaḷaṅgum-Perumāl-*sandi* instituted in the temple of Tirukkōlakkudi. This service

must have been evidently called after king Māṇavarman Sundara-Pāṇḍya I himself. A grant of land was also made for maintaining this *sandi* at the request of the king's brother-in-law (*maichchunaṇār*) Aḷagapperumāl. No. 78 of 1916, dated in his 14th year records the grant of land for worship and offerings to the goddess of the temple set up therein by *Oruvārunarndāṇ* Tamiḷappallavadaraiyaṇ, in the temple of Śiva-dharmīśvaram-uḍaiyār at Tirukkōlakkudi. We are also told that the king made this

Two of his relations.

grant at the request of his nephew or son-in-law (*marumagaṇār*) Kulaśekhara-

dēva (again referred to in No. 79 of appendix C dated in the 15th year of Kōṇēriṇ-maikōṇḍāṇ who must consequently be the same as Māṇavarman Sundara-Pāṇḍya I), while occupying the royal seat *Maḷavarāyaṇ* in the Rājarājaṇ-*maṇḍapa* in his palace at Muḍigonḍaśōlapuram. In still another record (No. 84 of appendix C), his throne in the palace east of Mādakkulam (suburb of Madura) in Madurōḍaya-vaḷanāḍu, his brother-in-law (*maichchunaṇār*) Aḷagapperumāl and the chief Tamiḷappallavadaraiyaṇ are again referred to. One interesting document of this reign is No. 90 of appendix C which registers a sale of water (*nirvilai*), stipulating the method by which the water through a breached tank had to be carried to another tank for the purposes of irrigation.

27. No. 587 of 1915, dated in the 5th year of Māṇavarman Vikrama-Pāṇḍya, begins with the introduction திருமலைமாதா பெருவரை, etc. Two other inscriptions of the same king copied in 1907 (Nos. 90 and 97A) begin with the introduction திருமகள் ஜயமகள், etc. As the details of the date are not given in No. 587, it is not possible

Māṇavarman Vikrama-Pāṇḍya.

to say to which period this king has to be assigned. The gift registered in the record was made by the king from his palace at Alḷiyūr at the suggestion of his brother-in-law (*machchāḷvi*) Vikrama-Chōḷadēva. Certain lands were given away as tax-free *dēvadāna* grants to the temple and it was stipulated that in assessing these lands the crops were first to be examined and after exempting waste land and chaff, the others were to be charged at 7 *kalam* of paddy on each *mā* of land; $\frac{3}{4}$ of this, on land on which the *kuruvai* paddy was grown; $\frac{1}{2}$ on land grown with paddy sown in Tulā; lands growing gingili, *varagu* and *tinai* must be charged 1 *diramam* for 16 *mā* of land; and dry-crop lands must be charged $\frac{1}{2}$ *diramam* for each *mā*. No. 588 of appendix C repeats the same transaction, but is dated in the 5th year of Tribhuvanachakravartin Kōṇērinmaikondān. Hence it is evident that Māṇavarman Vikrama-Pāṇḍya bore also the surname Kōṇērinmaikondān. It is not unlikely that this Māṇavarman Vikrama-Pāṇḍya has to be identified with Vikrama-Pāṇḍya who has been suggested in the last *Annual Report* (page 102, paragraph 32) to have been a contemporary of Māṇavarman Sundara-Pāṇḍya I.

No. 100 of appendix C refers to an order of the king and to a service instituted in the temple, called Bhuvanē [ka*]viraṇ-*sandi* after his own name. Evidently this king is identical with Bhuvanēkavīra-Vikrama-Pāṇḍya noted on page 93, paragraph 20 of my *Annual Report* for 1914.

Bhuvanēkavīra Vikrama-Pāṇḍya.

It might be noted that this record refers to the 6th year of the king's elder brother (*aṇṇāḷvi*) whose name, however, is not given.

28. No. 104 of appendix C of Jaṭavarman Sundara-Pāṇḍya mentions a certain

Jaṭavarman Sundara-Pāṇḍya and his son Parākrama-Pāṇḍya Māvalivāṇādhirāya surnamed Pāvanaṅgakāra. (*Pāvanāṅgakāra*).

Parākrama - Pāṇḍya Māvalivāṇādhirāya who is here called *Makkanāyaṇār* (i.e. the son of the king). The latter had also the surname Pāvanaṅgakāra. This prince is

again referred to in No. 58 of the same collection which mentions the king by his title Tribhuvanachakravartin Kōṇērinmaikondān. The prince is stated to have instituted the service called Pāvanaṅgakāraṇ-*sandi* in the temple of Tirukkalākkudi and the record is signed by an officer named Venṇumudiśūdinān Sundara-Pāṇḍya Pallavaraiyaṇ.

Venṇumudiśūdinān, a surname of Jaṭavarman Sundara-Pāṇḍya.

Evidently the first part of the name of the officer was a title of the king himself in which case it follows that this

Jaṭavarman Sundara-Pāṇḍya bore the surname Venṇumudiśūcinān, i.e. who crowned himself after conquering. Still another record of Jaṭavarman Sundara-Pāṇḍya registers that certain people were ordered to reconsecrate an image which was shifted from its pedestal, due punishment having been meted out to those that were responsible for the grave offence (No. 221 of appendix C). Some other records of Jaṭavarman Sundara-Pāṇḍya, of about the same period as the above, deserve to be noted. No. 66 of 1916 from Tirukkalākkudi dated in the 19th year of Jaṭavarman Sundara-Pāṇḍya states that the *Māhēśvaras*, *śrī-Rudras*, *dēvakanmis* and the temple accountants granted certain temple lands as *kāṇippidipādu* to one Sundara-Pāṇḍiya Naraśīṅgadēvaṇ, stipulating that he shall enjoy them after repairing the tanks in disuse and bringing under cultivation such of the lands as are covered with jungle and that while the lands are being enjoyed in

Rates of *mēlvāram* on temple lands.

this manner he shall pay to the temple for the *paśāṇ*, a *mēlvāram* of one in three;

for the cultivation of கினை, வரகு, எள்ளு, பயறு, குதுவை, கரும்பு, கொழுந்து, கருனை, மஞ்சள், இஞ்சி, செங்கழுநீர், வரைய, வழுதலை, பூசனி, etc., as well as the trees மா, பலா, நாத்தை, எலுமிச்சை, குளவிரளி, நெல்வி, இலுப்பை, etc., one in five shall be given; for cocoanut and areca-palms one in seven and for dry crops according to the yield, one in seven. In the case of the lands which had been brought under cultivation by clearing jungle he shall have to pay one-tenth in the first year, one-ninth in the second year, one-eighth in the third year, one-seventh in the fourth year; and that for all subsequent years a permanent *mēlvāram* of one in three shall be paid. A similar document is No. 62 of 1916 which also comes from the same

This is
the same
as a different
one.

place. It is signed by Ellāndalaiyāṇa-Pāṇḍiya-Brahmārāyaṇ who must have been an officer of Jaṭavarman Sundara-Pāṇḍya I one of whose surnames was Ellāndalaiyāṇa-Perumāl (*Annual Report* for 1913, page 114, paragraph 44). The following again are the rates of *mēlvāram* fixed in this inscription:—(i) For *paśāṇ*, one-third (ii) for தினை, வாசு and எள்ளு, one-fourth (iii) for கரும்பு, கொடிக்கால், கருணை, மஞ்சள், வாழை, வழுதலை, பூசணி and such other crops, one-eighth. In either instance it is distinctly stated that the donee should not keep the lands without cultivating them and that mounds and low-grounds should be levelled and the jungle removed. Another record which fixes the temple share of *mēlvāram* at one-fourth belongs to the same king and is signed by Ellāndalaiyāṇa-Pāṇḍiya-Brahmādhirāyaṇ (No. 67 of 1916). The variation in the rate of *mēlvāram* requires explanation. Perhaps the landlord's shares in these cases were fixed, regard being had to the quality of the soil and the amount of lease money. From Mr. Swamikannu Pillai's calculations in appendix G it will be found that most of the inscriptions quoted in this paragraph work out correctly for Jaṭavarman Sundara-Pāṇḍya who succeeded to the throne in A.D. 1277.

No. 608 of 1915 which comes from Malaiyaḍikkurichchi in the Tinnevely district combines Śaka 1236 (= 1314 A.D.) with the 12th year of a certain Jaṭavarman Sundara-Pāṇḍya. As the initial date of this king will be A.D. 1302 it is evident that he is identical with Jaṭavarman Sundara-Pāṇḍya IV the commencement of whose reign has been fixed by Mr. Swamikannu Pillai to be between 29th August 1302 and 5th July 1303. (*Ind. Ant.* Vol. XLII, page 166). One of the signatories in No. 596 of appendix B, dated in the 9th year of Jaṭavarman Sundara-Pāṇḍya, is called Abhisheka-Perumāṇ *alias* Silpapurandaraṇ who had evidently constructed the temple from *karshana* 'ploughing the earth' to *pratishthā* 'consecration'. The details of date given in this record work out correctly for Jaṭavarman Sundara-Pāṇḍya of A.D. 1302. In the reign of a certain Jaṭavarman Sundara-Pāṇḍya who cannot be identified the Kaikkōlars of Śrimushnam 'who successfully practised the tenet's of the *Idāṅgai*-creed which recognised the order of the king as equal to divine law (No. 248 of appendix C) together with Kaikkōla-*Mudali*s unanimously declared that they would contribute a fixed fee on each loom whether working or not for the repairs and worship of the Tirunārāyaṇīśvara temple at that village.

Two records from Tirukkalākkudi dated in the reign of Sundara-Pāṇḍya mention the chief Vikramaśingadēvaṇ issuing the *ōlai* on behalf of the king (Nos. 35 and 37 of appendix C). Another (No. 101 of appendix C) from the same village mentions Gāṅgaiyaṇ. No. 180 of 1916 is dated in the 18th year of Tribhuvanachakravartin

Sundara-Pāṇḍya and refers to a grant of land previously made in the 17th year of Vijayagandagōpālādēva. As pointed out already (*Annual Report* for 1911, Part II, paragraph 15) Vijaya-Gandagōpāla began to rule in A.D. 1250 and his 17th year will carry us to 1267 A.D. (see also below, page 151).

29 Two records (Nos. 21 and 24 of appendix C) which belong to the reign of Jaṭavarman Vira-Pāṇḍya refer to a chief called Tirukāṇappērudaiyaṇ Śivanīndakālaṇ *alias* Mālavachakravarti who has been mentioned in the following paragraph. Another (No. 584 of appendix B) begins with the introduction *tirumagal vaḷar, etc.*, and is dated in the 7th year of Jaṭavarman Vira-Pāṇḍya. A record with the same

introduction was noticed in the *Annual Report* for 1912, page 72 and was attributed to Jaṭavarman Vira-Pāṇḍya the conqueror of Īlam and Koṅgu. Two records (Nos. 613 of appendix B and 6 of appendix C) bear details of dates which point to Jaṭavarman Vira-Pāṇḍya being identical with the conqueror of Koṅgu.

One of Tribhuvanachakravartin Vira-Pāṇḍya, dated in the 3rd year of his reign (No. 74 of appendix C) registers that the residents of a certain village not being able to pay the taxes on Māṅguḍi which was their *kāṇipparru* sold it to the temple after inviting purchasers once, twice and thrice according to the practice in such cases. It is not impossible that this king is also identical with the Vira-Pāṇḍya mentioned in the previous paragraph. No. 117 of appendix C belongs to the 6th year of the same king and refers to the exchange of certain lands which were not yielding good crops.

30. Of Māṛavarman Kulaśekhara I (A.D. 1268 to at least 1308) there are 16 inscriptions which attribute to him the characteristic *biruda* 'who was pleased to take

Māṛavarman Kulaśekhara I; his latest date. every country'. No. 106 of 1916 coming from Tirukkalākkudi furnishes the year 44 the latest date found until now, which would extend his reign to A.D. 1312. We learn from No. 81 of appendix C that in the 22nd year of the king corresponding to A.D. 1290 a certain chief—one of the officers at the door of Dēvar-Kaṇḍiyadēvar—named Tirunelvēli-udaiyār who had captured the country around Virayāchchilai fixed the heavy sum of 4,000 as the tax to be levied from the inhabitants (*ūrōm*) of

Oppression by one of his officers. the said village including *araiśumakkaḷ* and *mudaliḡal*, for the current year and the year before. As they were not able to bear the burden, they had to sell their property, cattle, etc., towards payment of taxes. Even then they could not raise the necessary amount and nobody would lend them a pie. But Tirunelvēli-udaiyār's pressure on them was all the same, great. It was thereupon decided by the *araiśumakkaḷ* and the *mudalis* of Virayāchchilai to make a sale of their lands to the temple at Tirukkalākkudi. No. 108 of 1916 copied at the same place registers a settlement between the residents of four districts (*nāḍu*) as to the order of precedence in which the sacred ashes had to be received, the ropes of the god's car had to be held in drawing it and the worship and breaking of cocoanuts before Vināyaka had to be done. Three inscriptions of Tribhuvanachakravartin Kulaśekhara-dēva (Nos. 14, 16 and 33 of appendix C) and one of a certain unnamed king who held the title 'who took all countries' (No. 20 of the same appendix) might be attributed to Māṛavarman Kulaśekhara I, since the first three mention his subordinate Mummudiśōḷaṇ Mālavarmāṇikkam *alias* Mālavachakravarti and the fourth Śivanīndakāḷaṇ Tirukkānap-pēruḍaiyāṇ *alias* Mālavachakravarti to whose family evidently also belonged Mālavamāṇikkam Tirukkānap-pēruḍaiyāṇ *alias* Mālavachakaravarti mentioned on page 81, Part II, paragraph 25 of the *Report* for 1909 as a subordinate of Māṛavarman Sundara-Pāṇḍya I.

31. The grant registered in No. 68 of appendix C is said to have been made at the instance of the officer Kāliṅgarāyar to 20 Brāhmaṇas who were versed in the Vēdas and Śāstras and were able to write commentaries on them, and for building a Śiva and a Viṣṇu temple. The village wherein the land was granted to these Brāh-

Records of Kōṇērinmaikondāṇ; probably to be assigned to Māṛavarman Kulaśekhara I. manas was called Kaṇḍiyadēvaṇ Sundara-Pāṇḍya-chaturvēdimāṅgalam and the Viṣṇu temple established therein,

Kulaśekhara-Viṇṇagar-Ālvār. No. 73 of appendix C which also comes from Tirukkalākkudi, refers to the same endowment and mentions the temples Sundara-Pāṇḍya-Īśvaramudaiyār and Kaṇḍiyadēvar-Viṇṇagar-Ālvār. The record also states that Kaṇḍiyadēva was a son (*makkaṇāyaṇār*) of the king. Kāliṅgarāyar is known to have been one of the officers of Māṛavarman Kulaśekhara I (*Annual Report* for 1910, page 99). Kāliṅgarāyar appears also in No. 72 of appendix C asking the king to make a grant of a village to an image of Kūttāduvār (*i.e.* Natarāja) in the temple at Tirukkalākkudi set up by a certain Śēmāṇḍār brother of Akalaṇkanādālvār. The record is dated in the 11th year of Kōṇērinmaikondāṇ. In the 17th year of his reign the king being at Gaṅgaikondapaṭṭaṇam, he was again reminded of this same gift (No. 71 of appendix C). It is not unlikely, that

His son Kaṇḍiyadēva Sundara-Pāṇḍya. Kōṇērinmaikondāṇ of Nos. 68, 72 and 73 is identical with Māṛavarman Kulaśekhara I. If this identification is correct Kaṇḍiyadēva Sundara-Pāṇḍya as a son of this king would be known for the first time.

32. No. 107 of 1916 which is dated in Śaka 1239 (= A.D. 1317) couples with it the 4th year of Māṛavarman Kulaśekhara. It is therefore clear that this Kulaśekhara must be Kulaśekhara II whose initial date according to Professor Kielhorn is A.D. 1314.

33. From previous Epigraphical reports it is gathered that a certain Jaṭāvarman Vīra-Pāṇḍya was living about the beginning of the 14th century, during the occupation of the southern districts by the Muhammadans. It is also known that it was the Vijayanagara king Kampana who by his victorious campaign into the south brought to a close the temporary occupation of the Muhammadans. No. 64 of 1916

belongs to the 31st year of a certain Māṇavarman (*not* Jaṭavarman) Vīra-Pāṇḍya and supplies the interesting information :

Māṇavarman Vīra-Pāṇḍya.

"The times were Tulukkaṇ (Muhammadan) times; the *dēvadāna* lands of the gods were taxed with *kudimai*; the temple worship, however, had to be conducted without any reduction; the *uḷavu* or cultivation of the temple lands were done by turns by the tenants of the village; at this juncture Kampana-Uḍaiyar came (on his southern campaign), destroyed the Tulukkaṇ, established orderly government throughout the country and appointed many chiefs (*nāyakkamār*) for inspection and supervision in order that the worship in all temples might be revived regularly as of old." It is further stated that some of the dancing girls of the temple (*dēvaradiyār*) died, some became very poor and many were ready to migrate to other distant places. Consequently with a view to keep up the original status of the temple, a temple land which was enjoyed as *kāṇiyāṭchi* by a certain Naraśiṅgadēvar was now sold to another person, the former having died without leaving any heir, in order to maintain 10 temple dancing girls, giving them food, betel-leaf, cloth and houses in the street Pāvanāṅgakāraṇṭiruvīdi evidently so called after Pāvanāṅgakāra mentioned above, in paragraph 28 as a surname of Parākrama-Pāṇḍya Māvalivāṇādhirāya, a son of Jaṭavarman Sundara-Pāṇḍya, probably the fourth of that name who succeeded to the throne in A.D. 1303. It is interesting to note that the *mēlvāram* was also fixed at one-third for the *paśānam* (harvest), garden crops *māvaḍai* and *maravaḍai*, at one-fifth and dry crops at one-seventh. It was also provided that in the case any heirs of the said Naraśiṅgadēvar contested their claims to the said land, separate lands in lieu thereof may be given to them.

Kampana-Uḍaiyar mentioned in this record is no other than Kampana II of the first Vijayanagara dynasty whose dates range from Śaka 1283 (= A.D. 1361) to Śaka 1296 (= A.D. 1374). The earliest mention of the conquest of the Muhammadans in the Madura district, by Kampana is in an inscription at Tiruppukkuli (No. 18 of 1899), dated in Śaka 1287 (= A.D. 1365) (*Epigraphia Indica*, Vol. VI, page 324). But the statement (contained in this record) that "having taken possession of Rājagambhīra, he was pleased to conduct the rule of the earth on a permanent throne" goes to prove that the driving away of the Muhammadans was an accomplished fact already in A.D. 1365; and it could not have been earlier than A.D. 1358, since according to Mr. Sewell (*Lists of Antiquities*, Vol. II, page 223) the Muhammadan chiefs of Madura ruled for 48 years from A.D. 1310 to 1358. Consequently the record of Tirukkalākkudi (No. 64 of appendix C) must be referred to A.D. 1358 or after. With the help of Mr. Swamikannu Pillai's valuable Ephemeris I have been able to find that the details of date given for this record work out correctly for A.D. 1358, Friday, September 7 on which day *tritiya* ended on a Friday at 03 and the nakshatra Svāti at 48. Hence the initial date of this king Māṇavarman Vīra-Pāṇḍya I would tentatively place in A.D. 1326-27. No. 227 of appendix C evidently also belongs to the same king and works out almost correctly for A.D. 1337, July 5. It is thus a very important corroboration that is supplied by No. 64 of appendix C which refers in such vivid terms to the contemporaneous events that must have happened in that year.

Kampana II's conquest of Muhammadans in A.D. 1358 fixed by a record at Tirukkalākkudi.

34. Of the three records of Jaṭavarman Parākrama-Pāṇḍya at Śaṇṇavaṇam, one, which is dated in the 30th year of the king's reign combines with it the cyclic year Viśaiya (*i.e.* Vijaya). The characters are of about the 14th century and might be of the time of Jaṭavarman Parākrama-Pāṇḍya whose initial date given by Professor Kielhorn is A.D. 1358. But the year 1388-9 will be Vyaya (Viya in Tamil) and not Viśaiya. This record (No. 12 of appendix C) introduces to us an officer named Śrīraṅganātha Raṇavīrappērūmāl *alias* Gāṅgēyaṇ who held the titles *Ravikulamanṇaṇ*, *Ekāṅgavīraṇ*, *Rūpanārāyaṇaṇ*, etc. The grant was made for removing the evil effects of Chitrā the asterism of his birth-day, falling on a Saturday in this year. Two other records (Nos. 13 and 22 of the same appendix) refer to the chief Gāṅgēyaṇ. The

Jaṭavarman Parākrama-Pāṇḍya.

His officer Gāṅgēyaṇ.

latter again registers a grant made to ward off the evil effects of light being extinguished at the meal time. This prejudice is still prevalent. The former mentions Mummudiśolaṇ Mālavamāṇikkam *alias* Mālavachakravarti who has been already mentioned under Māṇavarman Kulaśēkhara I.

35. A record of Śaḍagōpavarman (Jaṭāvarman?) Tribhuvanachakravartin Vikrama-Pāṇḍya (No. 183 of appendix C) at Tiruppukkuli near Conjeeveram, has been recopied this year. It is dated in his 8th year and records a gift of land for maintain-

ing a service called Vīra-Champaṇ-*sandi*

founded by Śambuvarāyaṇ Vīra-Champaṇ

“the chief of Śambukula” in the temple of Vijayarāghava-Perumāḷ on the day of Āślēsha in the month of Āvaṇi in which he was born. In his *Annual Report* for 1900, paragraph 14, Mr. V. Venkayya refers to a record of the 12th year of Māṇavarman Tribhuvanachakravartin Sundara-Pāṇḍya which also registers a gift by Vīra-Champānāyaṇ *alias* Śambuvarāyaṇ. From published inscriptions of Champa (*Epigraphia Indica*, Vol. III, page 70 f.) we learn that the latter called himself a son of Chōḷa or of Vīra-Chōḷa. It is doubtful if Śambuvarāyaṇ Vīra-Champa of the Śambukula could be identical with Vīra-Champa of the Tiruvallam inscription. Another chief of the Śambukula known from earlier reports is Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya who succeeded to the throne in A.D. 1260-61.

36. No. 229 of 1916 dated in the 7th year of Māṇavarman Tribhuvanachakravartin Kōṇērinmaikōṇḍāṇ Vikrama-Pāṇḍyadēva registers a gift of land for maintaining the service Rājakkānāyaṇ-*sandi* called after the king. In the *Annual Report* for 1908-09,

Rājakkānāyaṇ, a surname of Jaṭāvarman or Māṇavarman Vikrama-Pāṇḍya.

paragraph 30, I have referred to an inscription (No. 124 of 1908) in which the surname Rājakkānāyaṇ was borne by

Jaṭāvarman Vikrama-Pāṇḍya, with the Śaka date 1344 corresponding to his 22nd year. In the *Annual Report* for 1914 (page 94, paragraph 20) two records of Māṇavarman Vikrama-Pāṇḍya with the surnames Rājakkāḷ-nāyaṇ and Rājakkāḷ-tambirāṇ have also been referred to. Consequently it looks as if Jaṭāvarman and Māṇavarman were indifferently applied to this Vikrama-Pāṇḍya.

In connection with the titles Rājakkāḷ-nāyaṇ and Rājakkāḷ-tambirāṇ, it may be noted that these are mostly adopted by the Pāṇḍya kings. Māṇavarman Kulaśēkhara I appears to have been the earliest king that held the title. The next was Jaṭāvarman or Māṇavarman Vikrama-Pāṇḍya mentioned above. In No. 60 of appendix C Rājakkāḷ-tambirāṇār is applied to a certain *rājādhirāja* “the king of all kings.” The record is dated in 761 without specification of the Era. If, however, the Kollam Era

A later chief with the title Rājakkāḷ-tambirāṇ and his capture of Śūṛaikkudi.

is meant, as is not unlikely, the date would correspond to A.D. 1586-87 and takes us into the time of the Nāyakas of

Madura. In this year it is stated that the king Rājakkāḷ-tambirāṇ raided and destroyed Śūṛaikkudi with the help of the chiefs (?) Mañjiliśu Eliśu Śā, Āsamadākkāṇ, Mūvaśamkāṇ Śā and Rāchattikāṇ. After accomplishing his object the king ordered in the presence of the villagers that the village Virayāchchilai which from much earlier times appears to have been a *padaiparru* (military village?) (Nos. 81 and 90 of appendix C) in which lived *araiśu-makkaḷ* and *mudaliḷaḷ* (above, page 124) and Kottiyūr might thenceforth be annexed to the district of Poṇ-Amarāpati-nāḍu. The order was communicated to the *nāṭṭavar* of Poṇ-Amarāpati-nāḍu and to Kōṇḍukāṇ and was engraved on stone in the temple of Tirukkalākkudi. It cannot be definitely stated to what political disturbances the country round Virayāchchilai, Kottiyūr and Śūṛaikkudi was subjected to at the end of the 16th century. The record plainly indicates the annexation of the whole country round Śūṛaikkudi and particularly of the two villages which were evidently the centres of opposition. Mr. Sewell in his notes on the reign of the Madura Nāyakas, Periya-Virappa and Viśvanātha II (*Lists of Antiquities*, Vol. II, page 201) states that in their time “a rebellion by a chief styled the Mahāvili-vānarāja, probably a Pāṇḍyaṇ was quelled.” Hence it appears that the Rājakkāḷ-tambirāṇ who destroyed Śūṛaikkudi might probably be the same Mahāvalivānarāja. The Muhammadan chiefs who joined him in the rebellion cannot be identified. The deplorable condition of Virayāchchilai under the Kannadian oppression has been already referred to.

(?)

LATER PANDYAS.

37. Twelve inscriptions of the later Pandyas have been secured during the year under report. They are dated both in the Śaka year and the regnal year of the kings to whom they belong. No. 585 of appendix B comes from Dārūkāpuram in the Tinnevely district and is dated in Śaka 1403 (= A.D. 1481) corresponding to the 2 + 6th year of Alagaṇ, Perumāḷ Parākrama-Pāṇḍya who was born in the asterism Tiruvādirai (Ārdrā). Thus the initial date of Parākrama-Pāṇḍya obtained from this record is A.D. 1473. No. 12 at page 47 of the *Travancore Archaeological Series*, Volume I, belongs to the same sovereign with the same initial date; but in the latter it is stated that he was born in Avitta-nakshatra (*i.e.* Dhanishṭhā). Our record refers to a previous grant made by Śrīvallabhadēva.

The next in chronology is Māravarman Kōṇēriṇmaikoṇḍāṇ Parākrama-Pāṇḍya whose Vallanād inscription (No. 4 of 1916) is dated in Śaka 1457 (= A.D. 1535) and corresponds to his 2nd + 28th year, Manmatha. His initial date is therefore Śaka 1427 (= A.D. 1505). The records of this king have not been obtained so far.

No. 583 of 1915 copied at Dārūkāpuram is dated in Śaka 1457 (= A.D. 1535) Manmatha, and belongs to Jaṭavarman Kōṇēriṇmaikoṇḍāṇ Tirunelvēli-Perumāḷ who is said to have been born in Aśvati in the month of Vaigāṣi. The corresponding regnal year, however, is not given. No. 567 of 1915 which is dated in the 7th year corresponding to Śaka 1463 (= A.D. 1541) Plava, of *Iranda-kālamedutta* Perumāḷ Śrīvallabha, refers to this king as Tirunelvēli-Perumāḷ born in Aśvati. Probably Perumāḷ Śrīvallabha is identical with Jaṭavarman Kōṇēriṇmaikoṇḍāṇ Tirunelvēli-Perumāḷ of No. 583 of 1915 which must have been evidently engraved in the 2nd year of his reign. Thus these two records belong to the time of *Iranda-kālamedutta* Perumāḷ Śrīvallabha, the founder of the Pāṇḍya-rājya, whose initial date has already been ascertained to be A.D. 1533 (*Annual Report* for 1910, page 100). Reference is made in No. 583 of appendix C to the king's dear father Āhavarāma Śrīvaladēva and to the village Abhirāma-Parākrama-Pāṇḍya-chaturvēdimangalam evidently so called after the king himself. It is interesting to note that provision was made by the king for the compilation of calendars annually. Similar endowments by the Mahratta Rājas of Tanjore and the Mysore kings are still in force.

Māravarman Kōṇēriṇmaikoṇḍāṇ Sundara-Pāṇḍya is represented by No. 2 of 1916 from Vallanād-Agaram. It combines the regnal year 2 + 9th with Śaka 1460, Plava, mistake for 1463 (= A.D. 1541-2). The initial date of the king thus derived (*i.e.* A.D. 1531) enables us to identify him with a king of the same name two of whose records were noticed on page 75 of *Annual Report* for 1912. As stated there, he may be the same as No. 12 of the provisional list of later Pandyas given on page 100 of the *Annual Report* for 1910. Nos. 563 and 570 of 1915 are dated in the 5th and 7th years respectively of Parākrama or Kulaśēkhara, son of Jaṭavarman Kōṇēriṇmaikoṇḍāṇ Abhirāma-Parākrama born under the asterism Aśvati and give also the corresponding Śaka dates 1470 (= A.D. 1548) Kilaka and 1471 (= A.D. 1549) Saumya respectively. This king has accordingly to be identified with No. 13 of the list given on page 100 of the *Annual Report* for 1910 and with Nos. 17 to 20 of the list on page 48 f. of the *Travancore Archaeological Series*, Volume I.

Jaṭavarman Kōṇēriṇmaikoṇḍāṇ Alagaṇ Perumāḷ Ativīrārāma Śrīvallabha (identical with No. 16 of the list on page 100 of the *Annual Report* for 1910) born under Punarvasu is represented by two records (Nos. 577 and 594 of 1915). The former gives Śaka 1493 (= A.D. 1571) Prajāpati as the 9th year of the king and the latter 15th year and Śaka 1500 (= A.D. 1578),

Īśvara. No. 577 gives the king the usual long list of *birudas* in the Sanskrit language beginning with *Bhuvanēkavīra*, etc. No. 594 incidentally refers to his co-regent Alagiya Śokkanār Abhirāma-Varatuṅgarāma.

Varatuṅgarāma. No. 615 of 1915 which begins with the usual Vijayanagara introduction gives a long list of *birudas* and enumerates in order the kings Dēvanāya, Krishnarāya Sadāśivarāya, Vira-Naraśiṅgarāya, Dharmarāya, Śrīraṅgarāya and Venkaṭapatirāya. The date is given as Śaka 1500, Manmatha, and is wrong by seventeen years. The grant was made by Perumāl Dhanma-Perumāl Alagapperumāl Ativīrarāmaṇ Śīvalamāraṇ *Iṇḍakūlameḷuttu* Ativīrarāmaṇ who is styled as one of the kings who bore the titles Jatāvarman Konēriṇmaikondāṇ Tribhuvanachakravartin. Evidently the record is one of Ativīrarāma Śrīvallabha noted above. The Vijayanagara king Venkaṭapatirāya (i.e. Venkaṭa I) was actually ruling in Śaka 1517, the correct date of the inscription as indicated by the cyclic year quoted. It might be noted that a certain Venkaṭarāja is mentioned in the Pudukkōṭṭai plates of Śrīvallabha and Varatuṅgarāma, of Śaka 1505 which falls into the reign of Raṅga II (*Travancore Archaeological Series*, Volume I, page 84). From the way in which the Vijayanagara kings are first mentioned in No. 615 and then the Pāṇḍya king Ativīrarāma, it may be presumed that the latter was a probable subordinate of the Kārṇāṭa king Venkaṭa I.

Atvīrarāma, a probable subordinate of Venkaṭa I.

At Śāyamalai in the Tinnevely district was copied No. 597 of 1915 belonging to Jatilavarman Kōnēriṇmaikondāṇ Śīvalamāraṇ Varagunaṇ *alias* Kulaśēkhara-Dikshitar. It is dated in Śaka 15[6]3 (= A.D. 1641) and the 23rd year of reign. The year opposite is not given. He is the same as Tribhuvanachakravartin Kōnēriṇmaikondāṇ Perumāl-Śīvalamāra Varaguna-

Śīvalamāra Varagunaṇ *alias* Kulaśēkhara-Dikshitar. *alias* Pāṇḍya Kulaśēkhara-Dikshitar of No. 268 of 1908 from Karivalamvandanallūr. As the initial date of this king is A.D. 1615 the opposite year omitted in No. 597 of appendix B must be 3.

THE RASHTRAKUTAS.

38. The Rāshtrakūṭa kings are represented in the current collection by Nos. 512, 540, 542 and 562 of appendix B (in Kanarese) and No. 207 of appendix B and Nos. 148 and 159 of appendix C (in Tamil). No. 562 which is dated in the fourth year of a king whose name is lost, may have, however, to be referred to the time of

Gōvinda III.

Gōvinda III. The pillar on which the record is engraved was brought to my

notice by Mr. Longhurst. It is a memorial dedicated to Siriguppa whose heroic death on the battle-field forms the subject-matter of the inscription. The occasion is stated to have been an attack organised by Dantiga with his whole army on the village Chikurambraṇi. The king on whose behalf Siriguppa fought was the Raṭṭa Ballaha (ll. 21 and 26). Dantiga evidently has to be identified with Dantiga of Kāñchī mentioned in the British Museum plates of the Rāshtrakūṭa king Gōvinda III. It is also possible, provided paleography permits, to identify this Dantiga with one of the enemies of Krishna III (also surnamed Vallabha, Ballaha) who is one century later than Gōvinda III. No. 542, dated in Śaka 815, belongs to the time of Akālavārsha-Krishna II entitled Śubhatuṅga-Bhaṭāra. His *Mahāsāmānta* Matyē-

Krishna II and Gōvinda IV.

Matyēnanna is stated to have been ruling the Sindavāḍi country often mentioned in the

Rāshtrakūṭa, Chālukya, Kālachuri and Yādava records of the Adoni taluk. No. 512, dated in Śaka 852, refers to king Gōvindara Ballaha (i.e., Gōvinda IV) and speaks of him as ruling "right up to the sea." His feudatory was the *Mahāsāmānta* Kannara, ruling the Sindavāḍi province. The same feudatory and his Jain queen Chandiyabbe are referred to in No. 540, dated in Śaka 854, where, however, the king is named Nityavarsha. This latter surname is not found applied to Gōvinda IV in the inscriptions examined so far. If it is no deliberate mistake of the engraver, Nityavarsha must also be presumed to have been a surname of Gōvinda IV as it was of his father Indra III.

The three records of Kannaradēva (Krishna III) who extended his conquests into the Chōla country, come from the North Arcot and Chingleput districts. The donor in No. 207 of appendix B is named Śrī-Narasimhayya, son of Lakshana (Lakshmana?), entitled Virasuta Bhōgavarddhana of Mārudānamai. Evidently he was a chief of some rank under Krishna III.

THE WESTERN CHALUKYAS.

39. The Western Chalukyas of Bādāmi are represented in the collection by No. 7 of appendix A which consists of three copper-plates strung on a ring. They were discovered by my assistant Mr. G. V. Rangarajayya, in the possession of Rama Reddi, the village munsif of Dayyamdinne in the Adoni taluk of the Bellary district. The ring which carries the plates was not cut when the document reached me. The ends of the ring are fixed into the bottom of an almost circular seal one inch in diameter bearing on its countersunk surface the crude figure of a standing boar facing the proper right as in the case of the Harihar grant of Vinayāditya Satyāśraya published in *Ind. Ant.*, Vol. VII, pp. 300 ff. The plates measure between $8\frac{7}{8}$ " and 9" in breadth and between $3\frac{3}{8}$ " and $3\frac{1}{2}$ " in height. The ring which is oval in shape, measures $4\frac{1}{8}$ " and $3\frac{1}{2}$ " in its diameters and is about $\frac{1}{4}$ " thick. The plates and the seal weigh 112 tolas. The inscription commences with the same introductory eulogy as the other published grants (Professor Kielhorn's *List of Southern Inscriptions* Nos. 27 to 30) of Vinayāditya Satyāśraya and supply the date, Śaka 614 corresponding to the 12th year of the king's reign. They record the grant of 200 *nivartanas* of land on the eastern and southern sides of the village Ulchad in the Nalavādi-*vishaya*, to four Brāhmanas, on the occasion of the summer solstice which happened on the full-moon day of the month of Āshāḍha when the victorious camp of the king was located at Talayakhēta-*grāma* not far from the northern bank of the Tagara river. The grant is stated to have been made at the request of a certain Marddakāri and was written by Śrī-Rāma-Punyavallabha. The same person mostly appears as the writer of the other published grants of Vinayāditya.

The victorious camp Talayakhēta-*grāma* on the northern bank of the Tagara river must be looked for on the Ternā on which also the ancient city of Tagara (identified with Tēr by Dr. J. F. Fleet) is situated. I am informed that Talayakhēta does not exist under that form, in the Osmanabad district of the Hyderabad State. It is perhaps to be identified with the modern Thairkedda on the north bank of the river Tēr (Thairna). I have not been able to identify the district Nalavādi-*vishaya* and the village Ulchad. It may be remarked that the writing on the plates is very carelessly executed and that the mistakes in the grant portion are numerous.

40. Many records of the Western Chālukyas of Kalyāṇi were copied in the Adoni taluk of the Bellary district. As stated already, Adoni and the adjoining country formed a subdivison of 500 villages in Sindavādi, Sindavādige or Sindhuvāti-*vishaya* one thousand, which must have been one of the eastern provinces of the Western Chālukya empire. The capital of this district is stated to have been Tumbalam, a village which is about 8 miles due west of Adoni, and is still full of ancient ruins. Karaikanthapura (now abandoned) was a suburb of Tumbalam in which lived many Brāhmanas of great learning and piety. One of the Nolamba feudatories of Trailōkyamalla Sōmēśvara I, who was governing the Sindavādi one thousand country, was Vira-Nolamba-Pallava Permāṇaḍi (No. 489 of appendix B). His proper name Vira-Nolamba Ghattidēva appears in another record (No. 522 of appendix B) which is dated in Śaka 974, Nandana and in still another at Kammarchōḍu (No. 561 of appendix B), dated in Śaka 976. King Sōmēśvara I is stated in this last record to have been encamped at Kampile on the bank of the Tūṅgabhadra, the southern Ganges. On this occasion he made some gifts to the shrines of Mūlasthānadēva and Bhōgēśvaradēva at Kammara-Cheruvu (Kammarchōḍu).

41. One record (No. 514 of appendix B) of Trailōkyamalla's eldest son Bhuvanai-kamalla (Sōmēśvara II) comes from Chinna-Tumbalam and is dated in Śaka 990 (= A.D. 1068-69), Kīlaka, the full-moon day of Mārgaśīra. The latest known record of

Sōmēśvara II.

Sōmēśvara I is dated in Śaka 990, Kīlaka, Chaitra *śu di.* 1 (Professor Kielhorn's *List*

of Southern Inscriptions, No. 173). Consequently, it follows that Bhuvanaikamalla must have actually ascended the throne some time between the months Chaitra and Mārgaśīra of this year. The record from Chinna-Tumbalam under review, further registers that the prince, the king's younger brother, Trailōkyamalla-Nolamba-Pallava Permādi Jayasīnghadēva was ruling the Nolambavādi 32,000 and the Sindavādi 1,000 provinces from his capital Kampile. A gift was made to a temple at Tumbala through the Kālāmukha teacher Chandrabhūṣaṇa-Paṇḍita who was well-versed in

Kālāmukha teachers.

logic and other sciences and was the pupil of Anantaśakti-Paṇḍita, a pupil of Ni-

rañjana-Paṇḍita (mentioned also in No. 516 of appendix B). Another grant was made at the same time to a certain Nārāyaṇadēva for *vidyādāna*, i.e., imparting education.

42. A powerful chief of Tribhuvanamalla Vikramāditya VI was the *Mahāmandalēśvara* Mallarasa, whose eulogy (No. 505

Vikramāditya VI.

of appendix B) supplies the information

that he was "a brilliant sun in dispelling the darkness, viz., the heroic enemy-forces of the Chōla camp crowded with hordes of elephants, horses and sturdy soldiers, (the hero) that cut off the heads of the Draviḷa-*mandalīkas* (i.e. the chiefs of Draviḷa), the destroyer of Pallikōṭa and the terror of the Gūrjara." The first two epithets clearly indicate the hereditary enmity and the conflict that existed between the Chōlas and the Chālukyas. No. 515 of appendix B mentions another subordinate chief Kaliga or Kaliyamarasa who held the title 'the mast elephant of Chandradēvi,' a statement that reminds one of the intimate and personal interest which the Chālukyan queens must have displayed in the administration of the country, by allowing their names to be connected with such military honours. Padmaladēvi another queen of Vikramāditya VI, was referred to in the *Annual Report* for 1914, page 87 as 'ruling the Brāhmaṇa village Māṅgola'. In No. 518 of appendix B, the chief queen (*piriyarasi pattamahādēvi*), Malayamatidēvi is stated to have owned (evidently as her private property) the capital town Tumbala itself and to have

Provision made by a Chālukyan queen for the teaching of the *Vēdas* and the recital of the *Purāṇas*.

granted it to the *Mahājanas* of that village so that they might therein maintain a feeding-house (*sattra*), recite the *Purāṇas* and teach the *Rig-Vēda* and the

Yajur-Vēda to students. As stated by Dr. Fleet on page 448 f. of his *Dyn. Kan. Distrs.* the queens of Vikramāditya VI owned villages and sometimes districts conferred on them for their pin-money. Some of the titles given to Malayamatidēvi in No. 518 suggest that Vikramāditya must have borne the surname Chālukya-Rāma and Rāya-Sarvajña. The former of these occurs in his Nilgunda, and Yēwūr inscriptions (*Ep. Ind.*, Vol. XII, pages 154 and 278).

Nos. 519 and 565 of appendix B mention the chief *Pēsana-garuda Mahāmandalēśvara* Jōyimayyarasa (ruling the Sindavādi province) and the former, the *rājaguru* Sōmaśiva-Paṇḍita. Jōyimarasa was also in charge of the divisions Edadore 2,000, and Kallakelaje 500. The former has been identified by Dr. Fleet with a part of the modern Raichur district (see *Ep. Ind.* Vol. XII, page 296) and *rājaguru* was evidently a title conferred on a religious teacher for his proficiency and piety. No. 550 of appendix B mentions another *rājaguru*, who was the sole proprietor of two villages in the modern Adoni taluk and had as his subordinate a certain Peggade Nimbanayya. A few other feudatories of Vikramāditya VI. are also mentioned

Feudatories of Vikramāditya VI.

in No. 566 from Konakonḍla. These were the *Mahāmandalēśvara* Ballaya-

Chōla-Mahārāja of the Telugu-Chōla family (see also No. 350 of 1905), the *Mahāmandalēśvara* Chikarasa of the Mahābali race and the *Mahāsāmantas* Chandarasa, Barmarasa, and Rēvarasa of Kondakunde whose *praśasti* coincides with that of the Chōlas of Cuddapah (*Ep. Ind.* Vol. XI, page 343, note 3).

43. No. 499 of appendix B of the time of Bhūlōkamalla Sōmēśvara III, which is dated in the Chālukya-Vikrama year 58 (= A.D. 1133-34) mentions the *Mahāmandalēśvara* Trailōkyamalla-Mallidēva-Mahārāja, ruling the Sindavādi country and refers to a gift of two *viśa* on each *dala* in the "mint" where coins were struck (*achchina-taṅkasāle*). No. 502 of appendix B dated again in the Chālukya-Vikrama Era refers to *Yuvarāja* Tailapadēva (i.e. Taila III). This indicates that Sōmēśvara III. evidently preferred his younger son to the elder, Perma-Jagadēkamalla II, as his crown prince. The *Mahāmandalēśvara* Bāchiga or Bācharasa of the Sinda family mentioned in this record was a direct subordinate of prince Tailapa. Jagadēkamalla II is, however, known to have succeeded Sōmēśvara III on the Western Chālukya throne and to have held the special title *Pratāpachakravartin*. His famous minister, commander, etc., was Bammanayya mentioned on page 457 of Dr. Fleet's *Dyn. Kan. Distrs.* His son was the *Dandanāyaka* Rēcharasa (No. 503 of appendix B), stated to have been ruling the Sindavādi province, in the 11th year of the king's reign. A mutilated record which comes from Chinna-Tumbalam (No. 517 of appendix B) and is dated in the cyclic year Yuvan corresponding to A.D. 1155-56, falls into the reign of Taila III. It mentions the *Mahāmandalēśvara* Trailōkyamalla Bhujabala Viranārāyaṇa Āhavamalladēva, one of whose titles was 'the lion to the elephant Pāndya.' This could be no other than prince Sōmēśvara IV whose titles were Trailōkyamalla and Viranārāyaṇa. That he was also called Āhavamalla is a new fact. Another record of Jagadēkamalla's fifth year (No. 549 of appendix B), corresponding to A.D. 1143-44 refers to Kēsimaṇḍa (see Dr. Fleet's *Dyn. Kan. Distrs.*, page 458) as the *Mahāpradhāna*, *Antahpurādhyaksha*, *Kariturayapattasāhini*, *Śrīkarana*, *Sarvādhyaksha*, *Sēnāpati* and *Herelālasandhivigrahin*, ruling the districts Manadaḍi-nāḍu, Miṇṇi-nāḍu, Kōsage-nāḍu, Gāḷidīrāla-Kallakelagu-nāḍu, Kolliḥake-nāḍu, and Sindavādi-nāḍu. Of these, Kolliḥake-nāḍu is evidently identical with Kolliḥake-nāḍu and suggests the probable position in the Hyderabad State of the ancient Kolliḥake of the Western Chālukya and Chōla records.

44. One record of Viranārāyaṇa Sōmēśvara IV (No. 546 of appendix B) comes from Nandavaram in the Adoni taluk and is dated in Śaka 1108. It mentions the king's *Mahāpradhāna* and *Dandanātha* Mālaparasa and records a gift made through the Śaiva teacher Rudraśakti-Pāṇḍita, a pupil of Sarvajña-Mahāvādi Trilōchanadēva. An earlier record of the same king is No. 555 of appendix B, which is dated in Śaka 1106 and gives to the king the titles Trailōkyamalla-Bhujabalavīra and Rāyamurāri. A genealogical account of the chiefs Brahma (Bammadēva), his son Padmidēva and of Vatsarāja, the maternal uncle of the latter, are also given. The two last are stated to have been jointly ruling the whole of the eastern country including Sindavādi, from Tumbala *alias* Kīrtinārāyaṇapura, the capital of the Sindavādi province. Bammidēva was known also as Tumbala Bammidēva, being evidently a native of that village. His father was Lakshmidēva, son of Kālidāsa, who was again the son of Hariśchandra. Among the heroic feats of Bammidēva are mentioned the capture of Allu-Mallanṛipa and 'the extension of the Chālukyan kingdom right up to the sea (in the east), after defeating the Chōla king and raiding his country'. These events which must fall into the reign of the Chōla king Kulōttuṅga III are not, however, referred to in the eulogistic accounts of that king found in Tamil inscriptions. Perhaps Bammidēva's conquests of the Chōla country must, if true, indicate the defeat which he may have inflicted upon some of the Chōla subordinates of the Telugu districts.

45. The temporary usurpation of the Western Chālukya throne by Bijjala, the Kalachurya feudatory of Taila III took place in A.D. 1162 (Dr. Fleet's *Dyn. Kan. Distrs.*, page 462). No. 504 of appendix B, dated in Tārana (i.e. A.D. 1164-65), two years after the date of usurpation, mentions Bhujabalamalla as ruling from Kalyāṇa. The title *Bhujabala-chakravartin*

appears to have been a distinguishing surname of the usurper Bijjala. The great general Barma, Kali-Barma or Bammi-dēvarasa, the son of the general Kālidāsa, who subsequently revived the Chālukyan supremacy as the subordinate of Sōmēśvara IV, was also Bijjala's subordinate and was governing the Sindavādi province with his capital at Kīrtinārāyaṇa-nagara, the modern Tumbūlam (No. 513 of appendix B).

To Bijjala's son Rāyamurāri Bhujabāḥalla Sōmēśvaradēva belongs No. 513 of appendix B. One of the seats of Government in his time was at Soleyahalli. A feudatory of the king, who had charge of the Sindavādi province, was the *Mahāpradhāna Daṇḍanāyaka* named Kariya Kēsirājaya, the ruler of many countries, the comptroller of all wealth and *Antahpura-vergaḍe*.

46. From No. 520 of appendix B, we learn incidentally that in Śaka 1115 (not quite clear on the impression) while the Yādava king Jaitugi I was ruling the country, his minister Murāri-Kēsava built a temple at Hiriya-Tumbāla in the Sirdhuvāti-(i.e., Sindavādi) *vishaya*, on the southern side of the Tungabhadra river.

Singana or Pratāpa-Singana-dēva was the most powerful of the Yādava kings. His sixth year according to No. 498 of appendix B corresponded to Prāmōdōtha, i.e., Prāmōda (= A.D. 1210-11). This gives the initial date A.D. 1205-6 for the king. Dr. Fleet (*Dyn. Kan. Distrs.*, p. 522) considered A.D. 1210-11 Prāmōda as his first regnal year while Professor Kielhorn carried it back to A.D. 1207. The record under review is clear on this point. It states also that the king was then ruling, 'after having acquired the whole earth (by conquest)' and that his *Mahāpradhāna* was Jagadāla Sōmaya-Nāyaka, evidently related to Jagadāla Purushōttama mentioned on page 523 of Dr Fleet's *Dyn. Kan. Distrs.*

The first attempt of the Muhammadans to turn their attention to the Deccan was about Śaka 1216 when the Mahratta country was ruled by the Yādava king Rāmachandra. No. 478 of appendix B from Basarakōḍu, which is dated in Śaka 1200 (= A.D. 1278-79), speaks of him as ruling at his capital Dēvagiri, as a dependant of [Śaka]rāya. It mentions his feudatory Bhīmadēva-rāṇe who was ruling over Sindavādi, Ādavāni and other districts, and the latter's subordinate, the *Mahāmaṇḍalēśvara* Chōla-Nārāyaṇa Vira-Bommarasa, son of Nāgarasa. It is doubtful if we have to interpret [Śaka]rāya (the first two syllables not being quite clear on the impression) as referring to the Muhammadan sovereign who was supreme at the time.

47. The history of Jainism in the Kanarese districts goes back to very ancient times. The early Kadamba kings of Banavāsi were great supporters of that religion. The Western Chālukyas appear to have been as good advocates of Jainism as of

Saivism and Vaishnavism. Relics of Jain influence in the western part of the Bellary district are revealed by a few lithic records of that period copied during the year, and even to-day members of that community are found distributed over some of the villages and towns there. At Kammarachōḍu, a village about eight miles south-west of Adoni is a small shrine which contains the seated figure of a Jaina *Tīrthamkara* (No. 411 of appendix E, photographs) now recognised by the worshipping priests (who do not appear to be Jainas strictly so called) by some Hindu name. A merchant of Adoni, who is trying to get the possession of the shrine back into the hands of the orthodox Jainas, brought the existence of this image to my notice and informed me that the figure is one of Vardhamāna. The label on the pedestal, which is in Kanarese characters of about the 12th century A.D., registers the reconsecration of the image (name not specified) by Chandavve, the wife of the merchant chief (*Mahāvādḍavyavahārī*) Rāyara-Setti, a lay disciple of the Jaina teacher Padmaprabha-Maladhārisvāmin. The shrine (*Chaitya-griha*) is stated to have belonged to (the members of the) Pustaka-gachchha, Dēsiyagana, Koṇḍakund-ānvaya, and Mūla-saṅgha. There is thus no reason for any doubt as

to the Jaina nature of the shrine and its ownership. The right of worship, however, may have changed hands at some period when the Jaina community was in a decadent condition. A similar instance of a Jaina temple which has passed into the hands of the Brāhmanas, is that of the so-called Padmākshi temple on the hill at Anmakonda

Koṇḍakund-ānvaya and the village Koṇḍakundi.

(*Ep. Ind.* Vol. IX, p. 257). Koṇḍakund-

dā-nvaya, one of the well-known lineages to which the southern Jaina teachers

belonged, has evidently to be connected with a flourishing village near Guntakal which is called indifferently Kōnakonḍla, Kōnakunṭla or Koṇḍakundi. If this is correctly so, it can be safely asserted that the western part of the Bellary district must have once been a powerful Jaina centre. No. 565 of appendix B which comes from the village Kōnakonḍla calls the place Koṇḍakundeya-tīrtha and refers to the construction of a *basadi* there called Chatṭa-Jinālaya by Nāvikaḥbe, the wife of the *Mahāmaṇḍalēśvara* Jōyimaṇṇarasa mentioned above as one of the feudatories of Vikramāditya VI (A.D. 1077-1125). A still earlier reference to Jaina influence in this part of the country is supplied by No. 540 of appendix B from Hālaharavi (Adoni taluk), which is dated in Śaka 854 (roughly equal to A.D. 932-33).

THE TELUGU DYNASTIES.

48. The taluk survey of Narasaraopet has brought to light a number of inscriptions which clear up certain difficulties and add fresh light to our knowledge of the many subordinate families of chiefs who had occupied the Telugu country south of the Krishnā river in the 12th century A.D., prior to the advent of the Kākatiyas. The

Velanāṇḍu chiefs.

most powerful of these was that of the Velanāṇḍu chiefs whose sway extended

practically over the whole of the Āndhra country (see *Annual Report* for 1909, page 121). The earliest Velanāṇḍu chief mentioned in the collection is Chōḍa or Velanāṇṭi Rājendra-Chōḍa who appears as No. 16 on the genealogical table on page 35 of the *Epigraphia Indica*, Volume IV. No. 441 of appendix B supplies for him the

Velanāṇṭi Rājendra-Chōḍa.

date Śaka 1054 and mentions his subordinate a certain Kāpa of Tūmbarū.

The record calls him the head-jewel of king Velanāṇṭi Goṅka (*i.e.*, Goṅka II) of the same table though Velanāṇṭi Rājendra-Chōḍa is actually meant. The attributes given to Chōḍa, viz., that he defeated a certain Siddhi-Bēta (perhaps Bēta I of Branch C of the Telugu-Chōḍas, on page 17 of the *Annual Report* for 1900) and that he was a subordinate of the powerful Western Chālukya emperor Vikramāditya VI, are interesting.

49. Inscriptions of Prithviśvara Rājendra-Chōḍa (No. 18 on the genealogical table) range from Śaka 1085 to 1121 as noted in the *Report* for 1909 quoted already. It

Kulōttuṅga-Chōḍa Goṅka III and Prithviśvara.

is not unlikely that according to the time-honoured practice, Rājendra-Chōḍa was the crown prince of his father Goṅka

III in the latter part of his reign and his co-adjutor in the administration of the kingdom. In No. 347 of appendix B dated in Śaka 1077, we are informed that a grant was made for the merit of Goṅka and Rājendra-Chōḍa while the latter himself granted the tax on marriages for the Vishnu temple at Pamidipāḍu-Agrahāram. A wife of Kulōttuṅga-Chōḍa Goṅka III different from Jāyāmbā, the mother of Rājendra-Chōḍa mentioned in the Pithāpuram inscriptions, was Kāmāmbā or Kāmidevī referred to in No. 443 of appendix B. It is herein stated that she was the

Kāmāmbā or Kāmidevī, wife of Goṅka III.

daughter of a certain lady Sokkama who was herself the daughter of the chief

Pōtaya-Nāyaka, the lord of Dūbavāḍa. Of this Sokkama, the inscription records the interesting fact that she surpassed the celestial nymphs Rambhā, Ūrvaśī and Mēnakā in beauty, was a dancer (*nartakī*) in the temple of Paṇḍisvara at Sanadavrolu (*i.e.*, Tsandavolu in the Repalle taluk) and was the foremost among the *Māhēśvara*-maids (of service) in that temple. This Sokkama, as the result of a boon granted by the

The daughter of a maid-servant of the temple of Paṇḍisvara.

god, begot two sons and a daughter. The former were Kāma and Saraṇa and the latter Kāmidevī. Kāma died in the

battle at Chervulakōṭa after defeating the army of Gaṇapati, and Saraṇa pleased

the king Chōdi, i.e., Kulōttunga-Chōda Goṅka III by chasing up to the sea an enemy chief named Chandarāya. It is doubtful if Gaṇapati, the enemy of Goṅka III, has to be identified with the famous Kākatiya king of that name.

50. Another family of chiefs who were powerful in parts of the Telugu country south of the Kṛṣṇā, immediately before the Kākatiya invasion, was that of the Telugu-Chōdas. Rai Bahadur V. Venkayya has given a complete account of

these chiefs with their collateral branches, in his Epigraphical Report for 1900, pages 16 ff. Some of the inscriptions of the family copied during the year supply fresh names for the genealogy. The *Mahāmaṇḍalēśvara* Kannāradēva-Mahārāja and his brother Chōda-Ballidēva are mentioned in Nos. 316 and 327 of appendix B, as sons of Kāma-Chōda. In the genealogical table given by Mr. Venkayya these

Kannāradēva and Balli-Chōda sons of Kāma. names do not appear. It becomes clear as suggested by No. 316 of appendix B that

Balli and Kannāradēva must have been brothers of Tribhuvanamalla. The date Śaka 1037 of both the records further indicates that they may have been the elder brothers of Tribhuvanamalla for whom we have the dates Śaka 1059, 1064, 1069, 1070. The casual mention of a certain Rudraya-Nāyaka as the commander of the forces of Prō[la] (No. 316), may become important in case this Prōla is identical with the Kākatiya chief Prōla II, whose Anmakōṇḍa inscription of Śaka 1039 has been published in *Epigraphia Indica*, Volume IX, pages 256 ff. No. 327 of appendix B likewise mentions the *Mahāmaṇḍalēśvara* Kāḍiyarāja, a subordinate of Viṣṇuvardhana and the lord of Kamma-viṣaya as having ratified the grants made by Chōda-Ballidēva and his brother Kannāradēva. The necessity for this act of Kāḍiyarāja presupposes the subordinate position of the Telugu-Chōdas to the Chōda-Chālukya sovereign Vikrama-Chōda (Viṣṇuvardhana XI) who as his father's viceroy in the Vēṅgī country reigned between A.D. 1092-93 and 1118 (*South-Indian Inscriptions*, Vol. III, p. 180).

51. Of Nanni-Chōda and his brother Kannāra-Chōda, the sons of Tribhuvanamalla and Māchaladēvi (or Mābaladēvi) we have records which are dated in Śaka 1075 to 1098 (Nos. 363 and 365 of appendix B) and of Tribhuvanamalla himself also called

Other Telugu-Chōdas.

Tribhuvanamallad va Pottapi-Chōda Mahārāja, we have one, dated in Śaka

1073 (No. 364 of appendix B). Tirukalidēva-Chōda-Mahārāja, son of Tirukalidēva-rāja (No. 407 of appendix B) was a member of the Telugu-Chōda family, not known from other records.

Ōpilisiddhi II, the last member of branch B of the Telugu-Chōdas mentioned on page 17 of the *Annual Report* for 1900, is known to have been a dependent of the Kākatiya king Gaṇapati and to have been ruling over the Āruvēlu country. In No. 410 of appendix B we have a still later chief of this family, viz., Bhīmadēva

A late member of the family.

Kēśavadēva-Chōda-Mahārāja, son of Chōdadēva-Mahārāja and Kalyānamahā-

dēvi as the owner, in Śaka 1157, of a village granted to him by Anuṅguēva-Mahārāja, a subordinate of Gaṇapatidēva-Mahārāja. This latter is also mentioned with the same date in No. 278 of 1905.

52. Five records in the collection belong to the time of the Kākatiya king Gaṇapati,

Kākatiya : Gaṇapati.

the earliest of which (No. 331 of appendix B) is dated in Śaka 1140 and the

latest (No. 405 of the same appendix), in Śaka 1171. The *Tantrapāla* of the king, Prōla-Rautu and his sons Ekki-Nāyudu, Rudri-Nāyudu, Pinna Rudri-Nāyudu and Prōli-Nāyudu are mentioned in No. 330 of appendix B. A great minister of the king was Bhāskara who appears as the donor in No. 405 of appendix B.

Rudrāmbā, the daughter of Gaṇapati, who ruled under the male name *Mahā-*

Rudrāmbā.

maṇḍalēśvara Rudradēva is represented in the collection by Nos. 333 and 367 of

appendix B, which are dated in Śaka 1199 and 1208 respectively. The former states that Pōti-Nāyudu one of her *Sāmantas* built a temple at Rāvūru and granted some land for it in a village in Anumakōṇḍi-nādu evidently so-called after Anumakōṇḍa, the capital of the Kākatiya kings in the Hyderabad State. The sons of Pōti-Nāyudu were Sūrapa, Pōtaya and Mārāya of whom the two latter held a long list of *birudas*.

such as 'the ornament of the Durjaya family', 'the chief of the Valavutla race', 'the protector of Kāñchī', 'the demolisher of Katakā', 'the lion to the elephant Gajapati,' 'the bee at the lotus-feet of the Chālukyas of the Vēngī country' and 'the central pillar in the administration of the Chālukya kingdom.' It is difficult to explain the propriety of the last two titles at a period long after the disappearance of the Chālukya rule, except on the supposition that these titles were hereditary in that family. From No. 401 of appendix B, we learn that queen Rudrāmbā was sometimes called

Called Pratāpa-Rudradēva-Mahārāja in a record of Śaka 1189. also Pratāpa-Rudradēva-Mahārāja and that some of her chief officers were Māra-marāju, Prōlamarāju Dārāpa-Nāyudu and

Mari-Nēndu. No. 378 of appendix B, dated in Śaka 1183 falls into the reign of Rudrāmbā but does not mention her by name. It refers to the chiefs Parichchhēdi Paṇḍrāju, Vallabharāju and Peda-Kommarāju who held a long list of titles, similar to those of Nambha, Nambaya or Nambirāju noticed at pages 224 and 225 of *Epigraphia*

Parichchhēdi chiefs.

Indica, Volume VI. Nambirāju was a

subordinate of the Chōla-Chālukya king Vikrama-Chōla whereas the chiefs mentioned in No. 378 held the titles Parichchhēdin, Rattakata[ka]-raksha (i.e., the guards of the Ratta camp) and "supporters of the kingdom of [Vēngī]-Chālukyas." It is not unlikely that these Parichchhēdis were among the chiefs who were opposed to and caused disturbance in the reign of Rudrāmbā (see page 80 of the *Annual Report* for 1906). Two other inscriptions of this same family of chiefs are Nos. 431 and 432 of appendix B, which mention them as belonging to the fourth (i.e., Śūdra) caste and their first ancestor as Bhīmarāja. The genealogy given in the latter is incomplete but supplies the names Guṇḍa and his sons Rāma and Bhīma of whom the latter is very likely the Parichchhēdi Chikka Bhīmarāja mentioned in No. 431.

53. One of Pratāparudra's officers was Kondapeddi Mañchinīgāru called in No. 298 of appendix B, "the controller of the Palace" (*nagari-adhikāri*). The date obtained from No. 308 of appendix B, viz., Kshaya (corresponding to Śaka 1248), is four years later than the latest date given for Pratāparudra on page 108 of the *Annual Report* for 1910. It mentions the prime minister (*Mahāpradhāni*) Kolani Rudradēva. A military officer of Pratāparudra was Bōlnēningāru *alias* Gōpālavardhana of whom No. 325 of appendix B, states that he had routed the Pāṇḍya king in a campaign

The defeat of the Pāṇḍyas.

which he had led against him. This is evidently a reference to the very same

campaign against the Pāṇḍya which the general Muppidi-Nāyaka is stated to have led, in an inscription at Mallam (*Annual Report* for 1909, page 120). It must be hence presumed that Bōlnēningāru was like Muppidi-Nāyaka, another general of Pratāparudra, who was concerned in the fight with the Pāṇḍya army. The existence of a fragmentary record of Pratāparudra so far south as Jambukēśvaram in the Trichinopoly district (*Ind. Ant.*, Vol. XXI, page 200) might be taken to prove that the victorious generals of Pratāparudra after defeating the Pāṇḍya forces at Kāñchī may have followed up their victory right into the heart of the Pāṇḍya country. No. 326 of appendix B, is dated in Śaka 1245 and mentions four *lēnkas* of the king, three of whom were Mārāya, [Pichchī]ya and Rudraya. The term *lēnka* appears to denote a devoted servant or officer of the king and occurs also in early Kanarese inscriptions in this same sense (see *Annual Report* for 1915, page 88).

54. The Shatsahasra (Telugu Āruvēlu) or 'the six thousand' country on the southern bank of the Kṛishṇā river appears to have been held in the early part of the 12th century A.D. by a line of chiefs of the Durjaya family who called themselves

The Koṇḍapaḍmaṭi family.

'the lords of Koṇḍapaḍmaṭi' and then by another collateral line of chiefs who called

themselves 'the lords of Kollipākāpura.' An account of the former appears on pages 274 ff. of *Epigraphia Indica*, Volume VI and some information about the latter has been given above under the section Parichchhēdis. No. 393 of appendix B, dated in Śaka 1061 refers to the chief Manma-Maṇḍa who was a subordinate of the Chōla-Chālukya king Kulōttuṅga-Chōla II and registers a gift of land to the goddess Karmamōṭi (i.e. Chāmundā). The first chief of the family, Buddhavarman, is stated to have obtained the 'six thousand' country as a gift from Trinayana-Pallava who is known from the Eastern Chālukya grants to have been the opponent of Vijayāditya.

of Ayōdhyā, in or about the 6th century A.D. The next king born in the family of Buddhavarman was Maṇḍa who was a military officer under the Velanāṇḍu chief Rājendra-Chōḍa and who on behalf of his master appears to have fought a battle with the Gaṅgas of Kaliṅga. His son was Buddha II who married Gaḍiyamā and their son was Manma-Maṇḍa. This genealogy agrees with No. 1 of the dynastic tables given on page 274 of *Epigraphia Indica*, Volume VI, with the difference that in the printed table Maṇḍa of our record is called Erra-Maṇḍa.

A feudatory family of warriors who served under this branch of the Koṇḍapaḍmaṭi chiefs, is described in No. 441 of appendix B. Although the grant mentioned herein refers to the time of the Velanāṇḍu chief Rājendra-Chōḍa, still one

A feudatory who fought a battle at Mannēru. of the immediate predecessors of the donor Kāpa, is stated to have received the feudal insignia such as the betal-pouch, the palanquin, different patterns of parasols, bugles, and presents from the Koṇḍapaḍmaṭi chief Buddhavarman, to have rendered valuable military service to Maṇḍa or Erra-Maṇḍa, [the son of Buddha I], in a battle fought near Mannēru (in the Nellore district) and to have hence earned the title *Maṇḍana-gandhavārana* (i.e., the *mast*-elephant of Maṇḍa).

No. 394 of appendix B, dated in Śaka 1093 comes from Nāḍendla and refers to another branch of the Koṇḍapaḍmaṭi family. It mentions the chiefs Buddharāja and Maṇḍarāja (son of Mallerāja) referred to in No. 3 of the genealogical tables on page 274 of *Epigraphia Indica*, Volume VI.

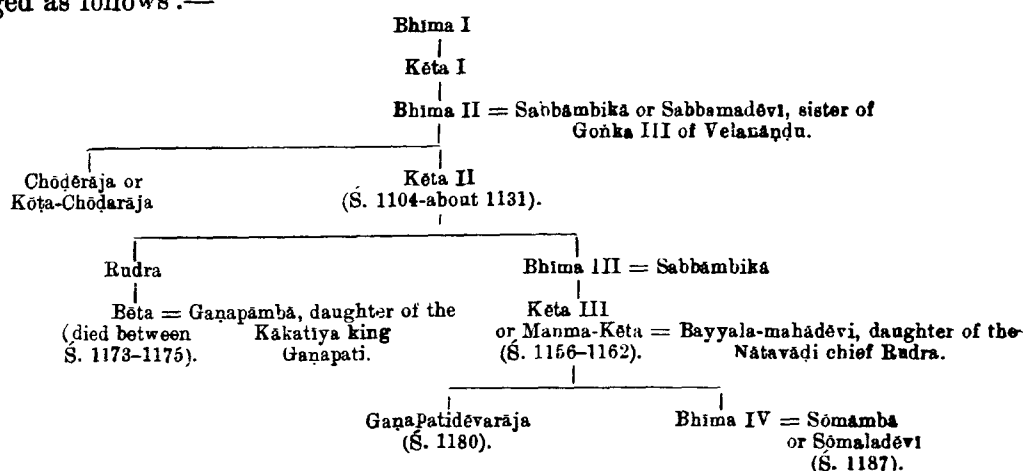
55. The next rulers of 'the six thousand' country, after the Koṇḍapaḍmaṭis, The Kōṭas; Eḍavalli plates of Kēta III. were the Kōṭa chiefs of Dhānyakaṭaka (near Amarāvati, in the Guntur district), first brought to notice by Dr. Hultzsch in his paper entitled "Two pillar inscriptions at Amarāvati" (*Epigraphia Indica*, Volume VI, pages 146 ff.). Prior to this publication, it was known that Gaṇapāmbā or Gaṇapāmbikā, the daughter of the Kākatiya king Gaṇapati, had married the Kōṭa chief Bēta. At Eḍavalli in the Narasaraopet taluk has been discovered a set of plates (No. 5 of appendix A) which give a complete account of the Kōṭa ancestry and record the gift of the village Eḍavalli to no less than 404 Brāhmaṇas who were natives partly of the Shaṭsahasra country or Konnāta-vāḍi as it is called in the Yenamadala inscription of Gaṇapāmbā (*Epigraphia Indica*, Volume III, pages 94 ff.), over which these chiefs ruled and of the adjoining Vēṅgi country.

The genealogy given at the beginning of the inscription includes the names Bhīma I, his son Kēta I, his son Bhīma II, his son Kēta II, his son Bhīma III and his son Manma-Kēta (i.e., Kēta III) son of Sabbāmbikā. The date of the grant is given in the numerical words *kara* (2) *tarka* (6) *bhū* (1) and *śasi* (1), (i.e., 1162). The Amarāvati pillar inscription A referred to above is dated in Śaka 1104 and

Their genealogy. supplies the names of the first four of these kings mentioning Sabbamādēvī as the wife of Bhīma II; while, inscription B on the same pillar, is dated in Śaka 1156 and records a gift by Kōṭa-Bayyalamahādēvī, a probable queen of Manma-Kēta (III). Professor Hultzsch identified this chief Manma-Kēta with Kēta II. But from the Eḍavalli grant it becomes clear that Manma-Kēta was the name of a grandson of Kēta II. Further records of Manma-Kēta which would enable us to give the extent of his rule have not been obtained. From No. 299 of appendix B, however, we learn that in Śaka 1187 there was ruling a Kōṭa chief named Bhīma. Perhaps this Bhīma is to be considered as Bhīma IV, a son (?) of Manma-Kēta. An undoubted son of Manma-Kēta, however, was the *Mahāmandalēśvara* Jagamechchuganḍa Gaṇpati-dēvarāja who in No. 391 of appendix B, dated in Śaka 1180, is distinctly called the son of Bayyaladēvī.

The Kōṭa chiefs were related by intermarriage to the Kākatiyas and the Velanāṇḍu chiefs. Bayyalamahādēvī was a daughter of the Nātavāḍi chief Rudra who had married Mailamāmbā or Mēlāmbikā, a sister of the Kākatiya king Gaṇapati (see No. 204 of 1905). It is noteworthy that this Bayyama, very like the queens of Kēta II, was a devotee of the god Buddha at Amarāvati. We have already seen that

Ganapāmbā, the daughter of Ganapati was given in marriage to Bēta, a grandson of Kēta II. The Kōṭa genealogy derived from the inscriptions quoted above, may now be arranged as follows :—



From the eulogy with which their grants generally commence, it appears as if the Kōṭa chiefs were first the enemies of the feudatories of the Chōḍa-Chālukya sovereigns. By this it has to be inferred that the Telugu country about that period was divided into a number of principalities some of which were still attached to the defunct Chōḍa-Chālukyas while others had become either independent or subordinate to the Kākatiya conquerors. The Kōṭa chiefs bore the characteristic titles.

The Kōṭa chiefs bore the characteristic titles *Jagamechchuganda* and *Gaṇḍabhērūṇḍa*. The former was perhaps acquired for the first time by Kēta II who was evidently the most powerful prince of the family and was perpetuated by him by naming a village as Jagamechchugandapuram, after this title (*Epigraphia Indica*, Volume VI, page 147). The latter must have been even more characteristic; for, *gaṇḍabhērūṇḍa* the fabulous bird of two heads, was adopted by the Kōṭas as their royal crest, as we find it represented on the seal of the Edavalli plates.

56. The genealogy of a line of chiefs, evidently a branch of the Telugu Pallavas, (see *Annual Reports* for 1906, page 63, paragraph 7 and for 1910, page 81, paragraph 8) is described in No. 463 of appendix B. These chiefs claimed descent from the mythical Kāḍvetṭi "who had a (third) eye on the forehead (like Śiva) and had granted 70 *agrahāras* to Brāhmanas". In this family was born Nārāyaṇa. His son was Udayana, whose flag was a bull and his son Nāgadēva. The date of the record falls into the reign of the Kākatiya king Ganapati. A brother of Nāgadēva was Nārāyaṇa of the Bhāradvāja-*gōtra* whose record No. 462 of appendix B is dated in Śaka 1173. Evidently these chiefs of the Kāḍvetṭi line held a portion of the Telugu country independently of the Kākatiya sovereign. The same will have to be said of Chōḍa-Baddiga and Udaya-Manma mentioned in Nos. 460 and 461 of appendix B. It was noticed in one of the previous reports that a certain Trinētra or Īśvara also called Mukkaṇṭi Kāḍvetṭi was the donor of a village in Paśchima-Pākanāḍu, in the Śaka year 723 and that his predecessor Trinētra had granted 70 Brahman villages east of the Tripurāntaka hill (*Annual Report* for 1908, p. 82 f.). It is not unlikely, therefore, that the Kāḍvetṭi mentioned in the Kōṇḍanāyanivaram inscription must be presumed to belong to about the same period

Nallasiddharaśar, a member of the family of Mukkaṇṭi Kāḍvetṭi, with the usual string of *birudas* figures in No. 192 of appendix C issuing an order in the 15th year of his reign to confirm as tax-free gifts, two villages on the temple of Vijaya-rāghava-Perumāl at Tiruppukkuli. Nallamśittarasaṇ, probably an earlier chief of the same family, occurs as a feudatory of Kulōttuṅga Chōḷa III in his 26th year.

57. A record in the Narasimhasvāmin temple at Nekarikallu in the Narasaraopet taluk, referring to the history of the grants to that temple, speaks of an early king. The Reddi: Ana-Vēma. Buddha (probably the Kondapaḍmatī chief Buddharāja) who gave 50 *puttis* of land to it; then of the king Śiṅga who raised the grant to 100 *puttis* and then of the Reddi

king Ana-Vēma who gave the whole of Nārasimhyapura, i.e. Nagarakallu (?), to that temple. The record is dated in Śaka 1254 and falls into the reign of the Koṇḍaviḍu king Ana-Vēma-Redḍi. Peda Kōmaṭi-Vēma, one of the patrons of the famous poet Śrīnātha (see *Ep. Ind.*, Vol. XI., p. 315) is referred to in No. 402 of appendix B

Peda Kōmaṭi-Vēma.

which is dated in Śaka 1327 and records the construction of a tank by a merchant.

The localisation of Nādiṇḍla which occurs in the introductory part of the inscription is interesting. It states that Nādiṇḍla was in Kamma-nāṇḍu in the Kōṭa province the ornament of the Trilinga country, extending by the side of the sea along the river Ōmkāra, overshadowed by the Śrīsaila hill. The inscription further adds that the god at Nādiṇḍla was worshipped by such kings as Kṛishṇa-Mādhva-[va]varma, Buddhavarma, Chikka-Bhīma and other great kings. Kṛishṇa-Mādhavavarma is evidently the mythical king Mādhavavarman mentioned in one of the Bezwada inscriptions (*Annual Report* for 1910 page 81, paragraph 8) and the two others Buddhavarman and Chikka-Bhīma the Koṇḍapadmaṭi and the Parichchēri chiefs already referred to.

58. Subsequent to the Reddis the Gajapatis are known to have occupied portions of the Telugu districts long before they were ousted by king Kṛishṇarāya. In Śaka 1418 which is the latest date known for Purushōttamadēva, we are told in No. 469

The Gajapatis : Purushōttamadēva.

of appendix B, that a subordinate of his named Sarvēpalli Timmā-Redḍi and

entitled Hindurāvu-Surathāṇi, made in this year a grant to the Chennarāya temple at Santarāvūru.

THE VIJAYANAGARA DYNASTIES.

59. Kumāra Kampana-Udaiyar known as Kampana II has been referred to already under the section on the Pāṇḍyas as the famous son of Bukka I, who extended the Vijayanagara kingdom far into the South.

Kampana-Udaiyar.

North Arcot district (No. 272 of appendix B) gives him the date, Śaka 1285 and mentions his prime minister Sōmaya-Daṇḍanāyaka (*Annual Report* for 1913, page 118). Sāyana-Udaiyar mentioned in an

Sāyana-Udaiyar.

inscription at Tirukkalākkudi in the Ramnad district (No. 98 of appendix C), which is dated Dundubhi (=Śaka 1304 expired) must be identical with Vira-Sāyana-Udaiyar, noted as a son of Bukka I in the table given on p. 86 of the *Annual Report* for 1907.

One record of Harihara II which is dated in Śaka 1321, Yuvan (No. 217 of

Harihara II.

appendix C) confers on the temple at Tiruppukkuli one half of the cess called

Idaṅgaivari and other connected taxes on the *Idaṅgai* community which included the *Kaikkōlas* and others and stipulates that the *Saṅkēta-Samaiyakkārār* may not interfere.

No. 155 of appendix B gives to Bukka II a son of Harihara II, the date Sarva-dhārin which corresponds to Śaka 1330 expired and thus supplies a date one year

Bukka II.

later than what has been already known for him (*Ep. Ind.*, Vol. VI, page 330).

60. Dēvarāya II was one of the most powerful kings of the first Vijayanagara dynasty. His kingdom is known to have extended right up to the southern ocean.

Dēvarāya II.

One of his ministers was Daṇḍanāyaka-Lakkaṇa who is stated to have gone on

a voyage to the frontier of Ceylon. Nuniz says that the king of Ceyllao (Ceylon) paid tribute to Dēvarāya II (*Archæological Survey Report* for 1907-8, p. 249, foot-note 10). No. 144 of appendix C, perhaps rightly, gives to Dēvarāya the title

சுழந்திதை கொண்டு, i.e., "who levied taxes from Ilam (Ceylon)." No. 172 of appendix C is an order (*nirupa*, *rāyasa* or *uttāra*) by the king to Śrīgirinātha of Chandragiri, asking him to remit the *jōḍi* of 131 *poṇ* (*varāhaṇ*) and $6\frac{1}{4}$ *panam* or

Nirupa and Tiruvahichchittu.

1,316 $\frac{1}{4}$ *panam* at 10 *panam* per *poṇ* due to the Chandragiri-rājya from Tiruppukkuli,

in order that that amount might be utilised for the temple of Pōrērrupperumāl of that place. The order, further, requests the viceroy to send his own *tiruvahichchittu*

to the *sthānikas* of the village, to make copies of the king's order (*rāyasa*) in the four registers and to place the original document in the hands of the *sthānikas* as a *śāsana*. No. 173 of appendix C is the *tiruvahichehittu* of Śrīgirinātha issued in compliance with the orders of the king to the *sthānikas* of Tiruppukkuli. The document is signed by Śrīgirinātha in Kanarese characters and language. This Śrīgirinātha may have been the younger brother of Dēvarāya II who is known from his Madras

His brother Śrīgirinātha.

Museum plates (*Epigraphia Indica*, Vol. VIII, p. 308), to have been the ruler of the

district Maratakanagara-prānta in or about Śaka 1346. The present record suggests that about Śaka 1352 he was the viceroy of Chandragiri. From the Satyamangalam plates of Dēvarāya II (*ibid*, Vol. III, p. 35) we know that Pratāpa-Dēvarāya was a brother of Dēvarāya II governing this same part of the country about Śaka 1349. It is not unlikely that Śrīgiri and Pratāpa-Dēvarāya are identical.

Lakkaṇa-Nāyaka or Lakkaṇa-Dandanāyaka, mentioned above, is again referred to as Lakkappa-Nāyaka in a record at Tiruppukkuli (No. 193 of appendix C) which is highly damaged, but registers the interesting fact that the lands concerned, which were service-*ināms* were neither to be sold nor mortgaged by the parties who received

Inalienable service-*ināms*.

them and that the lands being measured by the rod Rājavibhātan-*kōl*, this document

was itself to be accepted as the royal order conveying the lands (அடைபட்டிருக்கும்). He that sold or mortgaged the land would suffer the punishment that traitors to the king and to the community would suffer, and in addition be liable to a fine imposed by the officers of the temple treasury. Another of Dēvarāya's inscriptions from Śrīmushnam (No. 230 of appendix C) informs us that the *nāttār tandirimār* of the 18-*parru* district of Irūṅgōlappāṇḍi-nādu made a joint gift of certain taxes payable by the tenants living in the *tirumadaivilāgam* of the Śiva and Viṣṇu temples at that village for conducting a service called Periyannāttāṇ-*sandi* in both of them. The taxes included *nāttukkānikkai*, *nāttuviṇṇiyōgam*, *pattirai*, *pūlagavari*, *paḷavari*, *puduvāri*, *pulugupādu*, *porpādu*, *kāsupādu*, *pudavaippādu*, *nelpādu* and *mūlaikkūli* on the tenants, their cows, horses and goats.

61. Dēvarāya's son, Mallikārjuna is stated to have granted, in Śaka 1385, to the

Mallikārjuna

Nityēśvara Śiva temple at Śrīmushnam, the taxes amounting to 20 *panam* (?) col-

lected from the *Kaikkōlas* living in the *tirumadaivilāgam* of that temple (No. 252 of appendix C) in order to conduct a service in that temple, called the Rāhuttamindaṇ-*sandi*. The name of the chief after whom this service was instituted occurs in No. 254 of appendix C, as Ēkāmbaranātha-Kachchiyarāyaṇ who "built in that temple the *Mahā-mandapa*, the hall in which the Nandi (bull) was installed" and the *Nritta-mandapa* "the dancing-hall". An account of the ancestors of this chief is given below on p. 150. The same chief or perhaps a near relation of his with the title Rāhuttamindaṇ is mentioned in No. 269 of appendix C, dated Vikrita, corresponding to Śaka 139[3]

Praudha-Virūpākshadēva-Mahārāja.

which belongs to the reign of Praudha-Virūpākshadēva-Mahārāja "who was

pleased to witness the elephant hunt". The name Praudha-Virūpāksha and the title denote Virūpāksha, the son of Praudha (i.e., Praudhadēvarāya).

62. Of the Sāluvas we have only very few records. Immaḍi Tirumalaidēva-Mahārāja

Sāluvas.

rāja of No. 238 of appendix C, which is dated in Viśvāvasu, corresponding to

Śaka 1408, may be identical with Śīru-Tirumalairāja whose gift to the temple on the Tirumalai hill is dated in Śaka

Immaḍi Tirumalaidēva-Mahārāja.

1403 (*Archæological Survey Report* for

1908-9, p. 167). But Tirumalaidēva with the title Mahārāja is here mentioned remitting certain taxes through the agency of his feudatory Nāgaiya-Nāyaka. It therefore appears as if he must have been a ruler of the Vijayanagara kingdom or part thereof unlike Śīru-Tirumalairāja who was only a petty chief of a collateral branch of the Sāluva family (*Annual Report* for 1915, page 103, paragraph 46). Again, Dr. Hultzsch has published a record from Tanjore of king Tirumalaidēva-Mahārāja (*South-Ind. Insers.* Vol. II, p. 117 f) who bears all Sāluva titles. The record is dated in Śaka 1377, i.e., 26 years prior to the date of our grant.

Another of Śaka 1385 from Śrīraṅgam calls him Gōpa-Timma-nripati. Neither of these adds the distinguishing title Immaḍi. Still it is not impossible that the king here intended is Sāluva Tirumalaidēva-Mahārāja of the Tanjore and Śrīraṅgam inscriptions. He was evidently called Immaḍi being the second king of that name in the Sāluva genealogy given on page 168 of *Archæological Survey Report* for 1908-09. A successor of Sāluva Tirumalairāja in the government of the Trichinopoly country was Paṭṭukattāri Kōnēridēva-Mahārāja (*Annual Report* for 1912, page 79,

Kōnēridēva-Mahārāja.

paragraph 54). From Śrīmushṇam comes a record (No. 249 of appendix C) of his

time dated in Kilaka (corresponding to Śaka 1410), which registers a grant of a village to the temple of Tirunārāyaṇīśuramudaiya-Nāyaṇār by the chief Nāgaiya-Nāyaka, son of Kōnēri-Nāyaka, mentioned already as a subordinate of Immaḍi Tirumalaidēva-Mahārāja. It is interesting to note that no less than 66 items of taxation are mentioned.

63. To a different branch of the Sāluvas belonged the *Mahāmaṇḍalēśvara* Kāthāri Sāluva Teluṅgurāyadēva-Mahārāja, son of Samburāja and Nāgalidēvaṃma (No. 476 of appendix B). This chief

appears to have been ruling (?) somewhere in the northern part of the modern Nellore district. The Telugu poet Śrīnātha refers to him in his *Jaimini-Bhāratamu* and this fact has been noticed already by Mr. J. Ramayya Pantulu in his article on the "Dēvulapalli Plates of Immaḍi-Nṛsiṃha" (*Ep. Ind.* Vol., VII, p. 76), where also he calls attention to another record of the same chief at Simhāchalam in the Vizagapatam district. No. 473 of appendix B, which is sixteen years later in date than the one mentioned above, registers a grant for the merit of this same Teluṅgurāja-Mahārāja.

64. Narasaṇa-Nāyaka, the agent of the Sāluva king Dharmarāja-Mahārāja, son of Sāluva Naraśiṅgarāja-Mahārāja is stated in No. 143 of appendix B, to have been actually ruling the kingdom (*prithivīrājya*) in the Śaka year 1420 (= A.D. 1498-99). No. 47 of appendix C also states that Narasā-Nāyaka was administering the kingdom for Bhujabalarāja Dharmarāja (son of) Naraśiṅga in Śaka 1424. These furnish two other instances to prove the suzerain power actually wielded by this able minister

The Tuḷuva general Narasaṇa or Narasā-Nāyaka and Dharmarāja-Mahārāja.

Narasā-Nāyaka on behalf of the puppet sovereign Dharmarāja (Tamarao) Immaḍi Naraśiṃha II. The latter of the records

mentions the chief Tipparasa-Uḍaiya, a subordinate of Dharmarāja (*Archæological Survey Report* for 1908-09, page 169, foot-note 2) and his agent Tammaya-Nāyaka. The condition of the people of the Ramnad district in the last days of the Sāluva usurpation does not appear to have been satisfactory. No. 50 of appendix C registers a sale of land by the Maṇava inhabitants of Vēlaṅguḍi under very distressing circumstances. They had no means of discharging their revenue dues to Government; for, as significantly stated, "it was the period of occupation by the Kannāḍagas (Kannāṭakas)." Evidently the taxation was heavy and the people were much oppressed. That this was also the case in other parts of the Vijayanagara empire about this period is proved by No. 247 of appendix C from Śrīmushṇam which states that, in Śaka 1426, a certain chief revised the rates of taxes "which had become exorbitant

Oppression by heavy taxation during the time of the Kannāḍiyas.

in the time when the country was in the hands of the Kannāḍiyas. The cultivators owing to the oppression had dispersed and the *svarūpa* (?) scattered."

He ordered (1) that the lands might be measured year after year with the standard rod of 34 feet, (2) that 15 *panam* (including all items of taxation) be levied on 1 *mā* of dry land and 20 *panam* on 1 *mā* of wet land, (3) that towards *araiśupēru* $\frac{1}{5}$ *panam* be levied on each tenant, 3 *panam* on each loom of Setṭis, 2 *panam* on Kammāla agriculturists, 3 *panam* on Kaikkōla weavers, and (4) towards *idaitturai* be collected $\frac{1}{4}$ *panam* on each cow, $\frac{1}{2}$ *panam* on each buffalo and $\frac{1}{4}$ *panam* on 8 sheep. If the rate of exchange suggested by No. 172 of appendix C (noticed under Dēvarāja II), *viz.*, 1 *poṇ* or *varāhaṇ* = 10 *panam* is accepted and 1 *mā* is, as at present, $\frac{1}{20}$ th of a *vēli* the assessment fixed by Triṇētraṇātha Kachchiarāja can in no case be considered as mild.

65. It has been suggested that Vīra-Narasimha actually succeeded to the Vijayanagara throne in or about Śaka 1424 (= A.D. 1501-2) or in A.D. 1504 (according to

Mr. Sewell). He is stated in No. 289 of appendix B to have been the son of Mīsara-gaṇḍa Kaṭṭāri-Sāluva Bhujabaladēva-Mahārāya and to have been ruling in the Śaka year 1431, Śukla (= A.D. 1509-10), Karkātaka (Śrāvana-Bhādrapada). This reduces the period between the date of

Vira-Narasimha.

Krishnarāya's coronation and the latest

date of Vira-Narasimha to about one month. Bhujabaladēva thus appears to have also been a title of Narasā-Nāyaka though Nuniz applies Busbalrao (Bhujabalarāya) only to Vira-Narasimha. Vira-Narasimha's feudatory mentioned in No. 289 is the *Mahā-maṇḍalēśvara* Pottiyadēva-Chōḷa-Mahārāja (திரிபுவன வீரகுல வென்னுசம்மட்டி) who was "the hedge-hammer on the back of the host of heroes of the three worlds." Another chief who held the same title is noted below under king Krishnarāya.

66. One of Krishnarāya's chiefs, who was governing the Muluvāyi country, in the last days of his reign was a certain Tryambaka-Uḍaiyar, son of Tipparasa-Uḍaiyar (Nos. 138 and 140 of appendix B). He is probably identical with Trimbicara

Krishnarāya; his subordinate Tryambaka-Uḍaiyar.

mentioned by Nuniz as one of the chiefs who commanded Krishnarāya's army in his campaign against Raichur (*Archæological*

Survey Report for 1903-09, page 182, foot-note 5). The second of these inscriptions refers to Tiruchcheṅgōḍu from which it comes, as the *paḍaiṇḍu* (camping place) of [Skanda], the son of Ardhanaṛiśvaramuḍaiya-Tambirāṇār. This statement, perhaps, accounts for the fact that in the temple on the hill at Tiruchcheṅgōḍu, the shrine of Subrahmanya claims equal importance with that of Śiva Ardhanaṛiśvara. The record also refers to the colonisation of a suburb of Tiruchcheṅgōḍu. It fixes 5 *paṇam* on each cultivator (*ulavukudī*) using his plough. The professionals (*Kāśāvar-gam*) such as śeṭṭis, merchants and Kaikkōḷa-muḍalis were exempted from paying any assessment for the first two years but were required to pay 3 *paṇam* from subsequent years.

Another officer of Krishnarāya was Adappattu Vaiyappa-Nāyaka, whose brother Adappattu-Vaiyappa-Nāyaka, another subordinate; Jyēsthā, the asterism of Krishnarāya's birth. Vaṣavappa-Nāyaka provided for a special festival in the Vishṇu temple at Tiruppu-kulī on the day of the asterism Jyēsthā in the month Māsi under which king Krishnarāya was born (No. 216 of appendix C.).

Sellappar Vira-Narasimharāya-Nāyakkar who figures in Krishnarāya's inscriptions found in the Chingleput district, is mentioned in No. 225 of appendix C, from Sellappar Vira-Narasimharāya-Nāyakkar. Taiyūr, as a son of Taluvakkulaṇḍān-Bhaṭṭar who held some office in the Ēkām-baranātha temple at Conjeeveram. Under orders of this Vira-Narasimharāya-Nāyaka who as stated elsewhere, (*Archæological Survey Report* for 1908-09, page 185, foot-note 1) was an officer of the king that commanded much respect and was immensely endeared to him, a certain Dakṣiṇāmūrtiyār Tiyaḡapillai granted a village to the Śiva temple of Śēṅgaṇmāliśvara at Taiyūr.

The two famous ministers of Krishnarāya viz., Sāluva Timmarusayya and Krishnarāya's ministers Sāluva Timmarusayya and Rāyasam Koṇḍamarusayya. Rāyasam Koṇḍamarusayya are mentioned in No. 336 of appendix B. The former is also mentioned in Nos. 294, 335 and 353 of appendix B. The parents of the latter were Timmarusayya and Sīṅḡayamma for whose merit the minister is stated to have founded some charities at Chējerla. These names were known to us already from Krishnarāya's record at Chōḷasamudram under the forms Timmarasamantri and Saṅgamāmbikā (*Annual Report* for 1912, page 80).

A hitherto unknown subordinate chief of Krishnarāya is the *Mahāmaṇḍalēśvara* Ālamandala Sarvayyadēva-Chōḷa-Mahārāja who is mentioned in No. 353 of appendix B, dated in Śaka 1445. He held the title 'Tribhuvanabirudula-vennu-sambeta, i.e., the hedge-hammer on the backs of the titled chiefs of the three worlds.' An earlier chief of the same family was Ālamandala Kākolanidēva-Chōḷa-Mahārāja who is mentioned in four inscriptions from Ēlūru (Nos. 429, 430, 434 and 435 of appendix B) which are, however, wrongly dated. Evidently, this chief, whose date falls into the

period of the Sāluva usurpation of the Vijayanagara kingdom must have been quite independent of the Vijayanagara suzerainty. His grant to the temple of Teluṅgurāya at Kākolanu, and his proper name Kākolanidēva suggest that he was a devotee of that temple.

A much damaged inscription (No. 433 of appendix B) refers to Kṛṣṇarāya's pillar of victory set up in the heart of the Kalinga country and mentions Nādiṇḍla Gōpa, his Viceroy at Koṇḍaviḍu who was a nephew of Pratāpa Sāluva Timmarusayya. These facts were already known to us from the Koṇḍaviḍu inscription of Kṛṣṇarāya published in *Ep. Ind.* Vol. VI, p. 112 f. The title Pratāpa given to Sāluva Timmarusayya in No. 433 was evidently on account of his heroic capture of Koṇḍaviḍu in Śaka 1437 (*ibid.*).

An officer at the door (வாசல) of Kṛṣṇarāya was Ādiyappa-Nāyakkar who may be identified with Adapanayque of Nuniz and with the minister Adapi-Nāyaningāru mentioned at foot-note 5, on p. 182 of the *Archæological Survey Report* for 1908-09. His brother Śinnappa-Nāyakkar is stated in No. 246 of appendix C to have granted a *nirūpa* to the agriculturists of the 17-*paruru* district who had migrated to other places on account of excessive

Heavy taxation. taxation. The permanent settlement of *kadamai*, *kāṇikkai*, *kudi*, *mādu-kāṇikkai*, *puruvai* and *vinīyōgam*, now introduced by Śinnappa-Nāyakkar fixed 28 *panam* on wet lands and 22 on dry lands for such residents as resided in the districts, 20 *panam* on wet lands and 15 *panam* on dry lands, for those who were going and coming, and again 15 *panam* on wet lands and 10 *panam* on dry lands to those that

Revenue Settlement. lived outside (புறஞ்சூழ). A similar settlement, but of land distribution, is recorded in No. 388 of appendix B, dated in Śaka 1447 which falls into the reign of Kṛṣṇarāya. It supplies the interesting information that a certain Chennama-Nāyaningāru settled that three parts of the land under a tank at Kaṇḍalakunṭa be set apart for the Velamas, gods and Brāhmaṇas and two for the Kāpus who guarded the country. This affords some indication of a system of village autonomy which was in force in the Vijayanagara times. The cultivating classes held apparently equal rights with the Brāhmaṇas and the gods in the apportionment of the village lands and the police duties known in Tamil inscriptions as *ūrkāval* and *pāḍikāval* were performed by the people themselves.

A curious reference is made in No. 553 of appendix B to the drama *Tāyikunḍa-nāṭaka* which appears to have been actually staged at the time. Nattuva-Nāgaya and a daughter of Nattuva-Timmaya who was a *pātri* (*i.e.*, a temple dancing-girl) were connected with the performance of this drama and were rewarded with gifts of land.

Kṛṣṇarāya's Poet Laureate was Allasāni Peddana who speaking of Kṛṣṇarāya's liberal patronage says that the king used to grant him villages in whichever districts he desired to have them. Perhaps Peddana was too modest to say that the king, in appreciation of his greatness, hesitated not even to confer the governorship of districts on him. No. 623 of appendix B which comes from the Viṣṇu temple at Anṇiyūr in the South Arcot district, states that in Śaka 1442, Pramāthin (= A.D. 1520-21), while the great king Kṛṣṇarāya was ruling the kingdom, Peddirāja (*i.e.*, Allasāni Peddana), son of Allasāni Chokkarāja of the Vasishṭha-gōtra, Āśvalāyana-sūtra and Rik-sākhā completed the building of the temple of Varadarāja-Perumāḷ at Annūr in Karivāchisima which had been granted to him by the king as a fief (*nāyaṅkara*). This statement is a clear evidence of how a responsible position of nothing less than that of the ruler of a district was entrusted to the poet by his beloved patron, king Kṛṣṇarāya. The Vaiṣṇava creed of Allasāni Peddana is known from his Manucharita where he claims the Vaiṣṇava teacher Saṭthagōpayati as his *guru*.

His Poet Laureate Allasāni Peddana, the governor of a district.

67. One of Achyuta's feudatories was the *Mahāmandalēśvara Vālaiyadēva*-*Mahārāja*, son of Chennaiyadēva-*Mahārāja* Achyutarāya his feudatory, the Chōla chief who holds a long list of *birudas* such as Chennaya-Vālaya. 'the right arm of the king,' 'the lord of Uraiyūrpura,' 'the worshipper of the feet of Ponnambalanātha' and 'a member of the solar race' and is stated to have made a grant of a village in the southern Pongalūr-kā-nādu for the maintenance of a choultry to feed Brāhmanas (No. 136 of appendix B). He signs his name at the end of the inscription in Kannada characters and language. Though his titles indicate a Chōla origin he appears to have adopted for his signature the State language which was evidently Kannada. Another record of this same Chōla chief at the Raṅganātha temple at Śrīraṅgam (No. 56 of 1892) is dated in Śaka 1452 and has been noticed in the *Annual Report* for 1892, page 8.

Adappa Mallappa-Nāyakkar was another feudatory of Achyuta for whom the king appears to have had very high regard. No. 166 of appendix B registers the consecration of a Dakṣiṇāmūrti shrine, by the king for the merit of this

Other feudatories. Adappa Mallappa. Jegadāpi Nāgarāja (No. 621 of appendix B), Jegadāpi Koṇḍirāja (No. 276 of appendix B) and Kandanaṇḍu (Kurnool) Nāgama-Nāyaka, son of Ponnappa-Nāyaka (No. 145 of appendix C) were other subordinates of Achyutarāya.

68. It was noticed in the *Annual Report* for 1915, p. 111 f. that the Gōpinātha temple at Koṇḍaviḍu was built by a certain Bāchaya, the son of Rāmamantri or Rāmaya. The same fact is related in No. 422 of appendix B which also states that this Bāchaya, as a minister of the Karnāṭa king Achyutarāya, was ruling the Andhra country that he captured alive many Muhammadan chiefs in battle and that he founded the town Gōpinātha-nagara with its temple of Gōpinātha. His brother Rāmaya-Bhāskara is also stated to have been the viceroy of the king at Koṇḍaviḍu. No. 445 of appendix B on the fortwall at Koṇḍaviḍu states in verse that Rāmaya-Bhāskara "founded the town of Gōpināthapura (at the foot of the Koṇḍaviḍu hill) for the first time with its magnificent walls, set up therein an image of god Gōpikāvallabha (*i.e.*, Gōpinātha) in all grandeur, that he ruled the Āndhra-maṇḍala and conquered all the Muhammadan armies with his valour and that he was the able minister of Achyutadēvarāya." Thus if the statement of No. 445 which is also repeated in the local chronicle *viz.*, that Rāmaya-Bhāskara built the temple of Gōpinātha have to be reconciled with the statement of No. 422 of appendix B, we have to understand that the two brothers Bāchaya and Bhāskara held equally high positions under Achyuta and that the more popular of the two was Bhāskara, on the analogy of the famous brothers Mādhava and Sāyaṇa. The brothers Bāchaya and Bhāskara had a sister called Chinnamāmbā, who was the wife of Pratāpa Yalla.

Charities of their sister Chinnamāmbā. No. 422 says that this lady made some charities at Sātulūru, particularly eulogising the construction of the tank called Gōpināthasamudra. This eulogy, it may be noted, is a very successful imitation of the description, by Śrīnātha, of the tank Santānasāgara given in the Phiraṅgipuram record of Pedda-Kōmaṭi-Vēma (lines 99 to 134 of the text on p. 323 f. of *Ep. Ind.*, Vol. XI).

69. The north-eastern districts of the Vijayanagara empire appear to have been oppressed by high taxation and official exactions, under the rule of Achyutarāya (see *Archæological Survey Report* for 1908-1909, p. 191). A record from Kavatālam in the Adoni taluk (No. 492 of appendix B) lends support to this statement. It is a charter granted to the *gavudas* and other people of the Kavatālada-sīme, who being threatened by the injustice (*avanāya*) of Official exactions in the eastern districts of Achyutarāya's empire.

Government officers had obstinately migrated to the Māsaveya-sīme. The *Mahāmandalēśvara* Salakayadēva Chika-Tirumalarāja-mahāarasu (also called Salagarāja Chikka-Tirumalarājadēva-mahāarasu in No. 524 of appendix B), who is known to have been the powerful minister and brother-in-law of Achyuta, came in the year Śaka 1454 to Āḍavāni personally, pacified the people and induced them to re-occupy the Kavatāla district by offering them favourable terms of cultivation and

Redressed by the chief Salakarāja-Tirumalarāja by granting a *kavulu* to the inhabitants of Kavatāla-sīme.

occupation. This interesting record, which is seriously damaged, seems also to register a number of village-services and service *ināms*. Salakarāja Timmarāja in this same year is stated to have granted the village of Kaḍabūru to a certain Veṅḡalarāja (No. 510 of appendix B). A similar grant of a charter (*kavulu*) for inducing the people to re-settle in a village which had been deserted, occurs in No. 548 of appendix B. Similar *kavulus* granted to the *reddis*, *karanams* and residents of villages are registered in Nos. 528, 531, 533 and 553 of appendix B and form a peculiar feature of the later records of the 17th and 18th centuries.

Other grants of *kavuls* in the 17th and 18th centuries.

and 18th centuries in the eastern part of the Bellary district.

70. The death of Achyuta which happened in or about A.D. 1542 was followed by disturbances in the matter of succession to the Vijayanagara throne. The powerful Salaka Timmarāja, referred to in the above paragraph, the brother-in-law of Achyuta, is known to have been the cause of this disturbance (*Archæological Survey Report* for 1908-1909, p. 194 f.). The consequent fight for the throne between Rāmarāja on

Sadāśiva.

behalf of his brother-in-law Sadāśiva on the one hand, and Salaka Timmarāja on behalf of his nephew (a son of Achyuta) on the other, must have occupied sometime before eventually Sadāśiva was installed on the throne by the powerful Rāmarāja. It is evidently this success of Sadāśiva in being installed on the throne of Vijayanagara that is referred to in No. 213 of appendix C when it states that a certain Tāmailappa-Nāyaka made a grant of a village to the temple at Tiruppukkuli 'on the joyous occasion when the royal communication (*rāyasam*) reached him of Sadāśiva-rāja's capturing Vijayanagara.' It is not impossible also that the actual coronation of the king took place in this year, Śaka 1466 Śōbhakrit. From Dr. Burgess's Chronology of Modern India also, it appears

Probable date of his coronation.

as if in A.D. 1543 (September 2) Burhān

Nizām Shah entered into alliance with Vijayanagara and Golkonda against Bijapur and Rāmarāja attacked Raichūr, a result, evidently, of the internal dissensions already referred to. Aliya-Rāmarāja is mentioned in No. 622 of appendix B as a son of Śrīraṅgarājyadēva-Mahārāja, i.e., Raṅga I. Viśvanātha-Nāyaka, the son of Nāgama-Nāyaka and the founder of the Nāyaka dynasty of Madura granted for the merit of this Rāmarāja an annual fee (to the temple) collected from each loom

Aliya-Rāmarāja.

of the *Kaikkōla-Mudalis* and from the residents living in the *madavilāgam* of the temple at Anṇiyūr. Viśvanātha-

Nāyaka, we know, had received the Tiruvaḍiḍēsa from Rāmarāja as an *Amara-nāyaka* grant (*Archæological Survey Report* for 1911-12, p. 194). Rāmarāja is called in No. 475 of appendix B, dated in Śaka 1467 'the agent (*kāryakartā*) of the whole empire of Sadāśivadēva-Mahārāja.' It is stated herein that Rāmarāja granted to the barbers of Gōpinātha-paṭṇa at Koṇḍaviḍu referred to already, an exemption of taxes, and that this concession was extended by Rāmarāja's agent Mūrti-Rāmarājyaya, to

His remission of taxes on barbers.

the barbers of the 50 villages of the Koṇḍaviḍu country and to others of

Vinikoṇḍa, Bellamkoṇḍa, Addanki, Ammanabrōlu, etc.

No. 175 of appendix C calls Sadāśiva, the son of Śrīraṅgappayadēva, i.e., Raṅga, a son of Narasa by Ōbāmbikā already known to us from the British Museum plates of Sadāśiva (*Ep. Ind.*, Vol. IV, p. 3) and mentions the *Mahāmandalēśvara* Jillēḍu Veṅḡalayadēva-Mahārāja and a lady of his harem, named Appalamma. It is stated

Jillēḍu Veṅḡalayadēva-Mahārāja.

that the old images of the Ālvārs installed in the Vishnu temple at Tiruppukkuli,

having been 'lost during the disturbances caused by the Tulukkar (i.e., Muham-madans), 9 of them, viz., Poygaiyār, Pūḍattār, Pēyālvār, Tirumaliśaiyār, Madura-kaviyār, Periya-Ālvār, Tondaradippodiyār, Tiruppānālvār and Kulaśēkhara, were renewed and provision was made for the reconsecration of the images of Nammālvār, Tirumaṅgai-Ālvār and Śūḍikkudutta-Nāchchiyār. Another subordinate of Sadāśiva

Rāyasam Veṅkatādri.

was Rāyasam Veṅkatādri, son of Mosali-madugu Timmarāju, who is also men-

tioned in the Ūnamāñjēri plates of Achyutarāja (*Ep. Ind.*, Vol. III, p. 151). No. 296 of 1915 refers to the *Mahāmandalēśvara* Komāra Koṇḍrājyadēva-Mahārāja who is mentioned also in the *Annual Report* for 1914, p. 101, as the ruler of Vinikoṇḍa-sīma under Sadāśiva

Rāmarāja Kōnēṭirāja Koṇḍrājyadēva-Mahārāja

in Śaka 1484. This chief is evidently identical with Koṇḍrāja mentioned in the British Museum plates of Sadāśiva (*Ep. Ind.*, Volume IV, page 4). The same chief is again referred to as *Mahāmandalēśvara* Rāmarāja Kōṇētirāja Koṇḍrājyadēva-Mahārāja in No. 531 of appendix B. His younger brother was Rāmarāja Kōṇēti Timmarāja, a pupil of Kandāla Śrīraṅgāchārya (No. 538 of appendix B) (see also

Rāmarāja Tirumalarāja (*i.e.* Tirumala I). page 197 of the *Archæological Survey Report* for 1908-09). No. 415 of appendix B mentions the *Mahāmandalēśvara* Rāmarāja Tirumalarāja (Tirumala I) as an officer of Sadāśiva in Śaka 1487.

In my last *Annual Report* (Part II, paragraph 17) reference was made to the Ahōbala-maṭha and to some events connected with it. Parāṅkuśa Vam (Man)-Śaṭha-gōpa-Jiyyaṅgāru, was there mentioned to have played a prominent part in these affairs. Parāṅkuśa Śrī-Saṭha-gōpa-Jiyyaṅgāru who is stated in No. 534 of appendix B to have secured in Śaka 1482, from Śrīraṅgarāja a near relation of Veṅkaṭādirāja and Parāṅkuśa Vam-Śaṭha-gōpa-Jiyyaṅgāru. *Mahāmandalēśvara* Veṅkaṭādirāja (the youngest brother of the famous Rāmarāja and the *kāryakartā*, of Sadāśiva according to No. 541 of appendix B) a gift of tolls due to the fortress of Ādavāni, for the maintenance of his maṭha, is evidently the same as Parāṅkuśa Vam Śaṭha-gōpa Jiyyaṅgāru who revived the maṭha at Ahōbalaṃ.

71. No. 454 of appendix B which is dated in Śaka 1477 mentions Yaṛa-Tirumala-Siddhirāja Timmarājyadēva-Mahārāja, ruler of Koṇḍaviḍu and a Telugu poet. rājayya (*i.e.*, Tirumala I Yeltumrāj of Ferishta and Siddhirāja Timmarājyadēva-Mahārāja, who is known, from other records, to have been a nephew of Tirumala I, the ruler of Koṇḍaviḍu and the author of the Telugu work *Paṛamayōgivilāsamu* (*Archæological Survey Report* for 1905-09, page 201, foot-note 11). No. 541 of appendix B evidently refers to this same chief under the name Koṇḍaviṭi Tirumalarājayya of the solar race and mentions his son the *Mahāmandalēśvara* Jagarājaya. The *Mahāmandalēśvara* Siddhirāja Śrīraṅgarājyadēva-Mahārāja mentioned in No. 557 of appendix B as a subordinate of Sadāśiva in Śaka 1482, was evidently a member of the family to which also belonged Siddhirāja Timmarāja and is identical with Śrīraṅgarāja mentioned in No. 534 above.

72. The Tāllapākam family of Śrī-Vaiṣṇava teachers is already known to us from The Tāllapākam family. previous reports as one attached to the temple of Veṅkaṭēśa-Perumāḷ on the Tirupati hill and supplied its hereditary songsters. Hundreds of songs composed by Annamāchārya and his son Tirumalāchārya are still preserved in that temple engraved on copper-plates (*Annual Report* for 1915, page 96). The poet Tāllapāka Tiruveṅgalanātha who wrote the Telugu poem *Paramayōgivilāsamu*, different apparently from the work of the same name mentioned in the previous paragraph, noticed by Rao Bahadur Veeresalingam Pantulu Garu in his *Lives of the Telugu Poets* (page 304) is ascribed by him to about the end of the 16th century A.D. Tiruveṅgalanātha was the son of Tirumalārya and the grandson of Annayārya. It is doubtful if we could presume the poet to have been the son of the songster Tirumalārya one of the authors of the Tirupati copper-plate songs. In any case he was a distinguished member of the Tāllapāka family. It is not impossible, that the Tiruveṅgalanāthayyaṅgāru, son of Tāllapākam Tirumalayyaṅgāru, who was the recipient of Gorañjavrōlu, at the hands of king Sadāśiva in Śaka 1468 (=A.D. 1546-47) as stated in No. 419 of appendix B, is identical with the author of the *Paramayōgivilāsamu*. The teacher Annamayyaṅgāru of the same family mentioned in No. 314 of appendix B also as the recipient of a gift from Sadāśiva was evidently a brother of Tiruveṅgalanātha.

73. The Karnāṭa king Tirumala I is known to have served as a minister of Sadāśiva in Śaka 1476 (*Archæological Survey Report* for 1911-12, page 180). No. 341 of appendix B establishes this fact referring to Tirumala the *Mahāmandalēśvara* Rāmarāja Yaṛaṃ-Tirumalarājyadēva-Mahārāja, *i.e.*, Yaṛa-Tirumalarāja (Yeltumrāj) (the grandson of) Rāmarāja as the head of the Vijayanagara administration. Raṅga II, the son of Tirumala I, succeeded to the throne about Śaka 1496 (*Archæological*

Survey Report for 1911-12, page 183). No. 446 of appendix B supplies for him the

Raṅga II.

Gorijavōlu (Gorañjavrōlu) surnamed Śrīraṅgarāyapura which about 30 years before, king Sādaśivarāya had granted to the famous poet Tāllapākam Tiruveṅḡalanāthayaṅgāru. It is difficult to explain how its possession by the family of the latter could have been overlooked. During Raṅga's reign a certain Rāyasam Venkaṭayya, a subordinate at the door (வாசலில் இருக்கிற) of Koṇḍama-Nāyakkar son of Vaiyappa-

The chief Vaiyappa-Krishnappa-Koṇḍama-Nāyakkar built the surrounding wall of the Śrīmushṇam temple.

Krishnappa-Nāyakkar, who built the surrounding wall (கருமதீர்) in the Śaka year 1504, Chitrabhānu (= A. D. 1582-83) (No. 256 of appendix C), made a

grant of several villages to the temple at Tirumuttam, i.e., Śrīmushṇam (No. 263 of appendix C). No. 262 of the same appendix supplies the latest year Śaka 1508, Vyaya, for the reign of Raṅga II. The chief Vaiyappa-Krishnappa-Koṇḍama-Nāyakkar figures largely in the inscriptions of this period from Chidambaram (*Annual Report* for 1914, paragraph 34, page 101). No. 266 of appendix C from Śrīmushṇam also mentions this Koṇḍama-Nāyaka, son of Krishnappa-Nāyaka of the

Achyutappa-Nāyaka, a subordinate of Koṇḍama-Nāyaka.

Kāśyapa-gōtra, granting a charter to Achyutappa-Nāyaka, son of Bayyappa-Nāyaka. What Koṇḍama-Nāyaka did

for the Chidambaram temple Achyutappa-Nāyaka seems to have done for Śrīmushṇam. From No. 270 of appendix C we learn that he also belonged to the Kāśyapa-gōtra, was the grandson of Udayagiri Timmi-Nāyaka and son of Bayyappa-Nāyaka. He is stated to have established the shrine for the goddess in the temple of Ādivarāha-Perumāḷ, to have presented to that temple six villages in his own district (nāyaṅkara), six villages newly established and two *agrīhāra* villages purchased and to have secured exemption from payment of *jōḷi*, *virāḍa*, *karanika* and *talārīka* taxes on 28 villages owned by the temple, to have reclaimed several lands of the temple at his own expense clearing forests for fields, digging irrigation-canals, constructing tanks and planting groves. He also presented to the

His charities at Śrīmushṇam.

god, golden jewels set with gems, silver vessels, golden vehicles for procession,

chauris, torch-handles, parasol-staffs, and processional cars; built high towers, protecting walls, various pavilions and shrines in the holy circuit; set up images of Manavāla, Śūdikkudutta-Nāchchiyār and the Ālvārs; arranged for the rich and luxurious offerings of varied dishes and purchased (!) and presented to the temple for service twelve musicians and 360 servants and revived all festivals. In return for all this service the members of the *śrībhaṇḍāra* of the temple gave him the office of a *nirvāha* and a *samprati*, permitting him to put a seal along with others on the store-room of the temple, to own the *talārīka* of the town of Śrīmushṇam and the villages belonging to it and to be the protector of the images of gods in the sacred *bhaṇḍāra*.

74. In Śaka 1514 during the reign of Vīra-Venkaṭapati-dēva-Mahārāya (i.e., Venkaṭa I) 'who levied tribute from all countries' the supervising Jīyars of the temple

Venkaṭa I; his teacher Kumāra Tātāchārya of Ēṭṭūr.

at Tiruppukkuli together with the treasurers the manager, Tirumala Kumāra-Tātāchārya of Ēṭṭūr and the seven exe-

cutive officers (*nirvāham*) made an agreement with certain Nāyaka residents of Vēlūr regarding the worship of the goddess Maratakavalli-Nāchchiyār whom they had set up in the temple (No. 208 of appendix C). Kumāra Tātāchārya of Ēṭṭūr is already known to us as the religious teacher of king Venkaṭa I and as the supervisor of the Vaishnava temples at Conjeeveram and also of some other temples in the Chingleput district (*Annual Report* for 1913, page 124, paragraph 62 and *Ep. Ind.*, Vol. XII, page 162 f.). The same teacher and other temple officials of Tiruppukkuli are mentioned again in a record (No. 209 of appendix C) of Raṅga II, the elder brother of Venkaṭa I in connection with the granting of the office of *tiruppaninirvāha* in the temple, to a certain Śrī-Parāṅkuṣa-Tiruppanippillai of Tiruppullāni and his disciples. Still another inscription (No. 174 of appendix C) refers to Kumāra Tirumala Tātāchārya of Ēṭṭūr and his agent a certain Puṇyakōti-Ayyaṅ, and supplies the interesting information that under the latter's orders the landholders of Tiruppukkuli including those of the three assemblies (*śērvai*) and the 18 *tūy* and the 36 proprietors of the

village agreed unanimously to divide the whole land of the village into 36 shares and distribute the same among themselves. Koṇḍama-Nāyani-Kṛishṇappa-Nāyaka one of whose servants is stated to have made a grant to the temple at Śrīmushṇam (No. 260 of appendix C) must be of the same family as and perhaps a son of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka mentioned under Raṅga II.

75. A valuable inscription of the time of Venkata I at the eastern entrance into the old fort at Sidhout (No. 564 of appendix B), was brought to my notice by Mr. Longhurst. It consists of one Sanskrit verse, a *Śīsamāla* of 20 feet and a *Tētagīla*, in Telugu. The record is of great interest as it gives us a detailed account of the Matli chief Ananta and his father Yellamarāja (*Annual Report* for 1913, page 124). It states that "while Vīra-Venkaṭarāya (i.e., Venkata I) the sovereign of the whole The Matli chief Ananta and his achievements. Hindu kingdom was ruling the Chandra-giri country in the Śaka year 1527, Anantarāja of the solar race and of the Dēvachōḍa family, who killed in the battle-field Veli goṇḍa Venkaṭādri of the Ravela family, who was victorious at the battle of Jambulamadaka (Jammalmadugu), who devastated Kaṭakapurī (i.e., Cuttack), who threatened Nandyēla Kṛishṇama by the strength of his arm, who was the right hand of the Karnāṭa emperor (Venkata I), who defeated Koṇḍrāju Venkaṭādri, captured Chennūru, composed (Telugu) works of high literary merit such as *Kākusthaviyaya* built the tank called Yellamarājacheru (in the name of his father), who led the campaign against the Draviḍa king of Madhura, who displayed his heroism in humiliating the Muhammadan sovereign (*Pāduṣā*) in the battle of Penugōṇḍa and was the son of Raṅgamāmbā, who held the *birudas*, *Aivaragāṇḍa*, *Mannehamvīra* and *Rāchabebbuli*, who was the father of Maṭli Tiruveṅgalanātha, built a tank in his own name at Siddhavaṭam (Sidhout) which was won by his father Yella at the point of his sword after crushing Koṇḍrāju Tirupatirāju at the battle of Ūṭukūru and who constructed as a complemental protective wall of Siddhavaṭēśvara the fort round the town to last as long as the sun and the moon endure.

Reference to the family-name Dēvachōḍa and to the authorship of *Kākusthaviyaya* has been already noted in the *Report* quoted above. The campaigns against the Draviḍa king of Madhura and the Muhammadan chief who attacked Penugōṇḍa must refer to the events connected with the internal disturbance during the latter part of Venkata's reign by Jaggarāya who befriended himself with the *Nāyakas* of Madura (*Archæological Survey Report* for 1911-1912, page 190) and to the attack of Penugōṇḍa by Adil Shah, which was the cause of the removal of the Karnāṭa capital to Chandragiri (*Ibid.* page 185). Maṭli Tiruveṅgala, the son of Ananta, is also known to us as the builder of the *gōpura* of the Gōvindarāja-Perumāḷ temple at Tirupati (*Annual Report* for 1913, page 124).

76. Two copper-plate inscriptions secured from the trustee of the Venkaṭēśvara temple at Nandyal (Nos. 1 and 2 of appendix A) refer themselves to the reign of Śrīraṅgarāya (i.e. Raṅga VI) of the Karnāṭa genealogy and state that while he was ruling at Penugōṇḍa in Śaka 1569 (= A.D. 1647-48), the several communities, both professional and commercial, agreed to raise annual subscriptions from among themselves for the *chapparam* service of the god Venkaṭēśa, in order to secure merit for Hazarati Khāna Khāna Sāhēbulavāru. It is also stated that these contributions had ceased for sometime on account of certain political disturbances of the nature of which we are not informed in the inscription. It is not unlikely that these were the stirring events mentioned in the Ahōbālam inscription noted on page 95 of the *Annual Report* for 1915. The documents bear signatures of the *karnams*, *seṭtis*, etc., of the Nandyāla-sthala in Telugu and of the *dēśāyis* and other officials, in Nāgarī. The temple of Venkaṭēśvara at Nandyal is neither very old nor famous; the *chapparam* service here referred to must, accordingly, have been intended for the well-known temple of that name on the Tirupati Hill. The *chapparam* service mentioned in these inscriptions like the vow of presenting a parasol to that temple even now mostly practised by its devotees, must indicate the presentation of a covered processional seat or of the annual marriage

pandal. The Muhammadan chief Hajarati Khāna Khāna Sāhēbulavāru for whose merit the grant was made, suggests that he must have been a local governor or chief whose sympathies were with the Hindus.

MISCELLANEOUS.

77. Two inscriptions of Bezwada (one of which in Telugu verse was assigned to about the 9th century A.D.) were noticed by me on page 81 f. of the *Annual Report* for 1910. The mythical origin of the name Purāṇic traditions about Bezwada, confirmed by a record of about the 9th century. Mallēśvara of the Śiva temple at that town was also described. The tradition that Arjuna's fight with Śiva for the *Pāsupata* weapon happened on the hill at Bezwada is still current, the hill itself being known by name Indrakila at which, according to the *Purāṇas*, that event occurred. This tradition, which is evidently very old, is mentioned in an early record of about the 9th century A.D. (No. 459 of appendix B); it is engraved on two sides of a red stone pillar on the top of the Indrakila hill. The two other sides of the pillar as also portions of the written faces, contain sculptured scenes which illustrate the story of the *Mahābhārata* in which Arjuna is said to have fought with Śiva disguised as a hunter, and after a severe hand-to-hand contest to have obtained from him the weapon *Pāsupata*.

This interesting inscription, as in the case of the earlier of the two records from the Mallēśvara temple, has also to be read from the bottom. It begins with a Sanskrit verse which consists of a string of synonyms of Arjuna popularly repeated by orthodox Hindus when they hear a thunder, in order perhaps to avoid the evil effects of it. Then follow a long prose passage in Sanskrit (ll. 3 to 18), an imprecatory verse and the name of the writer Vijayāchārya (l. 21).

The prose passage states that at the Dvāipa-vana forest, Arjuna seeing the Pāṇḍavas (his brothers) unable to fight with their enemy and desirous of securing success went to Indrakila (hill) with the help of Viṣṇu (Kṛishṇa) and meditated upon Indra. Thereupon Indra (appeared and) instructed him to worship Mahēśvara Trikoṭi-Bōyi, a Yaksha in his previous birth. (Śiva) and to obtain from the latter the weapon *Pāsupata*. For this end Indra sent a Yaksha to guide Arjuna to the impenetrable Indrakila. This same Yaksha, we are told, as the result of curse, was born on the earth in this Kali age as Trikoṭi-Bōyi, son of Kariyama-Bōyi of Pechchevāda (i.e., Bezwada). Trikoṭi-Bōyi is described to have been pious, heroic and liberal like Karna, possessed of all-round intelligence and loyalty to his master like Mātali the charioteer of Indra, conscious of his former births like Hanumān and the best of his race.

He set up a pillar on the Indrakila hill. Knowing his former life of Yaksha, as the result of his friendship with Arjuna, this Trikoṭi-Bōyi set up the pillar under reference on the Indrakila hill at which was displayed (by Arjuna) the intelligence that secured for him the gift of the *Pāsupata* weapon. The imprecation at the end of the record expresses the wish: "May this gift of Trikoṭi-Bōyi survive as long as this Indrakila hill and this great river (Kṛishṇa) exist." The story of Arjuna's fight with Śiva as hunter (*kirāta*) is the subject of the Sanskrit poem *Kirātārjunīya* of Bhāravi. Its popularity in the 5th century has been evidenced by some interesting sculptures from Chandimau in the Patna district published by Mr. R. D. Banerji in the pages of the *Archæological Survey Report* for 1911-12, pages 161 ff.

78. Records of Pārthivēndravarmān or Pārthivēndrādhīpativarmān with or without the title "who took the head of Vīra-Pāṇḍya" have been largely found in Tondaimaṇḍalam. Eleven inscriptions of this king have been copied during the year under review at Brahmādēśam in the North Arcot district. One of these No. 233 of appendix B calls him "Mahārāja who took the head of Vīra-Pāṇḍya." In my *Report* for 1911, page 91, paragraph 64, it was suggested that Rāja-Mārāyar (i.e., Mahārāja of the inscription under review) is probably identical with Pārthivēndravarmān or Parakēsarivēndrādivarmān.

79. No. 240 of appendix C is an early record from Śrīmushnam and is engraved on a pillar of the Nityēśvara temple at that village. It registers that the name Vijayādittan was given to the central sluice (*madagu*) of the tank Vindamahādēvip-pērēri, constructed in that village by Nārāyaṇa Puḡalvippavargandaṇ, the king Construction of a tank by Nārāyaṇa Puḡal- (*kōṇ*) of Iruṅōlar. This record is dated vippavargandaṇ, king of Iruṅōlar. (in words) in the Kali-yuga year 4060 which corresponds to Śaka 881 or A.D.

958-9. In identifying this chief, it might be observed that the title Iruṅōlar-kōṇ was evidently applied to him as the lord of the district Iruṅōlappāṇḍi in which Śrīmushnam was situated. The father of the Bāṇa king Vikramāditya (II) Vijaya-bāhu of the Udayēndiram plates (*Epigraphia Indica*, Vol. III, p. 75) is called Vijayāditya II, Puḡalvippavargandaṇ. It is not therefore unlikely that Nārāyaṇa Puḡalvippavargandaṇ who gave the name Vijayādittan to one of the sluices of Vindamahādēvip-pērēri was a member of this same family. But the Bāṇa chiefs do not anywhere receive the title Iruṅōlar-kōṇ. Again a Lāṭa chief named Rājādittan with the title Puḡalvippavargandaṇ was ruling the country comprising the modern North Arcot and South Arcot districts and lived about this same period. Evidently Nārāyaṇa Puḡalvippavargandaṇ was a relation of this Rājādittan of Ilāḍa (Lāṭa). I have noted in my *Report* for 1912, page 66, that a chief of the Chalukki family, named Vikkiyaṇṇa also held the title Puḡalvippavargandaṇ. A curious record from Śrīmushnam states that the *Tiruppadiyam* in the Śiva temple of Nityēśvara at that village was recited by a certain Tambirāṇ Tōlaṇ Mānakkāṇjāraṇ before taking leave of this world. His image is cut below the inscription (No. 255 of appendix C). The hymns of the *Dēvāraṁ*, however, do not include any *tiruppadiyam* on this Śiva temple. Perhaps Mānakkāṇjāraṇ was the author of such a hymn.

Some chiefs with the title Rāhuttamiṇḍan have already been referred to under the Vijayanagara kings Mallikārjuna and Virūpāksha. A family of these appears to have wielded full proprietary rights over the district in which Śrīmushnam was included. Pallikondaperumāl Kachehiyarāyaṇ in Śaka 1413, Paridhāvin (or correctly 1415 = A.D. 1492-93) assigned to the Śiva temple of Śrīmushnam, a village with all its income such as *kaḍamai*, *viniyōgam*, *nāttukkāṇikkai*, *kudirai-kāṇikkai*, A family of chiefs with the title Rāhuttamiṇ- *kaṇpūra-kāṇikkai* and 22 other items, in dan. order that the worship and the service celebrated therein (No. 235 of appendix C). Another record of the same temple (No. 234 of appendix C) refers to the service Rāhuttamiṇḍan-*sandi*. It is dated in Śaka 1395, Jaya and mentions an earlier member of the family named Vettuṅgai-Alaḡiyār Kachehiyarāyar. No. 237 of appendix C is still earlier and is dated in Śaka 1294. It states that Śēvagapperumāl Kachehiyarāyaṇ was the grandson of Vettuṅgai-Alaḡiyār Kachehiyarāyar and son of Ilamaipperumāl Kachehiyarāyar. No. 247 of appendix C, which is dated in Śaka 1426, mentions Trinētranātha Kachehiyarāyar, son of Pallikondaperumāl. It appears from these that the members of the Kachehiyarāya family claim to have been chiefs of Tuvārāpati or Tuvārakāpurī (Dvārāvati or Dvārakā) in the Kāśmīra country (!) and held a long list of titles including Rāhuttamiṇḍan.

80. The *Māhātmya* (or the local chronicle) of the Vishṇu temple at Śrīmushnam, is stated to have formed part of the *Māhātmya* of the Vishṇu temple. *Varāhapurāṇa* and with its sanction the 12 processions on the 12 days of the year, when the sun is in the different signs of the zodiac, are supposed to have been performed and the various dishes of food offered (No. 267 of appendix C). The greatness of the god Vishṇu at Śrīmushnam seems to be the subject matter of a very curious record registered as No. 261 of appendix C. It is much damaged and refers itself to the time of a certain Venkāṭa-patirāya probably the Kārṇāṭa king Venkāṭa I. A certain Viriśaḍai Rāmaṇ is stated to have deeply meditated near a pond and sleep upon the god Vishṇu of Śrīmushnam. He asked for a boon which if not granted he avowed himself to enter fire. Then the god manifested himself before him and presented him with the Vaiṣṇavite symbols of conch, discus and bow.

81. A number of records of the reign of Vijaya-Gaṇḍagōpāla come from Tirup-pukkuli in the Chingleput district. In the 4th year of his reign the assembly at Kattānūr which was a *dēvadāna* of the Tirup-pukkuli temple gave an agreement to the temple authorities stating that the *purambu* of the village (in question) had not been

Vijaya-Gaṇḍagōpāla.

sold by them to any and that they shall not under any circumstances sell, mortgage or present that *purambu*. If ever it be rumoured that they intended selling the lands instead of relinquishing them to the temple, they shall commit the sin of offending against god and be liable also to a fine (No. 182 of appendix C). In his 16th year a gift of cows for a lamp was made by Nāyaṇār Śambuvarāyar Viraśōḷaṇ to the temple of Tirup-pukkuli (No. 190 of appendix C). No. 137 of appendix C provides a late date i.e. the 32nd year, for Vijaya-Gaṇḍagōpāla with astronomical details. Madhurāntaka Pottappi-Chōla is known to have been a surname of Vijaya-Gaṇḍagōpāla (*Annual Report* for 1911, p. 66, paragraph 16). This is confirmed by Nos. 164 and 177 of appendix C from Tirup-pukkuli. Madhurāntaka Pottappi-Chōla Vira-Gaṇḍagōpāla is mentioned in No. 197 of appendix C which is dated in the 30th year of Vijaya-Gaṇḍagōpāla. But here, his relation to Madhurāntaka Pottappi-Chōla Vijaya-Gaṇḍagōpāla is not expressed. This unexpressed relationship is, however, cleared up by No. 179 of appendix C which also comes from Tirup-pukkuli. It is dated in the

His son Vira-Gaṇḍagōpāla.

2nd year of Vira-Gaṇḍagōpāla and registers a gift of land as *சந்தானச் சீரமை* (?) to one of its woman-servants who secured the royal order of Vira-Gaṇḍagōpāla confirming the grant of the village of Kattānūr to the temple which had been already presented with libations of water by his father Vijaya-Gaṇḍagōpāladēva in order to celebrate the festival of the sacred bath on the asterism Uttiram under which he was born. The original grant by Madhurāntaka Pottappi-Chōla (Vijaya-Gaṇḍagōpāla) referred to, was perhaps recorded in No. 218 of appendix C which is fragmentary. No. 178 of appendix C which is dated in the 2nd year of Vira-Gaṇḍagōpāla is the deed ratifying the grant of Kattānūr. It is thus evident that Vira-Gaṇḍagōpāla was a son of Vijaya-Gaṇḍagōpāla. The former was one of the enemies of Jaṭavarman Sundara-Pandya I.

82. Many inscriptions collected during the year refer to charities made by merchants. A very early reference to the *Vaiśyas* of the Kubēravamśa is made in No. 504

Settis of the Kubēravamśa.

of appendix B, of A.D. 1164 where it is stated that Eṇṇama-ṣeṭṭi a great merchant (*mahāvaddavṇavahāri*) of the Śrōtriya family, the chief of the *Vaiśyas*, a Māhēśvara and a member of the Kubēra lineage established a Śiva temple at Pedda-Tumbalam in the Adoni taluk of the Bellary district (see also No. 555 of appendix B). Nos. 364 and 395 of appendix B speak of the members of the *Vaiśya* race born of Kubēra. The latter states that their chief object of life was the maintenance of 'Dharma', 'that they earned the blessings of the learned (by patronising them)', 'that their sympathy and love were universal', and 'that they practised self-denial and were famous' (see also remarks on page 113 of the *Annual Report* for 1915). Their original centre was Penugōṇḍa in the Kistna district and they were devoted both to Śiva and Vishnu. The *nagaras* (*nagarasvāmins*) or merchants of a town also belonged to the Kubēra lineage (No. 513 of appendix B). It is not unlikely that the name Bēri-Ṣeṭṭi a sub-sect of *Vaiśyas* (Thurston's *Castes and Tribes*, Vol. I, page 211 f.) has to be derived from Kubēra to whom their origin is apparently traced.

Vallabhi-Ṣeṭṭi of the Varidāla-gōtra called the lord of Ayyāvalipura might perhaps have been a Ṣeṭṭi of the Kubēravamśa (No. 402 of appendix B). This

Their charities; construction of tanks and wells as works of merit.

merchant is said to have built a tank called the Gōvardhana-samudram with the object of quenching the thirst of the 84 lakhs of living creatures including birds, beasts, men, etc. In No. 422 of appendix B the same idea is quoted in the words of the *Mahābhārata* which state that the person in whose tank the thirsty cows, beasts, birds and men drink water obtains the fruit of performing the *Aśvamēdha*-sacrifice. In No. 421 of appendix B, dated Śaka 1693, figures a *Vaiśya* Kṛishṇama-ṣeṭṭi as the donor of a well, watershed and a grove. He is also stated to have patronised a poet. Nos. 447 to 453 of appendix B which come from Kōṇḍavidu refer to merchants who called themselves the chiefs of Penugōṇḍa

and belonged to the *gōtras* Puchchakola, Yerasetti, Bodarukula, Venukula or Yenukola,

Some of the *Vaiśya gōtras*.

the *Vaiśya gōtras* Mokkolakula (No. 305 of appendix B), Utakula (No. 464 of appendix B) and Penḍlikula (No. 465 of appendix B). No. 220 of appendix C mentions gifts by Venkatapati-Ṣeṭṭi of the *Vaiśyakula* and Elisetti-*gōtra*. No. 512 of appendix B mentions Kāgā-ṣeṭṭi of the *Vaiśya-kula* and the Baḷagāra race.

83. The trouble with the tenants leaving their villages and thereby causing the lands to lie waste seems to have been not an unusual one, especially where the villages

Frequent troubles with tenants of temple lands. were the property of the temple. No. 49 of appendix C, dated in Śaka 1459, Dur-

instance, where such trouble existed and some definite terms of tenancy were granted by the temple authorities to the *Tandarimār* of Tirukkalākkudi.

We are informed in No. 48 of appendix C from the same village that a certain Sāluva-Nāyaka and Appā-Pillai came and found a subarban village ruined, the tenants having dispersed and new tenants being unwilling to come and settle. There being none coming forward to resettle the village, they sent for Śakkadēvar Vēṭṭuvakkāttān alias Śāyapadaitāṅgi and his brother Śirukāttavaṇ and also for the two agents of

Resettling of deserted villages and the reward for doing it.

the right of *pāḍikāval* over the particular village surrounding the temple (*tirumalai*) receiving the customary donations and fees, after allowing common rights and cultivating and paying the usual dues to the temple such as *kattumukkai*, *māsam*, *āsupōdu*, *makkalpēru*, etc. They were required further to give (to the temple) one *tūṇi* and *padakku* on each *mā* of harvested wet land, and receive one *tūṇi* on each plough for the *valaiyar* and one *padakku* for the *puṇavaṇ*. They were also allowed the honour of receiving the sacred cloth (*parivattam*), *tīrtha* and the sacred ashes from the temple. No. 61 of appendix C states that four landholders granted to the watchmen of three villages the right of *kāval* which consisted of one bundle (of hay) and one *kurūṇi*

Terms of *kāval* or *pāḍi-kāval* right.

separately and of all other customary services (*kāryakrama*) due from their tenants. It might be noted that the coveted right of temple honours was reserved evidently for those that substantially helped towards the upkeep of the temple. The merchants (*nagarattār*) who constructed a processional car for the temple and deposited money for its equipment such as the golden pinnacle-pot, drawing-ropes, cloths, decorative mirrors, etc., were rewarded with similar honours (No. 51 of appendix C). So also another set of people who received honours had consecrated in the temple the image of the Śaiva saint Śambandapperumāḷ i.e., Tīrujñānaśambandar (No. 52 of appendix C).

No. 617 of appendix B introduces a certain Nabābu Sādālalēkāṇ Sāyabu and calls

Nabābu Sādālalēkāṇ, with Hindu titles.

him a *Mahāmaṇḍalēśvara*, *rājādhirāja*, *paramēśvara* and *rājamārtanda* like Hindu kings. The record is dated in Śaka 1596, Ānanda (= A.D. 1674-5) and refers to a private individual of Vēppattūr in the Tanjore district, who having visited the island of Rāmēśvaram was on his way to Kāśi (Benares) and incidentally visited Tālagiriśvara on the hill at Pannaśanagar (i.e., Paṇamalai). Pilgrims to Benares first visit Rāmēśvaram as a rule. Nabābu Sādālalēkāṇ must have been one of the Muhammadan chiefs in charge of Gingee under the kings of Bijapur. The famous Sādat-Ullā-Khān was created Navāb of Karnātic only in A.D. 1710. It might be noted also that it was just three years after the date of our record that Sivāji captured Gingee from a certain Ambar-Khān (South Arcot District Gazetteer, page 36f). The forces sent by Aurangzeb against Gingee under Zulfiqār Khān and one of the princes of the royal family were defeated by the Marāṭhas in A.D. 1692. No. 619 of appendix B which is dated in the cyclic year Prajāpati corresponding to A.D. 1692

Epigraphical evidence of the troubles in the South Arcot district in A.D. 1692.

registers certain facts which might evidently indicate these troublous times. It states that "of those who being afraid (of the enemy) seek refuge at Nañjanapēṭṭai (in Paṇamalai?), the man that has pierced

(i.e., committed murder in battle) has no entrance (into this village). He that could enter will do so by one gate (open for him) and escape by either of the two gates (opened for that purpose). All *Kāsāyavargakkudis* that enter, must pay $4\frac{1}{2}$ *panam* per head including *kāsāyavargam* such as *kadumai*, *kānikkai*, etc., and the *Ulukkudis* three-fourths of the usual rate of paddy charged in the village." The classification of village inhabitants under the heads *Kāsāyavargakkudi* and *Ulukkudi* (*Ulavukudi*) has been already noted above in the section on the Vijayanagara king Krishnarāya.

84. G. Yazdani, Esq., M.A., Epigraphist for Moslem Inscriptions in India, has very kindly examined the Arabic and Persian inscriptions copied during the year and

Arabic inscriptions.

Mas'ūd, 'Ambar or 'Ambar Mas'ūd who "was the Governor of Ādonī under Sikandar 'Ādil Shāh of Bijāpūr (A.D. 1672-86)" and "retained this office until 1687 (one year later than the extinction of the Bijāpūr

'Ambar Mas'ūd.

Aurangzeb under prince Ā'zam Shāh and Ghāziu-d-Dīn Firoz Jang took possession of the fort (Adoni)." The earliest of the Arabic records (No. 1) belongs to the reign of the Bijāpūr king 'Alī 'Ādil Shāh (1557-1579). It is dated in 982 A.H. (= A.D.

The Bijāpūr king 'Alī 'Ādil Shāh.

1574-75) and records the remission of taxes on weavers and grocers by Khān-i-Ā'zam 'Ādil Khān who had built in 975 A.H. (= A.D. 1567) the "Ādilābād House" outside the town of (Fort) Ādonī. It is stated from this year till 986 A.H. (= A.D. 1578) i.e., for 12 years the weavers and grocers should not be molested by any assessment made for the maintenance of the Court. A Kanarese inscription (No. 528 of appendix B) cut below the Arabic record just referred to (evidently) registering the same facts states that in the year Yuvan (= A.D. 1574-75) a certain

A cowl granted by his subordinate Khān-i-ā'jam Khāna Sāhēba to the residents of Ādalabādiya-pēte which was founded by him.

Khān-i-Ajam Gālība Khāna Sāhēba granted a cowl to the 18 classes (?) of dēsāyins, Settis, weavers, *kulakaranis*, *banajigas*, oilmongers, etc., of Adalabādiya-pēte (bazar-street) exempting them from payment of the taxes called *siddhāya*, *ka[d*] dāya*, *bi[t*]ti* and *baigāra* for a period of 12 years. Those that transgressed this are declared traitors to the Pādasā (Padshah). Thus the two inscriptions engraved on one and the same stone supplement each other and prove that a remission of taxes

Remission of taxes for 12 years.

was granted for 12 years from A.D. 1567-68 to A.D. 1578-79. This was evidently due to some political disturbance which necessitated the granting of a cowl. Such a political disturbance could have been none other than the capture of the fortress of Ādonī by Ali 'Ādil Shah and

Probably due to change of Government on the capture of the fortress of Adoni. a consequent change of government.

According to Brigg's *Ferishta* 'Alī Ādil Shāh captured Ādoni in A.D. 1568. The date of the record, i.e., A.D. 1574-75 in both the versions shows that the cowl was engraved on stone only in this year, i.e., about eight years after it was actually granted.

Order—No. 99, Home (Miscellaneous), dated 29th August 1916.

Recorded.

2. The Government observe that the number of inscriptions copied and examined rose from 620 in 1914-15 to 835 in 1915-16, which is satisfactory. The information furnished in the report regarding the work of publication is far from full and the progress made hardly appears to be sufficient, but this subject is under separate enquiry. The Government desire once again to impress on the Assistant Archæological Superintendent the importance of publishing the inscriptions which have been copied and are on record in his office.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the four monuments referred to in paragraph 9 of part I of the report.

4. The programme of work for the next field season is approved. It is hoped that the Assistant Archæological Superintendent and his staff will carry it out completely. The Assistant Archæological Superintendent should submit separate proposals for securing the inscriptions in Pondicherry, referred to in paragraph 5 of his report.

(True Extract)

P. RAJAGOPALA ACHARIYAR,
Secretary to Government.

To: the Assistant Archæological Superintendent for
Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Public (Political) Department.
,, the Government of India, Department of Education (C.L.).
,, the Government of Burma (C.L.).
,, the Government of Ceylon (C.L.).
,, the Director-General of Archæology (C.L.).
Editors' Table.

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1035, 10th August 1917

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1916-17.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 13th July 1917.
No.—D 398.

I beg to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1916-17. A duplicate copy with necessary corrections will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 20th July 1917.
No.—D. 409.

I have the honour to submit herewith the stitched proof of my *Annual Report* on Epigraphy with one set of photographs taken during the field season under review.

I request that I may be supplied with 20 spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

**Endorsement of the Superintendent, Archaeological Survey, Madras,
No. 364, dated 21st July 1917.**

Submitted.

2. The question of conserving the monuments referred to in paragraph 8, part I of the report will be taken up after personal inspection during the next field season.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1917.

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PART I

The chief event to be noted in the internal administration of the office is its transfer from Ootacamund to Madras. In bringing about this change it has been the chief object of the Government that the Epigraphist should not be cut off from the seat of the University and that the growing number of professors, scholars and students engaged in historical and philological research should come into frequent contact and co-operate with him for mutual advantage. From what has been noted in the sequel it will be seen that these objects have been fairly achieved and it is hoped that there may be greater co-operation and activity on more facilities being afforded by Government for this purpose. The office was opened at Madras on the 1st October 1916 as per G.O. No. 1121, Public, dated 10th June 1916.

OFFICE ROUTINE.

2. The junior assistant Mr. K. V. Subrahmanya Ayyar was granted privilege leave and furlough for one year and three months from 4th September 1916. The place of the Kanarese Epigraphical Student was left vacant as no competent candidate who has taken the degree with Kanarese as his second language was forthcoming until 1st February 1917, when Mr. K. R. Srinivasa Ayyangar who has passed only in the Kanarese branch of the B.A. Examination was appointed on

probation for one year. In G.O. No. 1008, Public, dated 24th May 1916, the Government was pleased to better the position of the three Epigraphical Students by fixing the starting pay of the appointment at Rs. 75, and by promising to raise the grade of their salary to Rs. 100—5—125 after five years of approved service. Messrs. Krishnamachar and Srinivasa Rao who were already confirmed as the Telugu and Tamil Epigraphical Students respectively on the old scale, signed the bond of service contract mentioned in the Government Order quoted above and were allowed to draw their salaries at Rs. 75 from the date of the above Government Order.

A typist having been newly sanctioned by Government (G.O. No. 1008, Public, dated 24th May 1916) Mr. K. Somasundaram Pillai who has passed the intermediate test in typewriting was appointed for the place on the 23rd September 1916.

PUBLICATION.

3. At the suggestion of F. J. Richards, Esq., M.A., I.C.S., the Government entrusted M.R.Ry. V. Rangachari, M.A., Assistant Professor of History in the Presidency College, with the work of preparing an alphabetical index of villages noting under each the brief contents of the inscriptions collected until now by the Epigraphical department together with bibliographical and other references wherever these were available. Sanction was also accorded for the entertainment of a temporary typist for seven months from July 1916 to January 1917 to help Mr. Rangachari (G.O. No. 1023, Public, dated 26th May 1916, and G.O. No. 1283, Home (Education), dated 1st December 1916), who has, I hear, just finished his work and submitted the voluminous manuscript to Government.

The final proof of Part V of *South-Indian Inscriptions*, Vol. II, was passed for printing and the part was issued. A good portion of the manuscript for Part III of Vol. III containing texts and translations of nearly 100 old Tamil inscriptions was got ready and despatched to the Press. The remainder of the manuscript still required to complete the part will be sent in due course to the Press. Materials for Part IV of Vol. III which will include the index of the volume, some more Chōla inscriptions and the Tiruvālaṅgāḍu copper-plates are also taken up on hand. The Telugu volume of *South-Indian Inscriptions* which is progressing will be issued as Vol. IV of the series and will consist mainly of the inscriptions of Tripurāntakam and a few copper-plate grants from the Telugu country. As the place of the Kanarese Epigraphical Student was not filled up for more than a year, the work of preparing the Kanarese inscriptions for the Press could not be pushed through.

TOURS OF THE ESTABLISHMENT.

4. Myself and my Senior Assistant did not undertake any tours on account of the pressure of the work at office in connection with the publication of inscriptions and the transfer of the office from Ootacamund to Madras and the other preliminaries connected therewith. Consequently Mr. Srinivasa Rao, the Tamil Epigraphical Student, was the only one of my establishment who was available to work out the programme in the Tamil districts. He left Ootacamund on 16th August 1916 and after securing copies of records in the Ambāsamudram taluk, the villagewar survey of which was begun last year by my Senior Assistant and only two firkas finished, and after examining a few places in Tanjore, Trichinopoly and South-Arcot districts returned to Madras on 6th January 1917.

Mr. C. R. Krishnamachar, the Telugu Epigraphical Student, left Madras on 2nd December 1916 and finished the villagewar inspection of the Guntūr taluk collecting as many as 130 inscriptions. He returned to Madras on 14th March 1917.

Mr. Rangarajayya, the acting Kanarese Epigraphical Student, proceeded on tour on his being deputed to copy the inscriptions of the Madakasira taluk in the Anantapur district, village by village. He finished two circles of the taluk and had to reserve the remaining one for next year as his presence was necessary at headquarters where he arrived on 25th February 1917. Thus it will be seen that the touring of the year under review was directed mostly to the villagewar survey. Mr. P. Visvanatha Ayyar, the photographer, was sent on tour independently to take some epigraphical photographs in selected temples and to prepare sketches and photographs of such other objects of archæological interest in these temples as had not already been tackled by the Archæological Superintendent. His sketches include fifty sculptural pannels in

relief representing the lives of the famous Śaiva devotees, decorating the niches in the basement of the Airāvātēśvara temple at Dārāśuram near Kumbakonam. The labels giving their names were noted by Mr. Venkayya in his *Annual Report* of 1908, paragraphs 66 to 68. I intend studying these sculptures on a future occasion along with the lives of the 63 Śaiva devotees and publishing them. During his absence from headquarters from 4th February 1917 to 31st March 1917 Mr. Visvanatha Ayyar has secured 28 photographs and 60 sketches.

THE YEAR'S WORK.

5. The *Annual Report* for 1915-16 kept me and my establishment engaged until the middle of July 1916. The tours commenced with August 1916 and closed with March 1917 with the result that during the year under review about 462 villages were inspected and at 130 of these were secured 668 inscriptions. The two hundred and thirty-eight inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk last year but which had been reserved for examination (vide *Annual Report* for 1916, Part I, paragraph 6) during this year, are included in Appendix B. To these are added the remaining records secured from Ambāsamudram by Mr. Srinivasa Rao, those of the Guntūr taluk and those of the Madakasira taluk (Anantapur district). Inscriptions copied from miscellaneous villages in the districts of Tanjore, Trichinopoly and South Arcot are reserved for examination next year.

Stone inscriptions examined during the year under review mostly consist of Pāṇḍya epigraphs from the south and some are dated in the reigns of the Chōla-Pāṇḍya viceroys, who were first appointed by the great Chōla conqueror Rājendra-Chōla (I) for the protection of the Pāṇḍya country which was evidently then absorbed into the Chōla empire. The Telugu inscriptions supply some further information over that of last year about the local chiefs who ruled as Kākatiya subordinates in the Telugu country. A few of these records belong to the ruling family of the Kākatiyas and of these latter the one of great interest is that of queen Rudrāmbā found at Malkāpuram in the Guntūr taluk, Guntūr district. The charities recorded in this inscription, which among others included the founding of a college, a hospital, a maternity and a Saiva *matha* are noticed *in extenso* in Part II below. Two records from Penumūli in the same taluk, of about the 13th century A.D., are of some antiquarian interest inasmuch as these give us sketches of the standard cubits used in measuring fields and house-sites (No. 131 of 1917). Also the standard span is referred to and marked in No. 1 of Appendix C. These standards of measurements thus sketched out on stone must have been the actual cubit and span of the ruling king or chief as often referred to in the Tanjore Chōla inscriptions. The Kanarese records in general are too fragmentary. But some of these are of historical value belonging as they do to the early Pallava-Nolamba and Chālukya periods. The kings of the former dynasty who were contemporaneous with the Gaṅgas seem to have been good sportsmen and to have commemorated the death even of their hunting companions. Nolambādhirāja it is stated erected a monument for his favourite dog called Pūnaga which hunted a boar and died in the fight (No. 755 of Appendix B).

6. Of the inscriptions examined for other departments one or two deserve specially to be noted. Mr. Longhurst, the Archæological Superintendent, examined the caves and stūpas at Guṇṭapalli, Kistna district, and sent me for decipherment an inscription in Brāhmī characters of about the first century B.C. The accompanying

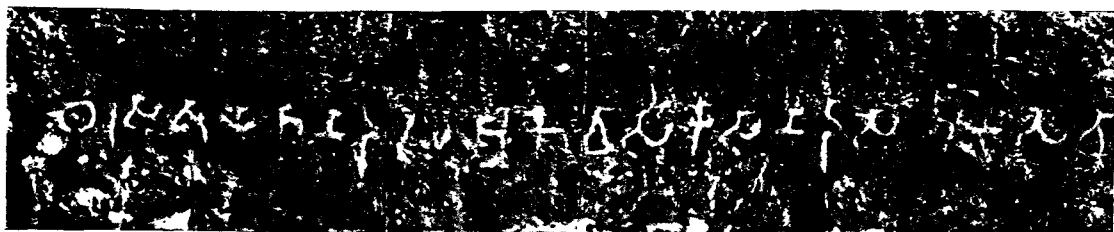


illustration is made from the impressions prepared by Mr. Longhurst. The record has been tentatively read by me—

Thērasa bhayata-Nadasa atēvāsikasa Nādasō(sa) [d]ānam sōvā[nam*]. “(This) step (is) the gift of Nātha, the pupil of the venerable (bhayata) [Buddhist] monk Nanda.”

Two other inscriptions received from the same officer were photographs taken by F. G. Butler, Esq., I.C.S., Special Assistant Agent, Koraput, Vizagapatam district, in connection with the antiquities of Kondakamberu in that district. They register the founding of a Śiva temple called Nilakantha in A.D. 1381 by Ambikā, the wife of Pāndu-Singa. An inscription from Udayagiri (Nellore district), not included by Messrs. Butterworth and Venugopaul Chetti in their volume of Nellore Inscriptions refers to the digging of a step-well on the road to Vijayanagara, by a certain Timmarasayya in A.D. 1570. This was also examined for the Archæological Superintendent. Iconographical notes on photographs from Śrīśailam sent by the same officer may also be mentioned among the items of miscellaneous work done during the year.

4. The chief interest however attaches to the large number of copper-plates of which the more important ones were secured through the kindness of Messrs M. Ramakrishnakavi, M.A., A. Rangaswami Sarasvati, B.A., M. Kalidasu, B.A., B.L., High Court Vakīl, Guntūr, and Tarini Charan Rath, B.A., District Munsif, Aska. All these plates will be noticed in Part II with reference to their bearing upon the history of the Eastern Chālukya kings. Nos. 17, 18, 20 and 21, however, which were secured through the Tahsildars of Madakasira and Dharmavaram are forgeries evidently of a period when the Anantapur district came directly under the British rule.

Appendix A includes 24 copper-plates examined during the year. Appendices B and C give detailed extracts of the stone inscriptions examined and transcribed. The collection of photographs and sketches appear in Appendices D and E, while Appendix F contains the astronomical verifications of dated records and notes thereon by Diwan Bahādur L. D. Swamikannu Pillai. Tentative transcripts of all the inscriptions included in Appendices A, B and C have been made. Index tickets for the collection of last year have been drawn up and the transcripts distributed into the several files dynastically and chronologically.

The Government in their Memorandum No. 4399/15-4, Public, dated 21st June 1916, asked me to take up the examination of the gold coins forming part of the Kodur treasure trove from 1st October 1916. The coins numbering as many as 16,586 were received on the 13th December 1916 and my report on them was sent to Government on the 10th February 1917. Mr. Srinivasaraghava Ayyangar, M.A., the Archæological Assistant in the Museum, was of very great help to me in sorting and identifying these coins.

5. As regards conservation I can only mention the Jaina images at Nidamaru and Vungutūru and a mound called Bhīma-lingam-dibba at Tādikonda, all in the Guntūr taluk of the Guntūr district. The only temple in the Ambāsamudram taluk which deserves the attention of the Archæological Superintendent on account of its sculptures and inscriptions is the one at Tiruvāliśvaram.

9. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1916-17—

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	5,775	0	0
Establishment	8,932	2	5
Temporary establishment for index	140	0	0
Assistant Superintendent's travelling	154	4	9
Establishment travelling	1,906	13	9
Contingencies	4,061	9	7
Total ..	20,969	14	6

Receipts.

	RS.	A.	P.
By sale of photographs	2	0	0
By sale of old furniture, etc... .. .	137	14	0
Total ..	139	14	0

10. Stone inscriptions copied at the following places are registered in Appendices B and C.

I. *Anantapur district*.—Thirty-nine * villages in the Madakasira taluk.

II. *North Arcot district*.—Tirupati.

III. *Guntur district*.—Fifty † villages in the Guntūr taluk. Jatapalle and Mādipādu.

IV. *Tinnevely district*.—Thirty-eight ‡ villages in the Ambāsamudram taluk.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1917-18.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Ākumalla	Kurnool	Reported to contain inscriptions.
2	Ālattūr	South Arcot	Reported to contain old temples with inscriptions.
3	Āvūr	North Arcot	Contains many inscriptions.
4	Āyampālayam	Do.	Reported to contain inscriptions.
5	Bṛahmaṅgalam	Salem	A stone with inscription.
6	Brahmadēsam	South Arcot	Reported to contain inscriptions.
7	Chittoor	Chittoor	Rock inscription.
8	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
9	Dadapuram	South Arcot	Reported to contain inscriptions.
10	Eragudi	Kurnool	Do. do.
11	Ghaṇṭasāla	Kistna	Do. do.
12	Ilavampatti	Salem	Do. do.
13	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
14	Kattuvappallaipatti	Salem	Stone in a field containing inscription.
15	Kiliyānūr	South Arcot	Reported to contain old temples with inscriptions.
16	Kolimigundla	Kurnool	Reported to contain inscriptions.
17	Kōyilkunṭla	Do.	Do. do.
18	Maḍam	North Arcot	Temple containing inscriptions.
19	Madura	Madura	Temple with inscriptions.
20	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
21	Mahēndragiri	Ganjam	Inscriptions in a temple.
22	Mailavaram	Guntūr	Reported to contain inscriptions.
23	Marakanam	South Arcot	Reported to contain old temples with inscriptions.
24	Munṇūr	Do.	Do. do.
25	Niśāṅkadurga	Chittoor	Reported to contain inscriptions.
26	Olaḡapuram	South Arcot	Reported to contain old temples with inscriptions.
27	Pauluta	Ganjam	Do do.
28	Ponṇeri	Salem	Stone on the road-side contains an inscription.
29	Prattapūr	Ganjam	Reported to contain inscriptions.
30	Rāmatirtham	Vizagapatam	Inscriptions on a Jaina image.
31	Rēmaṭa	Kurnool	Reported to contain inscriptions.
32	Sakkōdi	Salem	Do. do.
33	Salem	Do.	Old inscriptions on a boulder in the reservoir.
34	Russelkonda (Boraṅgan temple).	Ganjam	Reported to contain inscriptions.
35	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
36	Śiṅgaperamaḷkōyil	Chingleput	Rock-cut cave with inscriptions.
37	Śōṇampattu Villivākam	South Arcot	Reported to contain old temple with inscriptions.
38	Taḍuvayi	Guntūr district	Reported to contain inscriptions.
39	Tirukandji	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
40	Tirumalapādi	North Arcot	Reported to contain inscriptions.
41	Tiruvarangam	South Arcot	Temple with inscriptions.
42	Tribhuvani	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
43	Tukkachehi	Tanjore	Reported to contain inscriptions.
44	Uppalūr B.	Kurnool	Do do.
45	Vēligonda	Nellore	Do. do.
46	Vippaḡu West	Kistna	Temple containing inscriptions.

B.—Places taken from Mr. Sewell's Lists of antiquities or otherwise expected to contain inscriptions of historical value.

1	Āvajūr	South Arcot	}
2	Āyal	North Arcot	
3	Bhadraḥalam	Gōḍavari	
4	Kuhaiyūr	South Arcot	
5	Sembēdu	Do.	}
6	Velluru	Do.	
7	Vēḍilbaḥalam	Do.	

C.—Detail survey of inscriptions talukwar.

Guntur district—Tenali taluk.

Anantapur district—Hindapur and the remaining firkas of Madakasira.

Tinnevely district—Tenkasi taluk.

* One hundred and eighty-three other villages were also examined but contained no inscriptions.

† One hundred and two other villages were also examined but contained no inscriptions.

‡ Forty-seven other villages were also examined but contained no inscriptions.

APPENDIX
A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Sub-Collector, Bezvada (Kistna district).	Eastern Chalukya.	Amma (II)	Uttarāyana ..	Sanskrit ..	Deposited in the Government Museum, Madras.	In the Epigraphia Indica.	Records the gift of the village Mangalla in Nāṭavāḍi-vishaya to the Brahman, Iṣṭamāna, son of the instance of Kakartya-Guṇḍyana, son of Eriya-Kaṣhtrakṛta and grand-son of Guṇḍiyya-Raṣhtrakṛta of the Samanṭa-jyoddi family.
2	M.R.Ry. Velpula Raghavulu, Yeddanaṇḍipudi (Narasaraopet taluk, Guntur district).	..	....	Śaka 1637, Maṇmatha, Aśvadhā, śu. 5.	Telugu ..	Returned to the owner.	....	Registers the sale of their mirāśi-inam lands by the brothers Virāṭatūḍu and Yallabattūḍu of Yaddanapudi, for ga. 276 (varāhaḷu). By this the services of blacksmith to the Sircar (government) were transferred to the purchaser Velpuri Musatāṭatūḍu in the presence of 9 witnesses.
3	M.R.Ry. Nireganṭi Hanmantappa, Islivi (Adoni taluk, Bellary district).	....	....	Śaka 1715, Pramaḍin, Jyēśhṭha, ba. 7, Sunday.	Kanarese ..	Do.	....	Sale of Gaṇḍika-mirāśi lands by Timmana-Gaṇḍa and Gōvinda-Gaṇḍa of Maḍḍilinga-dahalli, to Timmana-Gaṇḍa of Yisibe, together with paṣiki, paḷige, mṇlavise, aṇḍaḍi-vilyavartane, yḷige, piṇjārru, kaḍarambba, mṇṇarambba, etc., belonging to those lands, for 25 ga (varāha).
4	M.R.Ry. Achyuta Rao Partolin B.A., Assistant-Inspector of schools through M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Kakati (Kakatiya).	Gaṇapatiḍava ..	Śaka 1182, Raṇḍri, Chattra, ba. [16*] solar eclipse	Sanskrit in Telugu.	Do.	In the Epigraphia Indica.	Gift of the village Garavapadu to 50 Brāhmaṇas by Tikka-Chamapaṇi, son of Dēvarāja who was a minister of the king.
5	M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Eastern Chalukya.	[Narēndra-Mrigurāja] Vijayaditya (II).	Solar Eclipse	Do.	Do.	Do.	Registers the grant of the village Tandivāḍa in Kōṇṇu-nāṇḍu-vishaya to the two Brāhmaṇas Vṛiddhamanda and Dopa of the Gaṇṭama-gōtra, grand-sons of Vṛiddhamāṇḍasārman of Vaṅḍiparu.
6	Do.	....	Prithivi-Maharāja ..	48th year, Kartika, Paurṇamāsī.	Do.	Do.	Do.	Gift of the village Tandivāḍa in Paṇḍurā-vishaya, to Bhavāsārman of the Kamakayana-gōtra who had studied the triśaḥara-vidya and was a resident of the village Kondamañoli.
7	Do.	Eastern Chalukya.	Jayasimha-Vallabha-Maharāja	Kartika, Paurṇamāsī.	Do.	Do.	Do.	Gift of the village of Niduparu in Gaṇḍeruvāṇi (province) to a certain Kaṭṭasārman of the Harta-gōtra and the Taittiriya-śakha.
8	Curator, Oriental Manuscripts Library, Madras.	Vijayana-gara.	Venkatapati-Maharāja ..	Śaka 1612, Vīkṛti, Dharmas, śu. 12, Friday.	Sanskrit in Nagari.	Do.	....	The first plate is missing and the writing is very carelessly executed. There are many omissions and mis-spellings. Registers the gift of a village surnamed Venkaṭēśvara in the Kōṇḍu district, a sub-division of Utukkal-ḍuḷ-Kottam, to the Sri-Vaishnava teacher Tātaya, the grand-son of Eṇṇu-tātaya and son of Srinivāsa.

A.—List of copper-plates examined during 1916-17—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
9	From the Superintendent, Government Museum, Madras.	Eastern Chalukya.	Vishnuvardhana [III]	..	Sanskrit (in Telugu).	Returned to the Museum.	In the Epigraphia Indica.	Registers evidently the renewal of an earlier grant of the village Musinikunda in Tōṅka-N[ā]lav[ā]di-vishaya to the [Jaina] teacher Kālibhadraśāharya. Ayyapa or Ayyapa-Mahadeva queen of Kūṭja-Vishnuvardhana was the s[ā]hapti of the grant and the charter was marked with the seal of Kūṭja-Vishnuvardhana.
10	Do. do.	Do.	Vishnuvardhana, son of Vijayaditya.	[Śaka 11]27, .. Phal-guna ..	Do.	Do.	Do.	Gift of the village surnamed Chandravari in Chenguru-nāṅgi-vishaya to 130 Brāhmanas, by the chief Mahadeva of the solar race, whose minister was Mallikarjuna.
11	Do. do.	..	....	..	Nāgarī	Do.	..	The Sanskrit language in which the inscription is written is very corrupt. Seems to record the sale of the village Tatāgvara-grāma and mentions Silāthanajadeva and some chief (apaka) born in the Naga family. The characters are of about the 13th century like those of the plates of Dandimahādēvi (Epigraphia Indica Vol. VI, p. 136).
12	M.B.Ry. Tarini Charan Rath, B.A., District Munsif, Aśka (Ganjam District).	Eastern Gangā.	Samantavarman, ruler of Svātaka.	..	Sanskrit (in Telugu).	Returned to the owner.	In the Epigraphia Indica.	Registers that the king from his residence (adishithana) at Svātaka, gave the village Vatagrāma in Hamanigōsa-vishaya to Govindasarma of the Bharadvāja-gotra and the Vajasinēya-charana. The grant was engraved by Kādmachandra.
13	Do do.	..	....	..	Nāgarī	Do.	..	These two plates (without ring) are written on four sides in two different types of character. The bigger letters (of perhaps a later date) belong to the time of Kalyanakadeva [Neṭri-bhaṇja] and commence and close like his Gumsur copper-plates published with text and translation in Journal of Bengal Asiatic Society, Vol. 6, pages 667 to 671. The smaller characters are of the same type as those of the Buguda plates of Madhavavarman and begin similarly (Epigraphia Indica, Volume III, p. 41 f., and ibid. Volume VII, p. 100 f.). The former is a palimpsest.
14	M.E.Ry. A. Rangaswami Saraswati, B.A., University Research Student, Madras.	Eastern Chalukya.	Vishnuvardhana II (Vishama-siddhi and Pralayaditya).	Kartika, lunar eclipse.	Sanskrit (in Telugu)	Do.	In the Epigraphia Indica.	Gift of 12 khandika of land in the village Panṭimuku in Varanāṇḍu-vishaya to a certain Kūṭhisarma a resident of Okōdu.
15	Do. do.	Do.	Do. do.	3rd year, lunar eclipse.	Do.	Do.	Do.	Gift of 12 khandika of land in the village Panṭimuku in Varanāṇḍu-vishaya to a certain Bhavaśarma of the Vatsa-gotra and the Vāji-charana.

A—List of copper-plates examined during 1916-17—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
16	M.R.Ry. A. Rangaswami Sarāsvatī, B.A., University Research Student, Madras.	Vijayana-gara.	....	....	Nāgarī (Sanskrit).	Returned to the owner.	....	Incomplete. These two plates strung on a plain ring stop with the description of Śrī-rāṅga (II) of the third dynasty. His residence at Uddagiri is referred to.
17	Taṭṭaśilākar of Madakasira (Anantapur district).	..	....	....	Nāgarī (Kannarese).	Do.	....	In Śālivahana-Śaka 1230, Pavaṅga, Kartika śu. 16, solar eclipse (?), the gaudīke of the village Devaṛāyapūra to Sadara Muddumalla was made by Īrumahū-Someyājīn. The latter had received it as dikṣharamakṣhetra from the king Gaḍḍa Devaṛāya. The ayagāras for the new village were appointed in the presence of the residents of four villages. The village seems to have been surnamed Rōle.
18	Do.	..	....	....	Kannarese	Do.	....	Registers that, in Śaka 1120, Bhava (wrong) a certain Bomma-Nayaka with the permission of Harihara-Bukkarāya appointed kāmāhigāras (i.e., village servants) in the village Maḍasamudra which he had founded. Then in Śaka 1223, Nala (also wrong) in the reign of Bhūpatirāya, son of Harihara-Bukkarāya, Bomma's son Kama-Nayaka founded to the south of Malligemaḍu the village Govindapura which he renamed Rōle.
19	Do.	Vijayana-gara.	Vrapratāpa Vira-Śrī-Raṅga-rayadeva-Maharāya.	Śaka 1578, Vilambi (wrong), Maḡha, śu. 15.	Do.	Do.	In the Epigraphia India.	A quarrel regarding the gaudīke of Kole between Annadani-Gauda and Chiga-Mudhaiya was submitted to the (village) court (dharmaśana) consisting of the chief men of the village and the twelve village servants (ayagāra). They decided in favour of the latter and the chief Sarajayapparaja of Harati accepted their decision and conferred the gaudīke on Mudhaiya.
20	Do.	..	....	....	Telugu	Do.	....	Registers that in Śaka 1429, Ānanda (wrong) during the reign of Praudhadevarayala Bukkarāya, the reḍḍirikaṁ of the four villages Maḡōḍiki, Lakṣmammapalle, Yara-bōrayyapalle and Kambhalpalle in Kundurpīraṣṭya, a paṇagaṇa of the Southern country, was conferred on Arucherla Nalappa-Nayudu.

A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	Tahsildar of Dharmavaram (Anantapur district).	..	....	....	Telugu ..	Returned to the owner.	....	Registers that in Śaka 1273, Ananda (wrong) during the reign at Vidyanaṅga of Viraputapa Inṅkaraṇadeva-Maharaja, a certain Pida-Chōḍanareddi was granted the gaudirike of the villages Nasana, Muttavakula, Gaurigiri, Kaṇḍikunḍa, Valuru, Katakunḍa, etc. The shares given to the other village officers, servants, temples and Brahmanas are also mentioned.
22	M.R.By. K. Venkatamarayana-nappa, Schoolmaster, Tenali (Guntur district).	Eastern (Chalukya).	Vijayaditya-Maharaja (I)	Uttarayana and lunar eclipse.	Sanskrit (in Telugu).	Do.	In the Epigraphia Indica.	Grant of the village Sakharambu in Vilanadu-vishaya to Bhūttaraka Devaśūraṇa of the Harṇi-gotra and the Apastamba-sūtra, a resident of Karāṇchedu.
23	The Tahsildar of Bapatla (Guntur district).	Do	Rajaraja (II)	Śaka 1091, and 23rd year.	Do.	Do.	Do.	Some plates are missing both at the beginning and at the end. Gives a genealogical account of the Eastern Chalukya kings and the Velanadu chiefs. Records the gift of the village of Inungaru by the Velanadu chief Rajendra-Chōḍa, to a Brahmana.
24	M.R.By. Malladi Venkatesvarnu, Schoolmaster, Bapatla (same district).	Vijayana-gara.	Sadasivaraya	Lost ..	Sanskrit and Telugu (in Nagari).	Do.	..	Plate or plates after the second missing in the middle. Gives a genealogy of the Tuluva kings of the Turvasu line.

B.—Stone inscriptions copied in 1916 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	TINNEVELLY DISTRICT. AMBASAMUDRAM TALUK. On a slab set up in the village of Vayiravikulam.	....	....	Saka 1569, Kollam 824, Savardharin, Avani 3 tedi, Thureday, Rohini, dasami, Amrita-yōga.	Tamil	Gift of the village Vayiravikulam, west of Kalladaikurichohi in Mulli-valanadu to the Tiruñāṇasambanda-Pandaram at Madura for the merit of Viśvanātha-Nayakkar Tirumalai-Nayaka and of Kimberumai-Pillai.
286	On a slab set up near a water-course in the same village.	....	....	....	Do.	In modern characters. Records a gift of land to the temple of Sevvaṇḍi-Vinayaka at the confluence (of the two rivers). Mentions Periyannayakkar-Ayyaṇ.
287	On the south base of the central shrine in the Venkateswalar temple at Pallakkal.	....	....	Kollam (?) 790, Vargesi, 16 tedi.	Do	Records that Mallarasi-Itādi, a native of Vade-maṇḍalam (i.e., Cholaṇḍalam), who belonged to the family of Karikala-Chōla and who was employed in the treasury of Tiruvaḍi (i.e., the temple?) presented a palanquin, a gold nāmam, white chaunis and a sora and provided for the procession of Sellar in the temple of Tiruvengadadeppan at Pallakkal.
288	On the south wall of the same shrine ..	....	....	Kollam 716, Ani, 7 tedi.	Do.	Agreement granted to Tāṅgichohiṇambi Virakeralakūṭi of Narasinganallur in Mē-Venbunadu by the managers of the temple of Udayamartāṇḍa-Vinnagar-Emberunai at Pallakkal alias Udayamartāṇḍa-chaṭurvēdimaṅgalam included in the Bruhmadēśam (i.e., the Brahman village) of Kajuṭja-chaṭurvēdimaṅgalam in Mulli-nadu, for maintaining offerings and festivals during the Senbagaramai-saṇḍi in their temple.
289	On the west and south walls of the same shrine.	....	....	Kollam 716, Ani, .. tedi, Śu. āi. 11, Svāti.	Do.	Gift of paddy to the same temple through the same Virakeralakūṭi for maintaining offerings at Senbagaramai-saṇḍi by Saṅkararāyaṇa Veṅṇuṇaikonda Bhōtalaṇḍa Sri-Rāma-varma of Jēṭuriga-nadu. Pallakkal alias Udayamartāṇḍa-chaṭurvēdimaṅgalam is here stated to be a hamlet of Kajuṭja-chaṭurvēdimaṅgalam which was a brahmadeya in Mulli-nadu.
290	On the north wall of the same shrine ..	....	....	Kollam 678, Vairagadi, 12 tedi.	Do.	Gift of land for the supply of paddy and other requisites for feeding Brahmans and maintaining festivals in the same temple. The grant was made by king (Udayamartāṇḍa) while he was in his palace at Kalakkad-il[am].
291	On the north base of the central shrine in the Teṇṇalagar temple at Kovilkulam.	Pandya	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	7 + 3rd year ..	Do.	Gift of money for a lamp to the temple of Sri-pati-Vinnagar-Emberunai at Kajuṭja-chaṭurvēdimaṅgalam a brahmadeya in Mulli-nadu, by a certain Sundarattoi-Korriyammai.
292	On a slab set up near a channel at Aladiyur.	....	....	Vijaya, Sittirai 3 tedi.	Do.	In modern characters. Registers that the Ek[ka]ṇṇammam-madam was the gift of Tirumalai-Nayaka.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	On a slab set up near the Śiva temple in the same village.	....	....	Kollam (?) 81[9] Śrābhannu. Aḍi 1 [5], tedi.	Tamil	Gift of the village of Āladiyūr through the agency of Pāvanātha-Pandaram for the repairs of the big gōpura and (the temple) of Sōkkanāthaśvami, by Viśvanātha-Nayakkar Tirumalai-Nayakkar.
294	On a rock called Tay-vidu-Maga-vidu at Singampatti.	....	....	....	Vatṭeluttu	Mentions Pandiyan. Seems to record the death of a hero.
295	In the same place	Pandya	....	Indictinet	Do.	....
296	On the west wall of the Ulagammai shrine in the Papanāsāśvara temple at Papanasam.	....	Ko-Maraṇḍajadaiyan	Nandana, Arppaṇi.	Tamil	In modern characters. Records the building of the shrine by a certain Vadamalaiyappa Pillai for the merit of Tirumalai-Nayakkarayyan.
297	On a pillar set up in the east street at Vikramasingapuram.	....	....	Śubhakti, [Kollam] 838. Paratāḍi, 13 tedi, Uttaram, Saturday.	Do.	Registers that Śevandināḍan and others of the Valaṅgai Uyyakkondār community of Vikramasingapuram in Muḷli-nāḍu having become reduced in circumstances, Vadamalaiyappa Pillai, Tanappa-Mudaliyar and others fixed the tax (paṇḍi) at 64 poṇ for each kar and 62 for each paṇḍi. Future settlers of that community were also to abide by the same rules.
298	Within the Erichoha-Udaiyar shrine in the Erichoha-Udaiyār temple at Ambasamudram.	....	....	35th year	Vatṭeluttu	Gift of 60 sheep for a lamp to the temple of Tiruppottūḍaiyālvār at Ilaṅgōykkūḍi a brahmadeya in Muḷli-nāḍu, by a Brahman of Paṇṇirinkkal in Vēla-nāḍu
299	In the same place	Pandya	Śodaiyava[r]man	2 + [1]th year.	Do	Incomplete. Mentions the brahmadeya Ilaṅgōykkūḍi in Muḷli-nāḍu.
300	On the west wall of the same shrine	Do.	Māḡavarman alias Tribhuvanaśhakravartīn Vikrama-Paṇḍyadēva.	2nd year	Tamil	Gift of 60 sheep for a lamp to the temple of Tiruppottūḍaiyā-Vaḥalēva at Rājaraḡa-choṭurvēdimmūṅḡalam a brahmadeya in Muḷli-nāḍu.
301	On the south wall of the same shrine	Do.	Śodaiyamaruṇ	....	Vatṭeluttu	Incomplete. Mentions Ilaṅgōykkūḍi in Muḷli-nāḍu and the temple of [Po]ttūḍaiyā-Bhaṭṭara.
302	On the south wall of the Kaśiśvara-shrine in the same temple.	....	....	Kollam, 720, Uttira-dam.	Tamil	Built in at the end. Registers a gift of land for offerings of ārtihali, in the temple of [Tiruppoṭṭ]ūḍaiyā-Nayaṇār at [nāḍu].
303	On the west wall of the same shrine	....	....	....	Do.	Gift of land to the priests of the temples of Tiruppoṭṭiḥoḥu-ramadaiyā-Nayaṇār, Erichoha-udaiyā-Nayaṇār and Kariya-manikka-Ālvār at Vēlaṅkūchohi a hamlet of Rājaraḡa-cho-turvēdimmūṅḡalam, by Śaṅkaranārayana Venṇu-maṇ-kōḇḍa Bhōtalavira Vira-Uḍayamārtandavarman of Jētūṅga-nāḍu who was the senior (mūttavar) of Śiraivay (family).
304	On the north wall of the same shrine	....	....	[Kollam] 694, [Tal. 1] tedi, 8a. di. ashta-mi, Saturday, Pūḇam.	Do.	Gift of land in Nāḍuvirkūḇi Vadaḥōḍu and Ilaṅgōkkūḍi to the same three temples for offerings and worship, by king Śaṅkaranārayana Venṇu-maṇ-kōḇḍa Bhōtalavira Uḍayamārtandavarman of Jētūṅga-nāḍu from his camp in the temple at Vadaśēri in Nāḍi-nāḍu.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
305	On the same wall .. .. .	....	....	Kollam 700, Paṇṇai. 29 tedi.	Tamil ..	Udayamartandavarman of Jētutūṅga-nādu bearing the titles mentioned above, having become the senior of Śivaivay, presented three groves of trees for maintaining lamps in the same three temples.
306	On the south wall of the maṇḍapa in front of the same shrine.	....	....	Kollam 721, Tai, 1 tedi, 10 di. Maṇḍapa, Monday, Viśakha.	Do.	Bhūta-lavina Vira-Rama similarly entitled gave to Azhūdakkattar-Mudaliyar the teacher of Kaviṭṭa-nātha at Tirunelveli in Kūṭṭi-Vembu-nādu, the proprietary right over the maṇḍapa of certain specified temples in Naduvirkarai-pattu, excluding Maṇḍapa-koyil, while he was encamped at Seppagaramaṇḍallur.
307	On the north wall of the same maṇḍapa ..	....	....	Kollam 61921, Paṇṇai. 27 tedi, 6 di. Monday, Aśvini.	Do.	Mentions Vira-Udayamartandavarman of Jayatūṅga-nādu. Gift of land for offerings to the three temples mentioned in No. 303 above, while the king was encamped at Padiyavīdu in Kalakkaḍu.
308	On the first gopura of the same temple, left of entrance.	....	....	Kollam 989, Arpaṣi, 10 tedi.	Do.	In modern characters. Refers to the Honourable the East India Company.
309	In the same place .. .. .	....	....	Śaka, 1515, Kollam, 799, Rudhīrōḍḍai, Winter-Solstice (Dakṣiṇāyana), Vasan-tarṭu, Kartiṭṭai, 16, 6 di. paṇḍa-mi, Sunday, Vīḍḍi-yōga, Śimha-karaṇa, Uttarāṣaḍha.	Do.	The priest of the Epiboha-Udayar temple at Velakurichohi in Muḷli-nādu decreed that the five sub-divisions of Kōṇṇāṇār (i.e. Kunnāṇār) be prohibited from communal fellowship, in the presence of Uḍai-kūṭṭaṇṇaiṇṇai Kula-śekharaṣār, and in accordance with the general orders of Viśvanātha-Nayaka Virappa-Nayaka Muttuvirappa-Nayaka.
310	On a slab set up in front of the Agastya-vara temple in the same village.	....	....	Śaka 1598, Kollam 852, Nala, Margai, 19 tedi, 6 di. chaturdaśi, Kō-Friday, Śubha-hiṇi, Śubha-yōga, Gaja-karaṇa.	Do.	Records a grant of assurance (śāntana ulāsa) given by Śivaramaṇḍar [to] the advaitar of Velakurichohi regarding the rate of tax to be levied on each loom possessed by the Kaikkōlas residing in the village.

6. 19.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
311	On the north wall of the Purushōttama-Perumal temple in the same village.	...	...	Kollam 653, Ani, 21 tedi.	Tamil	The big assembly of Rajaraja-chaturvedimānalam, the villagers, the merchants, the chief of the tenants (ārūdi-pati), the Bhūttas, the four nādas and the host of Savanas (Sramana?) having met together for the Kovati festival at Tinnevely in the mandapa of Senbagaramāni, the senior chief of Tirupambūr, fixed a contribution of one kōṭṭai and one māṇai from each mā of cultivated land in the division including 15 specified villages under their control, for maintaining worship, etc., in the temple of Purushōttamanudaiya-Nayinar at Dīpatirtha, under the name Senbagaramāni-sandi.
312	On the west and south bases of the Lakshminarayana-Perumal temple in the same village.	...	...	Śaka 1429, Kollam 683, Paṅguṇi, 13 tedi, Śu. di. sap-tam, Thurs-day, Mṛiga-sira.	Do.	Registers that the Kaikkolar residing round the temple, having constructed "from the basement to the pinnacle" a temple for the god and his son Bhatalavira Rama and having also provided for the requirements of the kitchen, they were granted the hereditary right of receiving a garland in the temple, with other incidental privileges. Mentions Mulli-nadu adjoining (the river) Tamraparni.
313	On the same walls .. ..	...	...	Do.	Do.	Refers to the temple of Bhatalavira-Rama-Pillaiyar at Vela-kurichchi and records the grant of hereditary service rights in the temple, to the Kaikkolas, villagers and Adavusaivar, by the priests of the temple. Mentions also that these Kaikkolas, villagers, etc., had constructed the above-said temple and the temple of Annavinolsuranudaiya-Nayana.
314	On the east wall (right of entrance) of the mandapa in front of the central shrine in the Lakshmitravāhasvāmī temple at Kalladakkurichchi.	...	...	Kollam 653, Arpaṣi, [2]0 tedi.	Do.	Gift of paddy for offerings in the name of Kīraṭṭi Nārāyaṇa Tiruvēngadamudaiyaṇ of Kadavarayai-paṭṭi in Tondamandalam to the temple of Nayinar Jñānapprān in [Sera]-kumaraṇ, a hamlet of Rajaraja-chaturvedimānalam.
315	At the same place, left of entrance ..	...	...	Kollam 655, Kartigai, 1 tedi.	Do.	Gift of paddy for offerings to the same temple by another Brahman.
316	On the east wall of the mandapa in front of the Bagalikkottar temple in the same village.	...	...	Kollam 698, Puraṭṭadi, 3 tedi, Śu. di. dvādaśi, Tues-day, Śravaṇa. Kollam 671, Avai, 1 tedi.	Do.	Gift of paddy for maintaining a Kartigai-kūṇṇ in the temple of Pavaṭakkuttar, by Kumaraṇ Mārtandaṇ one of the Kaikkolas of Jñānapprāṇkoyil at Sērukumaraṇ. He also gave three groves of trees for other services in the same temple.
317	On the west wall of the same mandapa ..	...	...	Do.	Do.	Lease of 20 mā of land in Punaḷ alias Kattināṣikamaipuran in Mulli-nadu, to the cultivator Agattai Iluvai Kattai in order to maintain the service called Vira-Kēraṇ-sandi. The lease was sanctioned by the king in Kollam 670, Ani, 26 tedi, when he was encamped at his fort-residence in Viṅgulam. The name of the temple for which this provision was made appears as Kandaṇ Sattan of Sattarpagali in Kallidakkurichchi.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
318	On the east wall of the mandapa in front of the central shrine in the Manendiyappar temple in the same village.	....	....	Kollam 773, Margali 13 tedi, sa. di. dvitiya, Saturday, Uttaraphalguni.	Tamil ..	Gift of 10 panam on each loom and $\frac{1}{2}$ panam on each cooly at Vilachcheri by the Mudali-Nayipars, the district people of Kallidaikkarichchi-nadu and the village professionals for conducting festivals in the temple of Manendiyappar. The gift was made for the merit of Nallaperumal-Pillai, the agent of Tittayappa-Pillai and of Viruppa-Nayaka.
319	On the north wall of the same mandapa ..	....	....	....	Do. ..	Unfinished. Seems to register the rent-free lands in the enjoyment of the temple of Manendiyarum-ndaiya-Nayapar, excluding the temple premises and the villages.
320	On the south wall of the mandapa in front of the central shrine in the Kulasekharan-Udaiyar temple in the same village.	..	....	[Kollam] 701, Panguni, 2 tedi.	Do. ..	Registers that the services of Kaliyugattu-meyyan, the former accountant of Kulasekharan-ndaiya-Nayapar and other temples at Kallidaikkarichchi being dispensed with, the right of accountancy in these temples was granted to the Kaikkola Udayakutti.
321	On the same wall .. ..	....	..	Kollam 707, Vaigasi, 1 tedi, sa. di. dvadasa, Friday, Hastu.	Do. ..	Damaged. Gift of land for oblations in the temple of Kulasekharan-ndaiya-Nayapar at Kallidaikkarichchi, a hamlet on the southern side of Kalaraja-chaturvedinaganam in Mulli-nadu, by the chief Sankaranarayana Vengpooan-konda Bhatalavra Vira-Udayamartandavarman of Jetungai-nadu while he was staying at Vadasey.
322	Do. .. ..	....	....	Saka 1453 (expressed by a chronogram Lakshnavan-dyam), Kollam 706, Vaigasi, 1 tedi, sa. di. dvadasa, Friday, Hastu.	Do. ..	Damaged. Gift of land evidently by the same chief or his queen to the temple of Kulasekharan-Isvara in the same village.
323	Above the entrance into the shrine of the temple of the goddess in the same temple.	...	....	....	Do. ..	[This is the gift by] Kolluñjeri Pillai-Perumal and his brother, for the merit of Sijuna Vasaivappa-Nayakkar.
324	On the gopura of the same temple ..	....	..	Kollam 610, Panguni, 26 tedi.	Do. ..	Unfinished. Gift of land for lamps to the temple of Kulasekharan-ndaiya-Nayapar at Madukkarichchi, a southern hamlet of Kalaraja-chaturvedinaganam by the servants and chiefs at the door of Ravanaraman Mariappa-Tiruvadi.
325	On a slab set up near the market in the same village.	....	..	Kollam 628, Sittirai, 9 tedi, and Sittirai, 628, 10 tedi.	Do. ..	Refers to two stone inscriptions of Kollam 666 Kumbha, 14 tedi, and Kollam 691, Mina 29 tedi, re-engraved. The object of these is to record an ostracism placed by the Vellalas against the Vellai-nadar community.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vallāra temple at <u>Tiruvallāra</u> .	Pandya	[Jatavarman alias] Tribhuvanachakravartin Śrivalabhadeva.	9th year	Tamil	Built in at the end. Refers to a past tirumogam of Sundara-Pandya-deva.
327	On the same wall	Chola-Pandya.	Udaiyar deva	[1] 7th . .	Do	Gift of 5 vēls of land by purchase to the temple of Tiruvallāra-Pandya-Mahadeva in Rajaraja-chaturvēli-maṅgalaṁ a brahmadeya in Mulli-nāda, in Muḍigondaśola-vaṇadu a district of Rajaraja-pāṇḍinadu for conducting festivals, feeding Brahmanas and reading the Sivadharmas, by the king while he was seated in a maṇḍapa outside his palace at Rajendraśōlapuram. The king's amman (i.e., maternal uncle) was pleased to order that the income from the land might be used for the purposes stated above. Damaged. Gift of 13 cows for a ½ lamp.
328	On the west wall of the same shrine . .	Do.	Maṅavarman alias Udaiyar śrī-Vikrama-Chōla-Pandya-deva.	25th . .	Do.	
329	On the same wall	Do.	Maṅavarman alias Udaiyar śrī-Parakrama-Chōla-Pandya-deva.	3rd . .	Do.	Gift of 25 sheep for a ½ lamp to the temple of Tiruvallāra-charamudaiyar, by Raman Keni alias Nadavirukkai Tāṇam-Setti.
330	Do.	Do.	[Jatavarman alias] Udaiyar śrī-Sundara-Chōla-[Pandya] deva.	21st . .	Do.	Gift of cows for a lamp by a certain Pattargal-Pandaran one of the palace women belonging to Ulagadaiyapirattiyar-velam. The lamp was in charge of the military officer (pattattaiyan) Nāṣakan Kulvanai.
331	On the north wall of the same shrine . .	Pandya	. . . . . alias Udaiyar Śrīvalabhadeva.	7th . .	Do.	Much damaged. (The historical introduction at the beginning cannot be identified. Refers to the village Śivacharapa-sekharanallur which was registered as a rent-free devadāna in the 17th year of a king not specified. This same gift was now confirmed by the king on the terms settled by Unaiyanmai and given as a koni to Maṇabharana Vaikunda-Nalayan and his successors under orders of the Śōrapadi Rajaraja-volappanadaiyar. Mentions a number of officers connected with the older grant.
332	On the same wall	Chola-Pandya.	Udaiyar deva.	17th year and 66th day.	Do.	The inscription opens with the words <u>செவ்வெழுத்து</u> , i.e., register-entry. The king being at dinner in the Śivachakudam in his pleasure-garden (called) Pattan on the north side of Madura which was itself to the east of Madakkulam, was seated (?) on Rajendraśōla Atimurkkachcheḍigirai. The order of amman was received and the order for varyyila was passed. Connected with No. 327.
333	On the south wall of the maṇḍapa in front of the same shrine.	Pandya	Chakravartin śrī-Kula-sekharadeva.	Lost . .	Do.	Mutilated and stones missing. Begins with the introduction <u>செவ்வெழுத்து</u> , etc. Gift of money (anai-olēdu) for offerings.
334	On the same wall	Do.	Sundara-Pandya-deva	8th Margali.	Do.	Registers a gift of paddy for securing water from the Tapporundar (i.e., Tamraparai), for bathing the god on Sundays.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On the north base of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	2nd year, Āṇi	Tamil	Registers an agreement given by the Śiva-Brahma Udaya-pillaiolaṇ alias Tiruṇḍanambi that he would measure the specified quantity of paddy for the Kārtika festival, as interest on one aṇḍa which he had received out of the gift of money made to the temple of Tiruvāṭṭavaram-daiyar by Ammi-Nambār of Rājaraṇa-Erivarapattanam.
336	On the same base .. ..	....	....	....	Do.	Incomplete. Registers that while the Mahōśvaras, Śrī-Rudras and the inmates of the five <i>grāhas</i> had met together in the sacred hall called Kulasekharan in the temple of Tiruṇḍavēḷi-Uḷaiyar at Tiruṇelvēḷi in Kīlvaṇḍa-nadu, it was reported by the Mahōśvaras, Śrī-Kuṭras and others of Sūttamālināṅḡalam the western suburb of the Tiruṇḍavēḷi-villagum of Tiruvāṭṭavaram-daiya-Nāṇḡar, that the god and goddess were without food offerings.
337	On the north wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3 + 4th year, Karkāṭika, 13 tēdi, suḍi. dvādasi, Monday, Jyēsthā.	Do.	The introduction begins with the words உலகமெல்லாம் etc. Registers the sale of the Tiruṇḍavēḷi-villagum land to the temple at Tiruvāṭṭavaram, by the assembly of Rājaraṇa-chaturvēḷināṅḡalam. Mentions the third year of the king and his camp at Tiruṇḍakkayal.
338	On the south wall of the verandah of the first circuit in the same temple.	....	Tribhuvanachakravartin Kōṇṇerimēl-kopḍaṇ.	8th year and 271st day.	Do.	Refers to the king's birth-star Avittam (i.e., Dhunashtha) in the month Purāṭṭadi. Gift of land to the same temple for bathing the god on the birth day of the king and for conducting on the same day a festival instituted by Oruvārūṇarudan alias Tamiḷappallavaraiyan. The request was made by Maḷavaraiyan and the document is signed among others by Nakkaṇ Iraṭṭai alias Sundarapandiya-Kalappallavaraiyan.
339	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandyadeva.	3rd year, Āṇni	Do.	Gift of land in the devādāsa village of Sivachuravasekharanallur with mōḷvaram and kīlvaram made payable to a certain Paṇḍavadattan Sribhaṣa-Bhaṭṭa of Tulaḷkīlīmāṅḡalam one of the suburbs of Rājaraṇa-chaturvēḷināṅḡalam, for reciting the Rīg-Veda in the temple. It is stated that the donor's ancestors were getting for the same recital 1/2 ṇāḷi of paddy every day.
340	Do.	Do.	Maravarman alias Tribhuvanachakravartin Sandara-Pandyadeva, 'who was pleased to distribute the Chola country.'	8th year	Do.	Begins with the introduction உலகமெல்லாம் etc. The king being seated on the throne (paṇḍippaṇḍam) Maḷavaraiyan in the bed-room hall of his palace at Madurai east of Mādak-kulam, ordered that the land referred to in No. 338 may be granted to the god at Tiruvāṭṭavaram for conducting his birth day festival on Avittam (i.e., Paṇashtha) in the month Purāṭṭadi. Maḷavaraiyan and Oruvārūṇarudan Tamiḷappallavaraiyan are mentioned.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
341	On the west base of the same verandah ..	Pandya ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva, 'who was pleased to distribute the Chola country.'	5 + 1st year	Tamil ..	Refers to the building of a mudapa and the consecration of Subrahmanya (Kunnam-eriuda-Pillaiyar) by a Brahmana.
342	On the wall of the inner gopura, left of entrance.	Do.	.. .. . alias Tribhuvanaachakravartin [Kulashekara] deva.	13 + [14]th ..	Do.	Built in at the beginning. Gift of one acholu by a dancing girl to the same temple.
343	At the same entrance	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	Lost	Do.	Do.
344	In the same gopura, right of entrance ..	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva, 'who was pleased to take the Chola country.'	4th year	Do.	Records an agreement given by a Brahman to the temple, on his receiving one acholu from a certain Vikkirtanai Adichehadevan alias Aghoradeva of Iallichey in Malaiyamandalam for conducting an annual festival on the nakshatra Dhanishtha in the month of Kartikai.
345	On the verandah of the same gopura, right side.	Do.	Do.	6th year, Punguni.	Do.	Gift of six acholu by the dancing girl Bhuvani-Pandi alias Atkonda-Nayakanikkam for offerings to the god Alala-sundara-Nayanar set up in the same temple by a certain Kulasekhara-Bhatia and his consort Paravai-Nachchiyar set up by herself.
346	In the same place, left side	Do.	Do.	6th year ..	Do.	Agreement given by three Brahman servants of the temple to receive one acholu from a native of Malai-mandalam and to conduct from the interest thereon a procession of the god and goddess on the day of the nakshatra Rohini in Kartika.
347	On the south wall of the prakara of the same temple,	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	4 + 1st year, Avani, 2 teli, Thursday, Uttara-Bhadrapada.	Do.	The characters may be of the 13th century. Registers the circumstances under which the god of this temple was re-consecrated and two handies (?) re-habilitated at the instance of a certain Tirumagilutta-Pillai.
348	On the same wall	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva, 'who was pleased to take the Chola country.'	5th year, Purañjadi.	Do.	Begins with the introduction புவனபந்தியா etc. Sale of Karumalai-ani by a certain Srivallabhan Alagan alias Mahayayan of Virakavakkottan in Rajaraja-Eriviya-pattanam to Atkondavilliamayaji Gangadhara-Ijjai of Pappakurichchi, the first seri of Rajaraja-chaturvedi-mangalam in Mulli-nadu, for 120 apai-acholu. The details of dues payable to the temple as kadamai are enumerated. Mentions the coin tiruman (drama).
349	Do.	Do.	....	....	Do.	Unfinished. Contains a greater portion of the historical introduction beginning with புவனபந்தியா etc., of Jatavarman Kulasekhara I.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	..	Tamil	Unfinished. Begins with the same introduction.
351	Do.	Do. ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	8 + 1 + 1st year, Sittirai.	Do.	Gift of betel leaves, nuts and (plantain) fruits to the temple. Mentions Vira-Pandita-mudam and the coin tirumam (dramma).
352	On the west wall of the same prakara ..	Do. ..	Sundara-Pandyadeva, 'who was pleased to take the Chola country'.	Lost ..	Do.	Stones missing in the middle. Gift of one achehu for feeding the Mahesvaras on the day of the Sivaratri festival.
353	On the same wall	Do. ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to take the Chola country'.	5th year, Makara 4 tedi, su. di. 2nd (pakkam P), Monday, Dhunieltha.	Do.	Gift of 3 achehu by Ariyal Buvani alias Atkonda-Nayakanapikkam a dancing girl of Ulagudai-Mukkokki anadilavaramudaiyar temple at Tirumukkuḍu for feeding fifteen itinerant tapasvins in the temple.
354	Do	Do. ..	Sundara-Pandyadeva, 'who was pleased to take the Chola country'.	5th year ..	Do	Gift of one achehu by a dancing girl, for feeding Mahesvaras on the day of the Sivaratri festival. The money was received by a Brahman who agreed to measure out the paddy accruing year after year. on the day previous to Sivaratri.
355	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	9 + 1st ..	Do.	Registers a grant of 10 achehu by a native of Malai-mangalam for feeding 50 people each month, in the matha called Gramarajan-tirumadam in which the devotees of the temple of Tiruvallivaramudaiya-Nayanar resided.
356	Do.	Do. ..	Do. do.	3rd ..	Do.	Gift of 2 achehu for feeding 10 Mahesvaras on each anuvasya-day in the Gramarajan-tirumadam in the [sixth] 6ori of Rajaraja-chaturvedinangalam. The money was received by Udayapillaiyar alias Aghoradeva, Netradéva, Sadāsivadeva and others of this matha.
357	Do.	Do. ..	Maravarman alias Tribhuvanachakravartin [Sundara-Pandyadeva, 'who took] the Chola country'.	5th ..	Do.	A stone missing in the middle. Registers a gift of 6 achehu for feeding in the Virupakshitam-tirumadam 30 itinerant tapasvins on the day of the Kolin-nakshatra. The matha was situated within the temple premises.
358	Do.	Do. ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandyadeva, 'who took] the Chola country'.	3rd ..	Do	Gift of 4 achehu by Aghoradeva of Pallichai in Malaiyanangalam for feeding the Mahesvaras on each day of the Bharani-nakshatra, in the matha called Gramarajan-tirumadam. The money was received by Tapurushadeva.
359	On the north wall of the same prakara ..	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandyadeva.	3rd year, Arapi	Do.	Agreement given by the eight Siva-Brahmanas of the temple to a certain Pugaliparimal belonging to the lineage of Jñāta[n]iri [acharya of Hojib(i.e., Gajaki)-matha, for reading Tirujana in the temple, on receiving some land of the temple in the devadana village Sivulcha] [anasekharanallor.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall	Pāṇḍya ..	Maṅavarman alias Tribhuvanaachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōla country'.	7 + 1st year ..	Tamil ..	Agreement given by the temple priests to a resident of Rajaraja-Eriviṭṭaṇṇam who had granted 1 ahehu for burning a twilight lamp in the shrine of Kuṇṇamerina-Pillaiyar alias Deṣṭhayaaka-Pillaiyar (i.e., Subrahmanya) in the same temple.
361	Do.	Do. ..	Jaṭavarman alias Tribhuvanaachakravartin Vira-Pāṇḍyadeva.	3rd year, Purat-tadi.	Do. ..	Land granted by the Śiva-Brahmanas of the temple to Aghoradeva of Jīvanapittacharya-santana of Golaḥ-maṭha for maintaining the flower-garden called Paṇḍaraiyaṇ-tirumandavaṇṇam, picking flowers and tying them together into a garland.
362	On the east wall of the same prakara, right of entrance.	Do ..	Maṅavarman alias Tribhuvanaachakravartin Sundara-Pāṇḍyadeva.	11 + 3rd year, Arjasi.	Do ..	Gift of 14 ahehu by a temple dancing girl named Senbon-Tyagi, for the annual festival of Javitha. The Śiva-Brahmanas took charge of the money and gave an agreement to conduct the festival year after year.
363	On the same wall	Do. ..	..... [Tribhuvanaacha]kravartin Sundara-Pāṇḍyadeva.	2nd year ..	Do. ..	The beginning is built in. Refers to an earlier grant made in the time of Kriyavayanaṇ Kulasekharadeva. It consisted of 12 ahehu from the interest on which offerings and worship were to be conducted in the temple on the Sivaratra day. Fear of the ahehu were the unpaid interest due to the temple for a period when, on account of some internal trouble (maṭṭakalaḥam), the puja had been stopped.
364	On the same wall, left of entrance ..	Do. ..	Maṅavarman alias Tribhuvanaachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōla country'.	5 + 1st year, Paṅguṇi.	Do. ..	Gift of 8 ahehu for conducting a procession every anuvaya day by a certain Soḷai Siyan alias Aghoradeva of the Jīva-santana of the Golaḥ(m)-maṭha. The Brahmanas servants of the temple received the amount and gave an agreement to conduct the said procession.
365	On the same wall	Do. ..	Do. do.	Lost	Do. ..	Built in at the end and unfinished. Gift of money for conducting the festival of Kaṭṭigaitirimaḷ by a resident of Erivirapaṇṇam.
366	Do.	Do. ..	Maṅavarman alias Tribhuvanaachakravartin [Sundara-Pāṇḍyadeva.	Do.	Do. ..	Evidently refers to the same gift and states that a servant of the temple took charge of the money and agreed to conduct the festival.
367	On the south base of the Saundaryanayaki shrine in the same temple.	Do. ..	Maṅavarman alias Tribhuvanaachakravartin Sundara-Pāṇḍyadeva.	15 + 1st year, Maṣi.	Do. ..	Gift of one good anai-ahehu, for a twilight lamp to burn in the shrine of the goddess, by a resident of Rajaraja-Eriviṭṭaṇṇam. A Brahmana as usual took charge of the gift.
368	On the same base	Do. ..	....	26th year and 345th day, Aṇi.	Do. ..	Order to the assembly of Rajaraja-chatur-ōḷimaṅgalam stating that in the hamlet newly founded to the south of that village the right of kaḷamut was to be held by the temple of Tirumelvel and the right of kārāṇmai by a certain Naivachchilai-Perumaḷ Iṇaiyaḷṇai alias Kaṭṭigayāṇ. The hamlet was thus to be entered in accounts as a rent-free devadana. The document was signed by Paṇṇai-aḍaiyaḷ Kulasekharā-Vaṇaḍarāyaṇ and others. The word ௪௦ 1/2 at the end indicates that the record may have been a copy.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
369	On the west base of the same shrine ..	....	Tribhuvanaohakravartin Kōnerinmai- [ko*]jūdān.	3 + 7th year, Margali, 20 tedi, Sunday, septami, Uttā- ra-Bhadrāpādā and days 2690.	Tamil ..	Another similar gift to the temple of Tirunelveli. The land was situated in the village reclaimed after cutting down the forest overgrown with jack-trees, south of Rajarāja-chaturvedimaṅgalam. This document is also marked 5019.
370	On the north base of the same shrine ..	Pandya ..	Jatavarman alias Tribhuvanaohakravartin Kuleśekhara-deva.	7th year ..	Do. ..	Begins with the introduction of <i>śāstras</i> etc. Registers an order of the king to the temple authorities that they should get the rice required for offerings, by giving 1 ady to be husked by the dancing girls. The order was made at the request of the Sri-Radrus and Sri-Mahesvaras of Suttamali-maṅgalam. A similar order was also passed by the Tiruvadigal of Jētūnga-nādu.
371	On a slab used for spreading cooked rice in the kitchen of the same temple.	Do. ..	Mayavarman alias Tribhuvanaohakravartin Vikrama-Pandya-deva.	7th year ..	Do. ..	This is the slab for flowers presented by Udayan Abayam-pukkan alias Adiravisiyadevan a resident of Nichchittakandapporuunderu in Rajarāja Erivirepatṭanam.
372	On a slab used for preparing flower garlands in the same temple.	..	....	....	Do. ..	Records the gift of the flower stone by Ariyan Nagadevan Purushottaran.
373	On the east wall of the maṇḍapa in front of the central shrine in the Kailasa-natha temple at <u>Brahmadesa</u> .	Vijayanagara ..	Vispratapa Sadasivadeva-Maharaya ..	Śaka 1472, Sadharana, Kappi, 6 tedi, ba. di. navami, Friday, Purnatā (i.e., Punarpoṣā) Variyāna- yōga, Gaja- karana. Kollam 691, Kartigai, 5 tedi, ba. di. tra- yōdasi, Sunday, Saubhāgya- yōga, Svati.	Do. ..	Gift of a village with all its income to the temple of Kailasa-mudaliya-Nayinar in Rajarāja-chaturvedimaṅgalam a brahmadēya in Mulli-nadu, by Rāmappa-Nayaka son of Ganja Basavaya-Nayaka for the merit of the Mahāmandalēvara Viṭṭhalēśvara-Maharaja in the same manner as it had been granted in Kollam 723, Avani, 13 tedi, by Śiraiyay Mūṭta-Tiravaḍi.
374	On the north base of the same maṇḍapa ..	..	....	....	Do. ..	Gift of the village of Vēppaṅgulum alias Viraṁartāndap-pēreri for worship and offerings during the 365 days of the year including the adhika-days in the temple of Kayilaya-mudaliya-Nayinar at the Brahmadēsa village. Rajarāja-chaturvedimaṅgalam in Mulli-nadu, by Śaṅkararāyana Veyrumankonda Bhāṭa, vira Udaya-Nāṛāṇḍavarman of Jētūnga-nadu the senior member of the Śiraiyay family, while he was encamped on the east side of Vēlākurihoḥi in Mulli-nadu. Mentions Tanṅachohi Śeṇbagarāna.
375	On the north wall of the prakara in the same temple.	..	..	Kollam 657, Paṅguni, 6 tedi.	Do. ..	Gift of money by the merhants [of Rajarāja-chaturvedimaṅgalam] for conducting the festival on the 7th day of Paṅgunittirunāl.
376	On the same wall .. ..	..	....	Kollam 749, Margali, 17 tedi.	Do. ..	Gift of money by a merchant for offering tiruchandru during the [Paṅguni]-festival.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the inner gōpura of the same temple	..	....	....	Tamil	Records the building of the gōpura by Ayyangara-Nayaka son of the son-in-law Peddu-Nayaka, for the merit of Virappa-Nayaka son of Visvanatha-Nayaka Krishnappa-Nayaka.
378	On the first gōpura of the same temple ..	..	....	Saka 1547, Kollam 798, Rudhirdharin, Vaigai, 15 tedi, ba. di. Uttirattadi (Uttara-Bhadrapada) and Tuesday, daṣami, Sobhana-yōga and Saka-karanu. Saka 1544, Kollam 797, Paridhavi (wrong), Panguni, 3 tedi.	Do.	Registers the royal writ granted by Visvanatha-Nayaka Virappa-Nayaka that the members of the 5 sub-divisions of artisans (kannalar) should not intermingle (castes <i>castes</i>) with each other. The temple authorities also declared the same for the benefit of their subordinates.
379	On a slab set up in a street in the same village.	..	....	Saka 159 [0], Kollam 840, Visavasu (wrong).	Do.	Damaged. Registers a pidipadu granted by the authorities of the temple treasury to the Adavimar of that village.
380	In the Raja-mandapa in the same village	..	....	....	Do.	Registers the gift of Periyannadu-madam to Moyganda-Nayinar of Nalur, by the temple authorities and states that all the property of the matha seen or unseen, was hereditary to the matha.
381	On a slab built into the steps of the river in the same village.	Chola	Rajaraja I ..	....	Vatteluttu ..	Fragment. Seems to refer to a sale of land.
382	On the south wall of the mandapa in front of the central shrine in the Gōpālasvāmin temple at Mannarkoyil.	..	....	[Kollam 7] 4 [3], Ani, [5] tedi.	Tamil	Damaged. Mentions that the residents of Kakkalar including Manu-Pillai and Matta-Panikkar, agreed to replenish the loss of 150 kōṭai of paddy which had been mortgaged by the temple. The document is signed by Nalāyira-Muvēndiravēlan.
383	On the same wall .. .. .	..	....	Kollam 764, Sarvadarin, Margaḷi, 3 tedi, ba. di. aṣṭami, Sunday, Subhara-yōga, Uttara-Phalguni.	Do.	Records the appointment of a certain Śaṅkaranayinar as the dharmakartā and accountant of the temple by the god and his servants assembled together in the Kuṇḍekaramandapa underneath the canopy called Iḍayamartandan-pandal. The document is signed by Nalāyira-Muvēndaravēlan alias Devapillai.
384	Do.	Pandya	Śivaladēva alias Paṭṭirāya, 'who took all countries and obtained the three crowns by right.'	Kollam 688, Tai, 13 tedi.	Do.	Being encamped in his new mansion at Velakkurichchi, the king granted as a taragu-pidipadu the right of [husking paddy] etc. by appointing [the temple dancing girls?] as second kudi. See above No. 379.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On the same wall .. .. .	..	....	Śaka Kollam 1480, 734, Kalayukti, Mārgaśīrṣa 5 tedi, ba. di. aṣṭami, Saturday, Saubhagya- yoga, Uttara- Phalguni.	Tamil	Registers a gift of land by the god, his servants and the big assembly of Rājaraṣa-ohaturvedimaṅgalam having assembled together in the Kulasekharanandapa, underneath the pandal called Udayasartandan, to a certain Perāytra-muḍayan Anantakrishnan of Talachohengadu for his services as kudavar in the temple. It is stated that the god was seated on the pitha called after Viśvanātha-Nayakar who was the agent of [the Karuṇa king] Rāmārājadeva-Maharāja.
386	Do. .. .. .	..	....	Do.	Do.	Gift of land, house and certain temple privileges, under similar circumstances, to a certain Veṅṇumalaiyitta-Perumal of Idaiarukkudi near Salagranam, who belonged to the Iṣharadvaja-gōtra and Jainini-sūtra on his being appointed for the service of kudavar in the same temple.
387	Do. .. .. .	..	....	Kollam 699, Paṅguni, 14 tedi.	Do.	Unfinished. Gift of taragu-piḍipadu as in No. 384 above, to Ayyikkudi and others who were appointed as the 9th kudi in the temple, while the king was encamped in his new mansion at Agara-sūmai in Kalakkadu alias Solakulavallipuram.
388	Do. .. .. .	..	....	....	Do.	Ordered that Anandavalli [was to be appointed 3rd kudi] in the temple of Aḷagiya-Naṇṇaṇṇar of Rājaraṣa-ohaturvedimaṅgalam a Brahmadosam in Mulli-nadu, in place of Valli-Maṇikkamalai and her set who formerly occupied the 3rd kudi but were now transferred to the 4th.
389	On the north wall of the same mandapa ..	..	..	Kollam 698, Maṣi, 10 tedi, ba. di. pañ- chami, Thurs- day, Svāti.	Do.	Śaṅkaranarayana Veṅṇumakonda Bhūḍaḍaya Viṇu-Udaya-māṇḍavayman having become the chief of Sīsaivay, and being encamped at his new mansion in the Brahman quarter (agara-sūmai) called Viṇumāṇḍa-ohaturvedimaṅgalam of Kalakkadu alias Solakulavallipuram in Paḍchāṇṇappokku a sub-division of Vāraṇa-nadu, gave seven tanks including all income to the temple of Aḷagiya-Naṇṇaṇṇar as tiruvidayattam.
390	On the same wall .. .. .	..	....	Kollam 662, Maṣi, 2 tedi.	Do.	Registers that Nārunṇupkonda Jandayumkalumajēgiyāṇ Virakēṭalan Virudarayan and his party were to take up the naṭṭuva-tiruvu and talakara-tiruvu in the temples of Aḷagiya-Naṇṇaṇṇar and Kallasa-Mudaiyar at Rājaraṣa-ohaturvedimaṅgalam, and those at Tiruppuḍaimarudūr, Attalanallūr, Adichanallūr and other places. These services are stated to have been till then held by outaiders (paradeśi).

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On the east wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-dēva.	30th year, Puraṭṭaṣi.	Tamil	Gift of land and a tank, by Ilaiyalvar Devaacholikai-Perumal alias Vikrama-Pāndya Kaṭṭingarayar, to the temple of Parpanaba-Perumal at Tiruvandapuram. The assembly of Rājārāja-chaturvedimangalam declared these to be rent-free and deducted them from the vari register.
392	On a step of the same mandapa ..	Chōla-Pandya.	Sundara-Chōla-Pandya-dēva ..	14th year ..	Do	Gift of half a lamp, lamp-stand and 16 cows, by Śeraṭṭai-Maḍeviyar Adichechi queen of the Chōra king Rasingadevar to the temple of Rājendrasōla-Vinagar-Alvar at Mudigonda .. in Rājārāja-Faṇḍinaḍu.
393	On the east wall of the prakara of the same temple, right of entrance.	..	Tribhuvanachakravartin maikoṇḍan.	8th year, Maṇ	Do	Unfinished. Registers an order to the residents of Punnarigudi alias Vikramapāndyaallur in Mulli-naḍu and refers to land given in Pilavilai alias Kulasekharanallur on the southern side of Rājārāja-chaturvedimangalam, to 12 bhātās of Kulasekhara-chaturvedimangalam and to the temple of Nalāyira-Vinagar-Emberuman, for the recitation of the Tiruvaymōli.
394	On the same wall, left of entrance	..	....	Kollam 721 ..	Do.	Built in at the end. Refers to the appointment of dancing girls for taravu (service?) etc.
395	On the inner gōpura, right of entrance ..	..	....	Śaka 1510, Kollam 763, Aṭṭapasi, 1 tedi, su. di. daṣami, Sunday, Sobhana-yoga and Dhanisthā.	Do.	Appointment of two dancing girls for the 12th kottu in the temple. The document is signed by Nalāyira-Māvenda-vēlan alias Dēvappillai.
396	On the same gōpura, left of entrance	..	....	Śaka .. Kollam 7(22), Avani, 6 tedi.	Do.	Registers that the king from his camp at Kalladaikurichchi ordered that a certain Unakkurugur, daughter of Nāgammal, and her followers were to be appointed as the 11th kuḍi of the same temple.
397	On the west wall of the Kulasekbara-Alvar shrine, in the same temple.	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Pandya-dēva, 'who was pleased to distribute the Chōla country.'	11th year ..	Do.	Registers an agreement given by the Śrivaishnavas of the Rājendra-Vinagar temple of Rājārāja-chaturvedimangalam, to Alvar Śri-Parakkusamamuni one of the Brahminvidvans of that place, stating that they would obey him inasmuch as he had been appointed to look after the service in the shrine of Alvar Kulasekbara-Perumal set up and endowed by Śendabāngaradevar of Mullaippalli in Malai-naḍalam.
398	On the north wall of the same shrine ..	Do.	Maṇavarman alias Tribhuvanachakravartin Sundara-Pandya-dēva.	4 + 1st. year, Vaigasi.	Do.	Gift of the village of Velaṇḍolai to the same shrine by the Karanavans of the tantra headed by the chief military officers, in the imperial service (śeṇḍol velaikkār) of Perikhrigam Dēvendravallabha of Urimaiyalaṅgiyaṇ in Vadaṇṇi-naḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the north and west bases of the same shrine.	Pandya	Māyavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	4 + 1st year	Tamil	The villagers of Puliur alias Nipucholamanallur in Tenjvari-nadu having assembled together as or granted the flow of excess water of their tank, to other tanks.
400	On the north and west walls of the same shrine.	..	....	....	Do.	Sendalanganarasar of Muluppattali in Madai-mandalam who set up the shrine of Kulasekharap-Pernai declared the village Vindanar in Kurumari-nadu as a tiruvaiyattam and settled its boundary disputes (<i>chola puzha</i>) on the strength of an old document which was now re-written. The village had been formerly surveyed under royal orders in the 9th year of Rajendra-Chōlōdeva and had been registered on the 1st tier of the temple as the tiruvaiyattam of Rajendra-Varman-Emberuman in Rajaraja-chaturvedimangalam in Madhurantaka-valanadu, a sub-division of Rajaraja-Panditadu.
401	On the east wall of the same shrine	Pandya	Māyavarman alias Tribhuvanachakravartin Sundara-Pandya-deva who having taken the Chōla country was pleased to perform the anointment of heroes at Mudigonda-Cholapuram.	20th year, Dhanus, 7 tedi, ba. di. saptam, Monday, Uttara-Phalguni (Uttiram).	Do.	Sale of garden land belonging to two childless widows of Rajaraja-chaturvedimangalam for 12½ anna-achōla to the shrine of Kulasekharap-Pernai by their representatives (mudakkunru), one a son-in-law and the other the father. It is stated that before doing this the widows appealed to their jñātis for help; but failing to get it, other jñātis permitted them to dispose of the lands as they liked.
402	On the same wall	Do.	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13 + 6th year ..	Do.	The Sivashayavas of Rajendra-Vinagar in Rajaraja-chaturvedimangalam granted to Sendalanganarasar a pūpāda under the following circumstances. The latter having got the release of certain lands in Vindanar alias Avamartandapuram the ownership of which was disputed by the residents of Puliur in Tenjvari-nadu and of Sivallabha-chaturvedimangalam in Kurumari-nadu in the boundary dispute already referred to in No. 400 above the nagarattar of Vindanar granted the karāmat of these lands to Sendalanganarasar of the Kulasekharap-Pernai shrine. The king on the occasion of his presence at the Nalayiravū-tirumadapuram to hear the tūppāval, remitted all the taxes on these lands including kaḍamai and antarayan.
403	On the east base of the same shrine	..	....	....	Do.	Seems to register an order of the chief god Gōpalasvamin of the temple, granting the kaḍamai of Nalavāṅkulam for meeting the expenses of offerings, etc., on the day of Adra in the month of Makara when he went on procession and stood in front of the shrine of Kulasekharap. The gift was made to Sendalanganarasar, at the suggestion of Tiruvanganarayan.
404	On the east wall of the prakara of the same shrine.	..	Tribhuvanachakravartin Kōneri-maikondan.	5th year and 47th day.	Do.	Gift of two ma of land including all taxes, to the matha of Sendalanganarasan for feeding 12 Brahmanavādins and himself every month on the day of Śatābhishaj which was the birthday star of the king. Kalingaraya instituted the charity.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same prakāra .	Pandya	Māyavarman Chakravartin Sundara-Pandya-dēva.	11 + 3rd year, Masi.	Tamil	The residents of Puliūr alias Nripacholanāṇṇallūr having met in assembly as at, granted to the temple of Kuṣāṣekhara-Perumal certain privileges for carrying the water from their tank to the newly constructed tank called Sōṇḍakāṅgarāṇ-pudukkuṭam.
406	On the same wall	Do.	Do.	11 + 1st year, Aṇi.	Do.	Refers to a similar gift by the residents of Viṇḍanūr alias Avani-martāṇḍapuram to the shrine of Kuṣāṣekhara-Perumal.
407	Do.	Do.	..... Sundara-Pandya-dēva, 'who was pleased to distribute the Chōla country.'	Do.	Do.	Built in at the beginning. Gift of a tank by the revenue subordinates of the chief Mulaikadimōhan, to the temple of Kṛṣṇa (Tiruvāykolai-tu-pillai) at Rājendra-Vinnagar. The taxes on the tank, if imposed, were agreed to be paid by the villagers.
408	Do.	Do.	Kuṣāṣekhara-dēva	11th year, Masi 25 tēdi.	Do.	Registers an order of the village assembly under the instruction (niyoga) of the king. Certain private houses which were required in constructing the second prakāra of the temple according to the Śāstras, were (acquired and) granted.
409	On a slab set up near the Teppakkuṭam in the same village.	..	.. . . .	Śaka 1526, Kollam 781, Viśva- [vaan], Tai, 25 tēdi, Anura- dhā.	Do.	Gift of land by a certain Pōṭṭinavakar for conducting the Teppattiṇṇal festival of Alagiya-Mannaṇar.
410	On the east wall of the mandapa in front of the central shrine in the Putārjuneśvara temple at Tiruppudamarudur, right of entrance.	..	.. . . .	Kollam 696, Aṇṇāṣi, 26 tēdi, sa. di. chatur- daśi, Sunday, Siddha-yōga, Aṣvini.	Do.	Gift of land by Martandan Virakērakuṭṭi one of the Visbandās of the temple of Alagiya-Mannaṇar at Srivallabhi, for meeting the expenses of worship and offerings and for feeding devotees. The mother of the dancing girl here called Pita-sai Parvati was also to receive food from the temple daily.
411	On the same wall, left of entrance	..	.. . . .	Kollam [6]59, Sit- tirai, 13 tēdi.	Do.	Much damaged. Refers to the Sittirai festivities of the god Nārumpuṇḍaruliya-Nayinar.
412	Do.	..	.. . . .	Śaka 1481, Kollam 735, Kāṇṇi, 14 tēdi, Setābhishaj, sa. di. trayōṭ- aśi, Thursday.	Tamil (poetry and prose).	Gift of one mā of land in the village of Śadaiyamaṇḍalam to the Tamil Poet who sang of Marudur, by king Perumal Martanda-Papaikkāraṇ.
413	Do.	..	.. . . .	Śaka 1478, Kollam 732, Mārgaṣi, 23 tēdi, ba. di. pañchami, Mon- day, Uttara- Phalguni.	Do.	Gift of food from the temple, daily, to Ramanathan, the Tamil poet of Maruduvanam, for having sung the praise of the god of that temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south wall of the same maṇḍapa...	..	....	Kollam 662 Purattādi, 20 tedi, ba. di. septami, Tuesday, Mṛigaśīraha.	Tamil	Gift of the tank Ayyappakulam and its outlying lands (puraṁ), situated north-east of Rājaraṇya-chaturvēdināṅgalam, to the temple of Nārumpūṇḍandarūḷiya-Nayinār of Tiruppuṇḍaimarudūr in Mulli-nadu, for offerings, lamps, repairs, gardens, etc. The grant was made by the king while he was encamped at Aypillai-Puttūr in his new palace (pudū-idam ?).
415	On the same wall .. .. .	..	....	Śaka 1617, Kollam 871, Aḍi, 11 tedi, śa. di. daśami, Thursday, Anurādha.	Do.	Gift of the village Iluppai-kuricholi as a parivattupai-kaiyidu to the same temple, for worship. The donors were Venkaṭādrinayakar-Ayyan, Dinesari Veṅṅappayyan and Ananta-padmanabha-Pillai.
416	Do.	Pāṇḍya	Māra-varman alias Tribhuvanaśakravartin Kulakṣharadeva, 'who was pleased to take every country.'	32nd year, Kishabha, 13 tedi, ba. di. tritīya, Saturday, Māla.	Do.	Registers an agreement granted by the Śiva-Brahmanas to the trustees of the temple that they would burn a perpetual lamp regularly every evening for the 100 paṇam received from a Brahmana lady of Rājaraṇya-chaturvēdināṅgalam.
417	Do.	Do.	Do.	32nd year, Mṛga, 23 tedi, ba. di. śakadasi, Thursday, Dhanishṭha.	Do	A similar agreement given by the Śiva-Brahmanas 'of seven shares' to the trustees of the temple, promising to burn a perpetual lamp day and night for the 100 paṇam received from the Brahman Tillamāyakaṇḍōvapurāṇ-Bhaṭṭa of Senaiḥur, a hamlet of Sundara-Pāṇḍya-chaturvēdināṅgalam.
418	On the north wall of the same maṇḍapa ..	..	....	Kollam] 662, Maśi, 2 tedi.	Do.	Order (taravu i.e. uttaravu) to the trustees of the temples of Aḷṅṅiya-Maṇṇaṇḍar (at Maṇṇarkōvil), Kailayamūḍaiya-Nayinār, Nārumpūṇḍandarūḷiya-Nayinār at Tiruppuṇḍaimarudūr, Aṇṇikāṭṭappuramāḷ-Nayinār at Attāṇanallūr, Veḷuchuramūḍaiya-Nayinār at Aḍichehanallūr and others that the services (?) of naḷuvatturam and taḷagritturam held till then by paradesis were granted to Virakolaivirudarāyan and his party from the date of the record. Compare No. 390 above.
419	On the same wall .. .. .	..	..	Śaka 1485, Kollam 740, Maśi, 14 tedi, śa. di. navami, Friday, varaha-karāṇa, Viśvakambha-yōga, Mṛigaśīraha.	Do.	Grant of land in Naubantittai alias Nārumpūṇḍandanallūr and of daily food, by the temple, to the dancing girl Kaṭṭi-natha-Maṇṇikattai and her descendants for their services in the temple.
420	On the east wall of the maṇḍapa in front of the Gomaṭi-Aṇṇan shrine in the same temple, right of entrance.	..	....	Śaka 14[6]8, Kollam 7[2]2, Tai, 10 tedi.	Do	Order of king Śaṅkaranārāyaṇa Veṅṅumankōṇḍa Potaḷa-vira Udayamartāṇḍavarman of Jēṅṅa-nadu the senior member (matavar) of the Śivaivay family, conferring in the specified year the appointment of temple-accountant on a certain Peruman and his descendants, from his camp at Kuṇṇattar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
421	On the same wall, left of entrance	..	..	Śaka, 1477, Kollam 731, Rakehassa, 21 Purattadi, 21 tedi, 6a. di. pañchami, Saturday, Apsamaru-yoga, Jyēṣṭha	Tamil	Damaged. Registers that the temple appointed a certain Ramanathan as the poet of the temple, conferring on him the title Marudavanakkavirayan and granted to him certain lands and a house, tax-free. He had evidently to attend on the two days of the [Ke]ṭṭai-festival and to compose some poems for the occasion. Mentions Vasavappa-Nayaka; see Nos. 412 and 413 above.
✓422	On the margin of a slab used for making flower-garlands, in the same temple.	..	....	..	Do.	Records the gift of the slab by the Śiva-Brahmana Devan Uyyavandan alias Tyaga-jvinoda-Bhatta.
✓423	On the south wall of the central shrine in the Mōṇṇivara temple at Attalanallur.	Pandya	Vira-Pandyadeva	20th year, Margajī.	Do.	Built in at the end. Seems to record the gift of a house to the temple of [Vi]ṇavaka-Pillaiyar (called after) Jagatappa gaṇḍa, by men 'who had supervision over the army.'
424	On the gōpura of the same temple, right of entrance.	Do.	Jatavarman alias Tribhuvanahakravarṇa Kulasekharadeva.	2nd year ..	Do.	Registers the gift of three aśochu for two evening lamps to the temple of Mūṇṇukai-Javarumudaiya-Mahadeva of Attanallur in Mulli-nadu, by a native of Alṭiyar in Voppaiyur-naḍu (a sub-division) of Śōla-maṇḍalam. 'The money was received by a Śiva-Brahmana of the temple.
425	On the same gōpura, left of entrance	Do.	Māṇavarman alias Tribhuvanahakravarṇa Srivallabhadeva.	16+1+1st year	Do.	Gift of an oil-will to the same temple by a certain Paṭṭi-varumudaiyan of Vada-Kōṅgu, in accordance with the oral orders (Śōḷa-vāṇḍa) and written orders (Śōḷa-vāṇḍa) of the king.
426	On the base of the central shrine in the Gejēndravanda-Peruma temple in the same village.	Do.	Do.	37th year, Kumbha, 10 tedi, 6a. di. Prathamai, Saturday, Purattadi (i.e., Pūrva-Bhadrapadā). Kollam [8]20, Aḍi, .. tedi, 6a. di. chaturdaśi, Wednesday, Svati.	Do.	Seems to be a copy of an earlier grant. Begins with the historical introduction <i>śōḷa-vāṇḍa</i> etc., generally found in the records of Jatavarman Śrīvallabha. Gift of land for conducting the service called Śrīvallavai-sandi in the temple of Āṇaikkarulseydapirai at Attanallur on the birth-day asterism Pūrattadi, of the king. Signed by Tachohai Nenmai-Iḍaiyan.
427	On the east wall of the maṇḍapa in front of the same shrine.	..	....	..	Do.	Gift of prasāda (sacred food) to a certain Śenbagamattandakutti of Karandayarpalaiyan in Kallidaikurichohi, on the occasion of the mid-day service instituted by Āḍityavarman, in the Āṇaikkarulseydapirai temple at Attanallur (called Ātravana in the Grantha verse at the beginning of the inscription).
428	On the south wall of the same maṇḍapa ..	..	....	Kollam 727, Paridhavin, Aḍi, 31 tedi, 6a. di. aṣṭami, Friday, Anurādha.	Do.	Gift of land for conducting the Chitra-festival each month in the same temple, by Rāmappa-Nayaka, the agent of Viṭṭhaladeva-Maharāja, under the orders of the king.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the south wall of the verandah of the first circuit in the same temple.	Chola	Rajakesarivarman alias Tribhuvana chakravartin Kulottunga-Chōlādēva (I).	30th year	Tamil	Begins with the introduction of <i>Ushas</i> etc., but the characters are of a later period. Registers that a portion of the fields of Arāṇṇallur, the eastern hamlet of Rajaraja-chaturvēdi-maṅḡalam, a brahmadeśa in Mulli-nadu, a subdivision of Viṭṭaśōḷa-valandū in Rajaraja-Pāṇḍinadu, was separated under the name Rajarajayamallar and granted as a tax-free devadāna land to the temple of Moymāmpūmpolli-Ālvar. Mentions the tirumandiravolai Viṃśōḷa-Pallavarayan and other officers.
430	On the west wall of the same verandah ..	Pandya	Vira-Pandya-dēva	15th "	Do.	Gift of land (made tax-free) for the flower-garden called Tambikkunallan-tirumandavayam founded by Pāṇḍi-varayan, by the big assembly of Rajaraj-chaturvēdi-maṅḡalam.
431	On the same wall ..	Do.	Maṇavarman alias Tribhuvanachakravartin Kulasekharadēva.	9th year, Tū ..	Do.	Registers the grant of prasāda (sacred food) to a certain Rāmanuja-Jīyar in return for ½ arai-acholu which the Srivaishnavas of the temple had received from him
432	Do.	Do.	Kulasekharadēva ..	9th year, Āvapi	Do.	Gift of prasāda (sacred food) to two gardeners for rearing the flower-garden called Rāmanujan-tirumandavayam. They were exempted from the tax prasāda-vari and had to grow flowers, pick them and string them together into garlands.
433	Do.	Do.	Maṇavarman alias Tribhuvanachakravartin Kulasekharadēva.	8th year	Do.	Gift of land by the members of the big army (<i>Ugavēl-Gura</i>) including the ten commands, to a certain Mahakṛpādasa who cultivated the Viṭṭarayan-tirumandavayam. The document is signed by Parākrama-Pāṇḍya Pallavarayan, Vira-Pāṇḍya Pallavarayan and Īṭṭarayan.
434	Do.	....	....	Mithuna, 13 tēdi.	Do.	Gift of kadamai on certain lands, by the temple, for providing maintenance to the gardeners of the Īṭṭarayan flower-gardens. The gift was approved by Śōḷakōṇ.
435	Do.	Pandya	Maṇavarman alias Tribhuvanachakravartin Kulasekharadēva.	5th year	Do.	Sale of garden lands to Īṭṭarayan by two individuals.
436	Do.	....	....	....	Do.	The Srivaishnavas of the sacred temple of Moymāmpūmpolli on behalf of the god, ordered the gift of certain lands of Śōḷakulamānikka-chaturvēdi-maṅḡalam to Malakarādadar in charge of the Viṭṭarayan-tirumandavayam.
437	Do.	Pandya	Maṇavarman alias Tribhuvanachakravartin Kulasekharadēva.	8th year	Do.	Gift of land to the same person by the assembly of Śōḷakulamānikka-chaturvēdi-maṅḡalam, a brahm-dēśa in Mulli-nadu.
438	On the west wall of the prakara of the same temple.	Do.	Maṇavarman alias Tribhuvanachakravartin Sundara-Pandya-dēva.	4 + 1 + 1st "	Do.	Mutilated and damaged. Registers that the assembly of Rajaraj-chaturvēdi-maṅḡalam and the Srivaishnavas of the temple Moymāmpūmpolli met together and arranged for the five sacred offerings each day. The land originally held by the temple for this purpose was evidently lying waste owing to some party quarrels.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
439	On the north wall of the same prakāra ..	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Virapandya.	11th year, Kaṇṇi, ka. di. 4 tedi, paṇ-ohami, Sunday, Uttara-Phalguni.	Tamil ..	The characters are of about the 13th century A.D. Incomplete. Gift of land to the temple by the big army including the ten commands, for maintaining the garden called Adittadevaṇ-tirunandavanam.
440	On the same wall .. .. .	....	....	....	Do. ..	Gift of one plate (kalam) of food by the temple, for feeding the men in charge of the Ramanujan flower-garden. This gift was approved by Śōlakōṇ.
441	Do.	Pandya ..	Maṇavarman alias Tribhuvanaachakravartin Kuladevharadeva.	9th year, Avani, 6 tedi.	Do. ..	Gift of one achchu by a certain Embumanar-Ammal for providing offerings to the god and providing food from that prasadam to the servants and worshippers of Embumanar in the temple. The Srivaishnavas of the temple received the achchu and agreed to maintain the charity.
442	On a slab used for making flower garlands, in the same temple.	....	....	....	Do. ..	Records the gift of the slab by Tuppan Nārāyaṇa of Karpagaohcheri.
443	On stones built into the floor of the same prakāra.	....	Tribhuvanaachakravartin Kōṇarimeḷkōṇ-ḍaṇ.	....	Do. ..	Stones missing and incomplete. Seems to record grants of land to the temples of Srikalāsam Srivallabha-śāvara-mudaiyar and Iśvarathā-Rama-Vinṇagar-Ālvar at Kulasekhara-chaturvedimaṅgalam in Muḷli-naḍu.
444	On a slab set up in a field of the same village.	....	....	....	Do. ..	This is the boundary stone of Rajanarayanaṇallur the devadana village of Moyampūrpōḷi-Ālvar.
445	On the east wall of the maḍapa in front of the central shrine in the Viravindaśvara temple at Vellaṅgull.	....	....	Śaka 1447, Kōlam 701, Maṣi, 7 tedi, ka. di. chaturdaśi, Śōla-yōga Thursday, Hasta.	Do. ..	Unfinished. Gift of land in Adiyantar a village of Gaṅganāḍu in Malaiya-maṇḍalam, to Parasavaṇ for doing treasury service in the temple of Viravindaśvara-ādaiya-Nayinar at Vellaṅgollu in Kārajā-chaturvedimaṅgalam.
446	On the south base of the Kṛishṇasāmin temple in the same village.	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kuladevharadeva.	9 + 1 + 1st year	Do. ..	Sale of land to the temple by a Brahmana lady of Rajaraja-chaturvedimaṅgalam for providing 8 lamps in the temple of Tirunarayana-Vinṇagar-Embuman of Śōlakulamānikka-chaturvedimaṅgalam in Muḷli-naḍu. She was represented in the transaction by her adopted son, the son of her husband's brother.
447	On the same base	Do. ..	Do. do.	2nd ..	Do. ..	Unfinished. Mentions the hereditary worshipper Karimānikka-Bhaṭṭa of the same temple and a land sold to him by a resident of Rajaraja-chaturvedimaṅgalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
448	On the same base	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13 + 10th year	Tamil	Unfinished. Refers to the temple of Tirunarayana-Vinnagar-Alvar at Solakulamamikkachaturvedimangalam in Mullinadu.
449	On the west base of the same temple ..	Do.	Do.	4 + 1 + 1st "	Do.	Begins with the introduction <i>gavalems</i> etc. Gift of land to the temple of Tirunarayana-Vinnagar-Emberman at Solakulamamikkachaturvedimangalam conveyed both by the verbal and written orders of the king. A large number of signatories appear at the end of the record.
450	On the north base of the same temple ..	Do.	Do.	Do. Masi, adthegai.	Do.	The king being seated on his throne called Mugaiyadaraiyan in his palace at Erikkittar alias Srivallabhapattinam in Kilsenbil-nadu, ordered the grant of $\frac{1}{4}$ veli of land at Kuduratotti after making the necessary entries in the revenue registers (ulvari). The land was also exempted from antarya as per verbal orders passed in the 4th year and the 992nd day, by the king when he was seated on his throne Mugaiyadaraiyan in the Srivallabhan-hall within the palace at Madura east of Madakulam. The entries in the ulvari register regarding the antaryam exemption are next entered. The triple form of the document is thus interesting.
451	On a slab set up in the same village ..	....	....	Doubtful	Do	Damaged. Gift of land by a certain Attaluri Venkataadri-Bhatta, son of Timmarasa, for the worship of god Krishna newly established by him in the village. This land had been originally granted to him by Visvanatha-Nayaka Krishnapappa-Nayaka.
452	On the same slab	Vijayanagara	Vira-Venkatapatiraya, 'ruling at Vijayanagara.	Saka 1535, Kollam 789, lai, 1 tedi. Pramadicha. Uttarayana, Pushya... 13, Wednesday, Mula.	Telugu	Registers that a certain Venkataadri-Bhatta, son of Timmarasa set up at Vellangudi alias Viralbhupalasamudra, the images of Krishna and Kameswari and granted land for their worship. The country was directly under the rule of Visvanatha-Vireppa and the land granted had been obtained as a grant from Visvanatha-Krishnapappa-Nayaka.
453	On the east wall of the ruined temple at Manaramangalam.	....	....	Kollam 806, Perugudi, 10 tedi.	Tamil	Gift of land in Teukarai Manaramangalam attached to Rajarajachaturvedimangalam for maintaining the service called Ravivanman-sandi in the temple of Per-Arulalapperumal in that village.
454	On a slab set up in the street at Harke-savanallur.	....	....	Kollam 829, Avani, 17 tedi.	Do.	Damaged and unfinished. Refers to the Kaikkolas who had settled themselves in the street Sengaganattanda-perunderuvu in Anjar-toppa and registers a charter permitting them to live there without fear.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
456	On the south wall of the prakāra of the Arikēśanātha temple at Gīrvāmapuram.	Pandya ..	Tribhuvanachakravartin Kōṇṇēriṇmai-kopṇaṇ Vira-t'apdyadeva.	9324 (Q ^u ar ^u dr 93 th year given in the body of the inscription.	Tamil	Gift of the village Śōkkanṇūlam the eastern hamlet of Raja-raja-chaturvēdimangalam, for maintaining lamps in the temple of Arikēśanātha-mūrti at Arikēśanallūr in Mulli-nadu. The gift was made at the suggestion of Kalingarayar, by the (king's) younger brother Tirunelveli Bhagavali Alagapperumal alias Kulasekharā-Kaṇṇiyadeva who was also the donor of the lamps. The document is signed by Tirunelveli-ndaivān aluṣu Topṇimāṇ and two others. The assembly of Raja-raja-chaturvēdimangalam in the presence of Nalayira-Muvēndaveḷaṇ and Raja-narayana-Muvēndaveḷaṇ carried out the royal orders fixing the assessment at 3 aṣṇu per year and excluded the granted lands from the vari-register.
456	On the same wall .. .. .	..	....	20th year and 343rd day.	Do.	Order (śirumūṇi) to Vira-Paṇḍya Kaṇḍiyadeva stating that the land purchased by him from the assembly of Raja-raja-chaturvēdimangalam in the name of the temple of Arikēśanātha-mūrti was to be enjoyed as karaṇṇai on payment of 2½ vardhaṇ every year.
457	Do. .. .. .	..	Tribhuvanachakravartin Kōṇṇēriṇmai-kopṇaṇ.	14th year and 120th day.	Do.	Order to Chandeśvara of the temple of Arikēśanātha-mūrti at Arikēśanallūr, that the said Vira-Paṇḍya Kaṇḍiyadeva was to enjoy the karaṇṇai and the temple to receive (some money) for the Vīśchika-festival.
458	Do. .. .. .	..	....	..	Do.	The assembly of Raja-raja-chaturvēdimangalam issued the śalai regarding the same transaction herein specifying that the karaṇṇai was to be enjoyed by Vira-Paṇḍya and the karaṇṇai by the temple.
459	Do.	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take every country.'	14th year ..	Do.	Registers that in this year the assembly registered as tax-free a piece of land of specified extent (½ ma + kaṇi + ½ ma + kaṇi + magapi + munnirigai) purchased by Vira-Paṇḍya Kaṇḍiyadeva as a devādāna for the temple, from the residents of that village.
460	Do.	Do.	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to....'	26th year, Nithana, śū. di., aṣṇami, Friday, Haṣṭa.	Do.	Sale of land as karaṇṇai by a certain Domburai Śīraṇṇaṇathan of Soraṇṇamahadevi-chaturvēdimangalam to the temple of Arikēśanātha-mūrti at Arikēśanallūr, on receiving 55 vardhaṇs from Tirunelveli Alagapperumal alias Vira-Paṇḍya Kaṇḍiyadeva. The assembly of Soraṇṇamahadevi-chaturvēdimangalam ordered the temple authorities to fix the boundary stones.
461	Do. .. .. .	..	Tribhuvanachakravartin Kōṇṇēriṇmai-kopṇaṇ.	42 + 1st year ..	Do.	Gift of two ma of land for the maintenance of the gardeners in the flower-garden founded by himself and for providing offerings to the god during festivals when he proceeded to the flower-garden. The document is signed by Pallavarayan. It was ordered that these two ma of land being given away as tax-free devādāna might be excluded from the vari-register.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
462	On the same wall	Pandya	Maṣavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take all countries.'	12th year, Mīna, 30 tēdi, ba. dt. chittai (chaturthi?), Tuesday, Anurādha. 12th year, Vaigai.	Tamil (of about the 13th century).	Gift of land by purchase at Naduvilkurichchi to a shrine of Saryadeva set up in the temple of Arikeśvāri-ṭavaramūḍaiya-Nayanar, by Aḷagayperumal alias Tondaiman one of the devavaraputras of that temple.
463	Do.	Do.	Do.		Tamil	Gift of 4½ ma in the same village by a member of the Agappariyavattar residing in the tirumadeivilaga of this temple for feeding the Mahēśvaras on the festival days of Margali-tirunāl. Signed by Vijayaśingadevaṇ, Butattara-śaṇ and another.
464	Do.	Do.	Jatavarman alias Tribhuvanachakravartin Kuḷasekharadeva.	4th year and 50th day.	Do.	The mutilated part of the inscription contains portions of the historical introduction to the temple etc. Registers that 14 ma of land at Naduvilkurichchi the western hamlet of Sēraṇmuhadevi-chaturvedimangalam was purchased and given to the temple for feeding the Andar who came to serve the god at the festival of Vaigai-tirunāl. This land was declared tax-free under orders of the king while he was seated on his throne called Muṇaiyadaraivaṇ.
465	On the east wall of the same prakara, right of entrance.	Do.	Do.	16th year ..	Do.	Gift of 60 kalam of paddy by the Brahmin Sakala-Sivaṇ Saṅkaravarayanar alias Kuḷasekharā-Bhaktan for feeding 30 tapavins on the occasion of the Uttinttādi festival (each month). The interest on this paddy was fixed at 3 kurupi on each kalam per year. At the bottom of the inscription is a fragment which refers to Selvaṇṇasaṁbandar, Maṇa-bhushaṇa-terinda-Kaikkolar and Minavar-Maravaṇ.
466	In the same place	Do.	Jatavarman alias Tribhuvanachakravartin Kuḷasekharadeva].	1st year, Masi, 19 tēdi, Thursday.	Do.	Built in at the beginning. Contains portion of the historical introduction to the temple etc. Gift of 8 aḥolu for a perpetual lamp by a lady. Another gift of 2 aḥolu for the goddess Periyānāchohiyar is also recorded.
467	Do.	Do.	Maṣavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11 1/2 year, Arpaṣi.	Do.	Registers that the trustees of the temple of Arikeśvaramūḍaiyar, Sundarapāṇḍya-Aṇṇikkar and Abhināna-bhūṣaṇa-terinda-Kaikkolar being together, granted 100 kalam of paddy every year from the devadana lands of the temple, to the temple of Aṇṇaṇṇaṭṭisvaramūḍaiya-Nayanar established at Kilūr-Kāṭṭeri, through Kuttaṇ Selvaṇ alias Selvaṇṇasaṁbandar of Vāḷvaḷpāḍyup-tirumadam.
468	On the same wall, left of entrance	Do.	Maṣavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chola country.'	13th year, Aṇi..	Do.	An agreement granted by the temple Siva-Brahmapas 'of seven shares' to a certain Nakkaṇ Sēṇḍāḷvi alias Vira-bharapa Talaikkoli one of the paḍiyilars of this temple, on her having founded the shrine of Palli-Nāchohiyar and granted 7 aḥolu for worship, offerings and lamp-oil of that goddess.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	In the same place	Pandya ..	Māraṣarman alias Tribhuvanaśakravartin Śrīvallabhadēva.	12 + 1st year, Aṇḍu.	Tamil ..	Begins with the introduction <i>yasaṅ gūṣaṭ</i> etc. Registers that Sōlan Udaiyan alias Nappattēnṇāyira-Śrīpadadhali purchased a land at Naḍuvilkuricholi the western hamlet of Śēravanmadēvi-obaturvedimangalam and assigned the kēdamai from it to the temple of Arikēsāisvaramudaiya-Nayinar, and stipulated that the balance of produce may be utilised for feeding the Śivayōgina and Andāra and for providing offerings to the god on the arāvāsyaḍaya.
470	Do.	Do. ..	Māraṣarman alias Tribhuvana śhakravartin Sundara-Pandyadeva.	11 + 1 + 1st year.	T'o. ..	Provides that the balance of paddy left after meeting the annual expenses of the temple, was to be granted for offerings, worship, etc., of the goddess set up in the temple of Aramañatē-Isvaramudaiya-Nayinar by a certain Gurukulaṛayan of Idakkattūr alias Alagiya-Pādyanaller in Kiranur-nāḍu. The order was addressed to the priests of the temple.
471	Do.	Do. ..	Māraṣarman alias Tribhuvanaśakravartin Sundara-Pandyadeva, who was pleased to distribute the Chola country.	12th year ..	T'o. ..	Agreement given by the Śiva Brahmanas to burn a twilight lamp in the temple in the name of a certain Karikkuttai who had presented an oil-mill of stone to that temple.
472	On a pillar of the mandapa in front of the same temple.	Do. ..	Māraṣarman alias Tribhuvanaśakravartin Vikrama-Pandyadeva.	7 + 1st " ..	Do. ..	Begins with the introduction <i>ḡṣaṭ gūṣaṭ</i> , etc. The king being seated on his throne called Muṇṇiyadaniyan in his palace at Madura east of Maḍakkulam, ordered that the managers and the devakamis of the temple of Arikēsāisvaramudaiyar should spend 1,200 kalams of paddy from the accumulated antarya; income of each year, on repairs to the temple.
473	On the gōpura of the same temple ..	....	.. .. .	Śaka Sādhārana 1488 (wrong), [Kollam] 726, Arpaṣi, 20 tedi.	Do. ..	Records that a certain Perumppan a Kaikkōla of the temple of Maḡgiyisvaramudaiya-Nayinar at Padmanabhaneri in Pacheraṅgaragaipokku in Vajjaya-nāḍu, was appointed accountant of the three temples of Arikēsāisvaramudaiya-Nayinar, Aramalitteththuramudaiya-Nayinar and Śivasūdova-Vinnagar-Ezheruman. Mentions Dalavay Kāmappa-Nayaka and his son Perumppan-Nayaka.
474	On the south wall of the central shrine in the Pushpavatsvara temple at Ten-Tribhuvanam.	Pandya ..	Jatavarman alias Tribhuvanaśakravartin Śrīvallabhadēva.	17th year ..	Do. ..	Begins with the introduction <i>ḡṣaṭ gūṣaṭ gūṣaṭ</i> , etc., (gift of 100 sheep) for 2 lamps set up by Kiḷavan Appan alias Śrīvallabhapāṇḍikkōn a resident and chief of Koṅkai in Kud-a-nāḍu to the temple of Ten-Tirupuvanamudaiya-Maladēva in Muḷli-nāḍu a district of Paṇḍi-nāḍu.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
475	On the west and south bases of the same shrine.	....	....	Kollam, 661, Mañi, 29 tedi.	Tamil	Gift of the field called Nacheliyarpattu included in Anjor-pattu for conducting the service (Virajikēraṇ-ṇāṇḍi and the Bharani-festival of three days celebrated each month on the day of Bhavani which was the birth-day of the king, in the temple of Ten-Tirupuvanamudaiya-Nayanar and Tirupparavindōvi-Nacheliyar. The grant was made by the king while he was encamped in the house of Ananta-narayana-Bhaṭṭa of Senbagarama-chaturvedimangalam in Tirukkuruṇḍi. Signed by Veṭṭai-Aḷagiyar.
476	On a pillar of the verandah of the same shrine.	....	....	....	Do.	This is the maṇḍapa constructed in the sacred verandah (tiruṇāḍimāḷigai) of the temple, by Nityābharapa of Maṇābharapaṇallur.
477	On the south wall of the central shrine in the Tirukkadukkaṇ-Muṇṇiśvara temple at Pappakudi.	....	....	Kollam, 704, Sittirai, 29 tedi, 6u. di. shash-ṭhi, Friday, Śula-yōga, Vārḍha-karamu, Punnarvasu.	Do.	Gift of a tank (and lands) at Poḍaṇaiśōri alias Kolluṇḍum in Karuvunallur-pattu, to the temple of Tirukkadukkaṇ-muṇṇimudaiya-Nayanar at Pappakudi in Melli-nadu, by three residents of Palaikkal in Malai-mandalam. The record seems to state that three three had taken up the temple repairs and received as aḷiārya-dikṣhina the said tank and lands; but having quarrelled among themselves they had decided to give them back to the temple.
478	On the east wall of the maṇḍapa in front of the same shrine.	...	...	Śaka 1492, Kollam 745, Aṇi, 30 tedi, ba. di., Tuesday, Svati, daśami.	Do.	Registers that Ariyanayinar-Mudaliyar, Viraraghava-Mudaliyar, and Sūkaryam Rāmappa-Nāyaka the agents of Viśvanātha-Nāyaka Kṛṣṇappa-Nāyaka and Virappa-Nāyaka, who were themselves the agents of the Maḥa-maṇḍaleśvara Rāmāṭṭa-Tirumalarāja, appointed a certain Karumugilan Korpaḷṭiyadeva as the hereditary accountant in the temple of Tirumūṇi-chaturvedimudaiya-Nayanar at Pappakudi alias Adittavanma-chaturvedimangalam.
479	On the north wall of the kitchen in the same temple.	....	....	171[9] A.D. Viḷambi, Tai, 18 tedi.	Do.	In modern characters. Registers that Tāṇḍavammal the wife of Sundaralingam Pillai of Pappakudi, repaired with the sanction of the temple Committee the kitchen attached to the shrine of Śivakami-Amman in the temple of Tirukkadukkaṇ-Muṇṇiśvara and gave land for feeding Brahmanas on the dvadasi days and conducting daily worship.
480	On a slab set up at the anient in the same village.	....	....	[Kollam] 839, Aṇi, 19 tedi, Thursday, trayodaśi, Pushya.	Do.	Tambirantolai-Pillai Śidambaranātha-Pillai completed this anient for the merit of Tirumakikolundu-Pillai, the agent of Veḍumalaiyappa-Pillai.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
481	(On a rock called Nambanpārai at Nambantattai a hamlet of the same village.	Pāṇḍya ..	Māraṇmaran alias Tribhuvanaśakravartin Vira-Pāṇḍyaḍēva.	[22nd year Kā[kaṭa]ka, [2] 1/2 to 3, 80. di. obaturdaṣṭi, Saturday, Uṭṭirān, i.e., [Uttara-Phalgun]. 4th year ..	Tamil ..	Registers an order of queen Eṇakkumallaperumal alias Ulaga-moḍumudaiyar to remit taxes on a certain land in the north-eastern hamlet, which was meant for feeding (?) the Mahāśvaras on the occasion of the sacred foot-offering to god Tondanāyanaṇ at Kāpalipparai. The grant was made to a certain Ulagaṇḍumudaiya Piṇḍohar. Signed by Koṇḍumolamudaiya.
482	On the same rock	Do. ..	Jatavarman alias Tribhuvanaśakravartin Kulasekharaḍēva.	15th year and 542nd day.	Do. ..	An agreement given by a certain Vaḍukkoṅga-Paṭṭiśvara-mudaiyaṇ that he would use, for improving the village Sūnikkujam (which was the jivita of the military officer Jagadopparkanda of Attanimallur), the income from that village and that from the balance he would construct a maṇḍapa called Jagadoppakanda-tirumaiḷgai in the temple of Kāṭṭiśarumudaiyar.
483	On the north wall of the Agniśvara temple at Valudur.	Do. ..	Māraṇmaran alias Tribhuvanaśakravartin Sundara-Pāṇḍyaḍēva, 'who having taken the Chōla country was pleased to perform the anointment of heroes at Muḍigondaśōlapuram.'	9th year, Putaṭ-ṭadi.	Do. ..	Begins with the introduction முதலு பதேசமு etc. The king being seated on his throne Maḍavaiyaṇ in his palace at Madura east of Maḍakkulam in Maḍurōdaya-valaṇadu, ordered at the request of Maḍavaiyaṇ that some lands be given as tax-free, ḍēvaḍāna with all income to the temple of Tiruvakkasavarumudaiyar at Valudiyor, the north-eastern hamlet of Rājaraḷi-chaturvedināṅgalem. It was also ordered by Tribhuvanaśakravartin Koṇḍimakkondan (i.e. the emperor in good health) in the 15th year and 405th day that the grant may be registered in the books and (a copy of) the order furnished (அவரது சட்டம் எழுதியுள்ள பத்திரம்). The registry was also made in the same year and the record was engraved evidently on the 542nd day after the 15th year.
484	On the east base of the same temple ..	Do. ..	Jatavarman alias Tribhuvanaśakravartin Kulasekharaḍēva.	3 + 1st year, Meṣha, 14 tedi, ba. di. tray-ōḍaṣṭi, 'thurs-day, Svati.	Do. ..	Begins with the introduction முதலு பதேசமு , etc. Gift of land to the temple of Tiruvaiṇṇisuramudaiyar by a Brāhmaṇa resident of Rājaraḷi chaturvedināṅgalem.
485	Do. ..	Do. ..	Do. do.	7 + 1st year, Āvani.	Do. ..	(Gift of land to Keṭṭirupala-Pillaiyar of the same temple by two Prādhana residents of Rājaraḷi-chaturvedināṅgalem. [Note.— Inscription No. 485 is written in continuation of No. 484. The engraving was evidently done at some later date and no chronological order was observed].
486	On the south base of the same temple ..	Do. ..	Māraṇmaran alias Tribhuvanaśakravartin Vikrama-Pāṇḍyaḍēva.	13 + 13th year, Vaigasi.	Do. ..	Begins with the introduction முதலு பதேசமு , etc. Sale of the tanks Sūnikkandi and Uṇamāṇḍa-eri with all the connected lands to the temple of Tiruvaiṇṇisuramudaiya-Nayanaṇ by the assembly of Rājaraḷi-chaturvedināṅgalem.
487	On the same base	Do. ..	Jatavarman alias Tribhuvanaśakravartin Kulasekharaḍēva.	13 + 13th year, Vaigasi.	Do. ..	Registers that the Siva-Brāhmaṇas of the temple of Tiruvaiṇṇisuramudaiyar at Valudiyur, received 1 aṇḍu from Selvaṇḍānaḍēva one of the tapasvins of Vaḍataḷakalam and agreed to burn a twilight lamp in the temple as long as the moon and the sun endure.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
488	On the west wall of the same temple	Pandya	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva, 'who having taken the Chola country was pleased to perform the anointment of heroes at Mudigondasolapuram.'	15 + 1st year..	Tamil	Begins with the introduction of the assembly of Rajaraja-chaturvedimangalam gave a kaittadi document to the temple of Tiru-Agnivaramudaiyar at Valudiyur in obedience to the orders and the kadaiyidu of the king by which they conferred on the temple the right of karanam on some specified lands. The Siva-Brahmanas of the temple received 7½ accheha deposited by a certain Vijayapannan of Valudiyur for burning a lamp and agreed to maintain it.
✓489	On the west wall of the mandapa in front of the same temple.	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva, 'who having taken the Chola country was pleased to perform the anointment of heroes and the anointment of victors at Mudigondasolapuram.'	17 + 1 + 1st year, Vriśchika, 10 tēti, Monday, Kārttigai.	Do.	
✓490	On the west and south bases of the central shrine in the Kailasanatha temple at Vadakku Ariyanayagipuram.	Do.	Tribhuvanaachakravartin Konṭarivimukondaṇ Kulaśekharadeva alias Kapṭiyadeva.	28th year, Paṇḍuṇi.	Do.	Registers a gift of land as tax-free devādāna, by the king, to Veṇṇumudigonda-Pāṇḍuśvaranudaiya-Nāyaka which he had set up at Kulaiśekharanallur in Mulli-nāḍu, for worship and offerings.
✓491	On the north wall of the central shrine in the Tyagarajavartin temple at Idakal.	....	....	..	Do.	In modern characters. Seems to register the lands owned as devādāna and tarvunaiya by the temple of Tiruvambikai-Isuranudaiya-Nayinar at Idakal alias Teṇ-Tiruvārur.
492	On the south wall of the same shrine	....	....	Kollam 739, Paṇḍuṇi, Uttiram.	Tamil verso..	Registers in seven verba verses that a certain Perumanayan Kalinṅga celebrated the Paṇḍuṇi-Uttiram festival of god Ambakal-Isura at Teṇ-Tiruvārur, constructed a car for the occasion and set up a flag-staff.
493	On the same wall	....	....	Pramadi, Ādi... s v. di. pañch- and.	Tamil	Damaged and mutilated. Gift of the three villages Idakal, Tujakkulam, and Karuṅkulam to the temple of Tiruvambikai-Isuranudaiyar at Idakal for the merit of the Mandalaśvara Rāmarāja-Viṭṭala-Isvara-Maharāja.
494	Do.	Vijayanagara	Achytadeva-Maharaya Sadasiivadēva-Maharaya.	Saka [1484], Daruati, Vuli-gasi, 3 tēdi, ba. di. chaturdaśi, Friday, Mūla.	1 o.	Gift of land (?) by Krishnappa-Nayaka son of Viśvanatha-Nayaka to the same temple, for worship and repairs.
495	Do.	....	....	Kollam 739, Raktakshi, Mārgaṣi, śa. di. dvitrya, Sunday, Amrita-yōga, Uttara-śaḍha.	Do.	Gift of land to the same temple by Śiṃṇa-Vaṣavaipa-Nayaka for the merit of Vaṣappa-Nayaka, son of Viśvanatha-Nayaka.
496	Do.	....	....	Kollam 739	Tamil verso..	Registers that Peruman Kalinṅga instituted the Paṇḍuṇi-Uttiram festival in the temple; see No. 492 above.
497	Do.	....	....	Saka 1475, Kollam 729, Wednesday, Uttara-Phal-gunt.	Tamil	Damaged and mutilated. Gift of land by Krishnappa-Nayaka son of Viśvanatha-Nayaka for worship and repairs in the same temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On the same wall	Vijayanagara	....	Saka 148[2], Raudri, Kol- lam 786.	Tamil	Damaged and mutilated. Gift of land. Mentions king Krishnaraya and Ramarajaya.
499	Do. .. ..	..	....	Saka 14[76] ..	Do	Do. Mentions the Mahanandadevara Ramaraja-Vithaladeva-Maharaja and Ramappa-Nayaka, son of Vasavana-Nayaka.
500	On the base of the mandapa in the same temple.	Later Pandya	Ajagapperumal-Ativirai alias Sivaladeva-Bhararaja.	..	Do.	Records that this Kanakasikhura-mandapa was built by a certain Ajajuttu-udaiyavar (i.e., Namasivaya?) for the merit of the king.
501	On the gopura of the same temple	..	....	....	Tamil verse ..	Registers that Kalingan constructed according to rules prescribed in the Agamas, the big mandapa, gopura, a jewelled ear and the circuit wall, for the temple of Tyagar at Ten-Arur.
502	On the north wall of the central shrine in the Kuriyamapikka-Perumal temple in the same village.	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	19th year, 3090th day and 13+8th year.	Tamil	Begins with the introduction of the gift of 1 veli of land at Mekuppayakkudi to the shrines of Manavala-Alvar alias Nilaimai-Alagiya-Perumal and Narsimha-Alvar, in the temple of Jayatonga-Vinnagar-Alvar, at Vadatalakkalam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The king's order to make the gift was executed and the document engraved on stone. The first of the shrines was built by Pajiyapi-Bhagavati alias Kandiyyadava of Tirunelveli.
503	On the same wall .. ..	..	Tribhuvanaachakravartin kondan.	13+8th year and 18th year and 3375th day.	Do.	Ordered that the above document be duly registered and reported.
504	On the south wall of the same shrine	..	....	13+8th year ..	Do.	Acknowledgement of the royal order referred to above. Refers to the same transaction and records the actual entry in the revenue register (ulivari). The document is signed by two officers of the Puruvuvarti-tinakkalam.
505	On the west wall of the same shrine	..	....	Do. ..	Do.	Order of the king to register and report upon his gift of seven ma of land with all income, to the shrine of Nilamaiyalagiya-Perumal and his consort in the temple of Jayatonga-Vinnagar-Alvar at Vadatalakkalam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Akondavilli alias Kachchiyayai.
506	On the north wall of the mandapa in front of the same shrine.	..	Tribhuvanaachakravartin kondan.	3+7th ..	Do.	Begins with the introduction of the gift of 1 veli of land to the shrine of Nilamaiyalagiya-Perumal and his consort in the temple of Jayatonga-Vinnagar-Alvar at Vadatalakkalam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Akondavilli alias Kachchiyayai.
507	On the same wall	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	3rd year and 2766th day.	Do.	Begins with the introduction of the gift of 1 veli of land to the shrine of Nilamaiyalagiya-Perumal and his consort in the temple of Jayatonga-Vinnagar-Alvar at Vadatalakkalam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Akondavilli alias Kachchiyayai.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On the east wall .. .. .	..	..	3 + 7th year ..	Tamil	Registers the order of the assembly of Rajaraja-chaturvedi-mangalam to the temple authorities after receipt of the king's charter its registry and report, handing over the land and asking them to fix the boundary stones marked with chakra.
509	On the same wall	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13th year and 1,416th day.	Do.	Regime with the introduction of the king etc. The king being on his throne Majavarayan in his palace at Madura, ordered the issue of a charter exempting from all taxes certain lands purchased by the temple from the assembly of Rajaraja-chaturvedi-mangalam, commencing with the 13 + 3rd year of his reign. Signed by Valudimarayana-Muvendavejan and the minister Adityadevan alias Pallavarayan.
510	On the south wall of the same mandapa ..	..	..	13 + 3rd year ..	Do.	This registers the entry in the books (ulvari) with reference to the above transaction and is signed by many officers.
511	Do.	..	..	..	Do.	The king's charter, the report thereon, the register-entry, the kadaiyidu of Majavarayan and Kapakarayan being all received through Trukkutandai Tennan Soladasan, the assembly of Rajaraja-chaturvedi-mangalam issued their order to the temple authorities to utilize the income on the said lands for the various services mentioned.
512	Do.	..	Tribhuvanaachakravartin Kōnerimel-kodan.	..	Do.	This is the order issued on the 1,592nd day after the 13th year to register and report upon the exemption communicated in No. 509 above.
513	Do.	..	..	..	Do.	Communication from Majavarayan to the temple authorities informing that orders have been passed and received on the above transaction.
✓ 514	On the base of the north verandah in the first circuit of the same temple.	..	..	2nd year, Aji..	Do.	Gift of 1 achchu for burning a twilight lamp in the shrine of Neaputi-Alvar within the temple of Jayatonga-Vinagar-Kumbeyman of Vadatalakkalam.
515	On the north wall of the mandapa in front of the central shrine in the Siddhanjavaravara temple at Papangulam.	..	..	..	Do.	Undeveloped and mutilated. Sale of land to the temple by the residents of Karkurichchi alias Vikrapandya... The amount paid was 320 kulligai-payum. Prior to this sale the land was mortgaged to Vikirupandiyaolakkōnar and to Narasinga-payinar and Mananarkkaran.
516	On the east wall of the second prakara of the Ramavarman temple in the same village; right of entrance.	..	..	Saka 1562, Kollam 816, Avani, 31 tedi, be. di. ekadasi, Wednesday, Punarvasu.	Do	This was constructed by a certain Krishnappayyar for the merit of Vaidyappayyar, Ramappayyar and Krishnappayyar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓517	On the same wall ; left of entrance	..	....	Śaka 1569, Kollam 815, Vikrama, Aḍi, 23 tēdi, Śu. di. Paurasi, Wednesday, Śravaṇa.	Tami	This was constructed for the merit of <i>Kṛṣṇappayyar</i> .
✓518	On a rock at Pachoharkulam at Kil-Ambur.	..	....	..	Vatṭeḷuttu (Tamil verse).	Mutilated. Mentions Ravivarman, the king of Veṇaḍu.
✓519	On a slab set up near the tank at Pungu-rūchchi, a hamlet of Mel-Ambur.	..	....	Śaka 1560, Kollam 813, Bahudhanya, Vaidi, 15 tēdi, Śu. di. daḍami, Friday, Haṣṭa.	Tami	Refers to the gift of certain taxes by the Naṭṭavar of Anbur, Alvarakurichchi, Kīṭṭinapuram, Kēḍaiyam and other villages to the temple of Sivasalanathasvamin. These were levied on tenants residing in the eastern corner of Anbur Pāvankurichchi alias Pūduknalam, for the merit of Nāgāya-Vīśa-nātha Nāyaka-Thirumalai-Nāyaka and of Vaidyappayyar, Ramappayyar and Kṛṣṇappayyar.
✓520	On the west wall of the maḍapa in front of the central shrine in the Sivasailēvara temple at Sivasallam.	..	....	Śaka 1509, Kollam 763, Śarvajit, Aṇṇi, 2 [6] tēdi, ba. di. trayodaśi [Monday]. Gaṇa-karaga, Pushya.	Do.	Registers that Appugondanayinar, the pupil of Umayonupaga-Mudaliyar-pandaram and his party were appointed to do the services of māṭhapṭya (keeping accounts), tiruvilaohobanai and general supervision in the temple of Sivasailamudaiya Tambiraiar at Sivasailanathapuram near Rajagiri on the bank of the Ghataḷar-ha.
✓521	On the gōpura of the same temple ; left of entrance.	....	....	Kollam 823, Kartigai, 22 tēdi.	Do.	Food to parādēsis was regularly distributed in the time of Ramappayyar. In the time of Sōkhalinganaṇayakkarayyar it continued with a break of 5 or 6 days. This defect was rectified by Kaṭṭunathagiri-tāpasi on representing it to Sōkhalinganaṇayakkarayyar and the 12 padis of cooked rice to the parādēsis was received.
✓522	On a rock at Kil-Kadayam	..	Maṇavarman alias Tribhuvanaśakravartin Ravimarapaḷaṇ Vikrama-Pāṇḍyaḍēva.	3rd year, Puraṭṭādi, 19 tēdi.	Do.	Having come to Madukunichi in Mulli-nadu, the king was pleased to make a grant of land at Kadayam alias Vikrama-Pāṇḍyanallur in Kō-padu to maintain the service called Vēṭṭam-Sōvarkulacayin-ṣāndi and to maintain some servants in the temple of Irakkurallamudaiya-Nayinar in Pēṇvari-nadu. The grant, it is stated, took effect from Kollam 592.
✓523	On the west and south walls of the central shrine in the Kalyāṇi-Amman temple at Mel-Kadayam.	Do.	Jatavarman alias Tribhuvanaśakravartin Śrīvallebha.	18th year	Do.	Built in at the bottom. Begins with the introduction <i>Ṣaṅga-ṭēṇṇaḍaḍa-ṭēṇṇa-ṭēṇṇa</i> etc Mentions Rajaraja-chatur-vedināṇḍakam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the south wall of the same mandapa	....	....	Saka 1463, Kollam 717, Paratadi, 25 tedi, 8u, di peñcham, Saturday, Saubhagya-yoga, Kōyāi (Jyeshtha). 3rd year, Adi	Tamil	(Gift of land by Śraikavudayan (surmised) Nalla Madura-kavi for offerings, lamp-oil, etc. on Pradōsha days in the temple of Kulasekaranudaya-Nayinar at Karukunichi) alias Sundara-Pandyarallur the western hamlet of Śravaṇmadēvi a brahmadēya in Mulli-nadu.
532	On a rock by the side of the Śasta temple, in the same village.	Pāndya	[Jatavarman alias Tribhuvanachakra-vartin Vira-Pandyadeva.	..	Do.	Damaged. Registers that the Śiva-Brahmanas, Śrī-Rudras, Śrī-Mahēsvaras and the military classes (padiḥkkaṇavar) attached to the temple of Śasta at Karukunichi, granted some privileges in the temple to a certain Saiva Pañchānamai alias Vijayadeva.
533	On a slab built into the wall of a private house in the same village.	Do.	Jatavarman alias Tribhuvanachakra-vartin Sundara-Pandyade[va].	[1]2th ..	Do.	Seriously damaged.
534	On the east wall of the mandapa in front of the central shrine in the Kariyamaṇikkaperumal temple at Pattanamalai.	Do.	Jatavarman alias Tribhuvanachakra-vartin Kulasekharadeva.	4th year and 1746th day or 4 + 4th year.	Do.	Incomplete. Begins with the introduction of the registers the assurance that it is a gift of land in Śravaṇmadēvi-chaturvedimangalam might be made tax-free for the daily offerings of Ayattemma-Vinagar-Alvar at Pattanamalai the eastern hamlet of Śravaṇmadēvi-chaturvedimangalam in Mulli-nadu by the king while he was seated on the throne called Maḍavarayan in his palace (?) (Saka) at Solakolantaka-chaturvedimangalam in Paṇṇar-kurram.
535	On the same wall	....	....	4 + 4th year ..	Do.	Portion missing. Records the entry in the revenue registers (niyari) of the grant made in No. 531.
536	Do.	....	....	13 + 9th year, Ani., 10 tedi.	Do.	Gift of one achchu by a Brahman lady for a twilight lamp.
537	Do	....	..	13 + 7th year, Utharayana.	Do.	Gift of one achchu for a twilight lamp to the Paramasvamin who was pleased to stand in the temple of Ayattemma-Vinagar at Pattanamalai, by Srivallabha Sri-Vasudēvan one of the Aryacharyas of the temple.
538	On the north wall of the same mandapa	....	....	13 + 12th year, Sittirai-Vishu.	Do.	Similar gift by Sittai Tulaṇ one of the natṭa-Sāliyar, to the same temple.
539	On the same wall	Pāndya	Maṇavarman alias Tribhuvanachakra-vartin Vikrama-Pandyadeva.	18th year ..	Do.	Begins with the introduction of the registers that the assembly of Śravaṇmadēvi-chaturvedimangalam assigned a portion of a land already in the enjoyment of the temple in lieu of another which they had granted to the temple on the occasion of its foundation, the latter being disputed to have been the gift of another Vishnu temple in the same village, called Srivallabha-Vinagar. In consideration of this new transaction and exchange the assembly gave some money to the temple and declared that the land now given was to be a devadāna of the temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the south wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year and Tamil 291st day.	..	Begins with the introduction $\mu\omega\omega\omega\omega\omega\omega$ etc. Registers the gift of income from an oil mill for burning a perpetual lamp in the same temple, by the king while he was seated on the throne called Kaliagarayan in his palace (?) at Madura east of Madakkulam, in Maduradevaya-vajanadu.
541	On the same wall .. ..	....	....	13 + 12th year, Sittirai-Vishu.	Do.	Gift of one achchu for a twilight lamp by one of the Aryabhata (as who was a dependant of the temple).
542	On a slab set up in front of the same temple.	....	....	..	Do.	This temple of Ayirattemma-Vinagar-Emberuman is placed under the protection of Manrikaiyar. Below the inscription are sculptures of two lamp-stands.
543	On the north wall of the central shrine in the Bilvavanathatha temple in the same village.	Pandya ..	Jatavarman [alias*] Tribhuvanachakravartin Kulasekharadeva.	13th year ..	Do.	Registers a sale of land by a Brahmana resident of Alvar-Manabharuamangalam to the temple of Sivalla-Ichchura-mudaiyar which had been built by a certain Pennma-Nayan alias Irungolan, a native of Pattamadai the eastern hamlet of Saravannadevi-chaturvedhinangalam in Mulli-nadu.
544	On the same wall	Do.	Kulasekharadeva	13 + 8th year ..	Do	Gift of 8 ayal-achchu by Ganapati Sadaiyan alias Jayapalan, a Saliya resident of Pusapudi alias Varanappadi-nagara in Pattasai-nadu, for a perpetual lamp to the temple of Sivallava-Isvaramudaiyar at Pattamadai alias Seyapadinallur, the eastern hamlet of Saravannadevi-chaturvedhinangalam in Mulli-nadu.
545	Do. .. ..	....	....	....	Do.	Fragment. Records the gift of one achchu for a lamp.
546	On the west wall of the same shrine ..	....	....	13 + 1st year ..	Do.	This is the ulvari entry of the gift of land made tax-free by royal order for the daily offerings of the god and goddess in the temple of Sivalla-Ichchuramudaiyar consecrated by Pennma-Nayan alias Irungolan at Pattamadai.
547	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13 + [1]st year	Do.	Gift of motey for worship to the temple of Sivallavachchuramudaiya-Nayanar by Vikramasingadevan, a native of Tiravindalur in Mijalar-koyam.
548	Do.	Do.	[Kula]sekharadeva	13 + 1 + 1st year, Adi.	Do.	Gift of 8 achchu by a lady resident of Solakulantaka-chaturvedhinangalam, for providing offerings to the image of Pullaiyar set up by her in the temple. Another gift made by her sister is recorded in the same inscription.
549	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Kōṇṇimēl-kopṇāṇ.	13 + 1st year ..	Do.	Registers that at the request of Maḍavarayan the king issued an order to make rent-free a gift of land for daily offerings to the god and goddess in the temple of Sivallava-Isvaramudaiyar at Pattamadai, which was set up by a certain Pennma-Nayanar Irungolan; see No. 546 above.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13th year and 148th day.	Tamil ..	Incomplete. Begins with the introduction of the king from his throne called Majavarayan in his palace at Madura east of Madakkulam, gave at the request of Majavarayan his assurance that the land, granted as karammai by the assembly of Saravamahadevi-chaturvedimangalam for the daily worship in the temple of Srivallabhothuramudaiyar at Pattamadai, would be made tax-free; connected with Nos. 546 and 519.
551	Do.	Do. ..	Do. do.	9 + 3rd year, Mēsa, 4, 6a. di. dvadeśi, Monday, Rohini.	Do.	Begins with the same introduction. Gift of land by the big assembly of Saravamahadevi-chaturvedimangalam for the daily offerings in the temple of Srivallaba-Isvaramudaiyaramasvanin and in the shrine of Ayirattamma-tiruppulliyarai-Nachchiyar at Pattamadai.
552	On the east wall of the mandapa in front of the same shrine.	Do. ..	Maṣavarman alias Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	3[3]rd year, Vriśohika, 2[7], 6a. di. ekadeśi, Wednesday, Aśvini.	Do.	Damaged. Gift of 4 aitchu for a lamp to the temple of Srivallabharanudaiya-Nayanar by one of the merchants of Ulagu yavandapandyanalūr. The Siva-Brahmas of the temple agreed to maintain the lamp from the accruing interest.
553	On the same wall	Do. ..	Maṣavarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva, 'who was pleased to distribute the Chola country.'	1[1] + 1st year	Do.	Unfinished and damaged
554	Do.	Do. ..	Maṣavarman alias Tribhuvanaachakravartin.....	....	Do.	Built in at the end and damaged. Seems to record a gift of money for a lamp. Signed by Srivallaba-Brahmadharayan.
555	On the north wall of the same mandapa	Do. ..	Kulasekhara .. .. .	....	Do.	Fragmentary. Contains portions of the introduction of Jatavarman Kulasekhara I which begins with the words <i>சரவமாதேவி</i> etc.
556	On the west wall of the same mandapa ..	Do. ..	Sundara-Pandya .. .. .	....	Do.	Damaged. Gift of land as a <i>saṁtānaachēnam</i> to a Siva-Brahmana of the temple of Srivallabharanudaiya-Nayanar at Pattamadai for the services he rendered to the temple by securing through Anajandrasole-Valluvanaḍalavarai, some royal grants from king Sundara-Pandya, for conducting festivals in the temple. The <i>saṁtānaachēnam</i> was granted by the Sri-Rudras and the Mahēsvaras of the temple.
557	On the same wall	Do. ..	Jatavarman alias Tribhuvanaachakravartin Vira-Pandyaadeva.	3rd Margāḷi.	Do.	Damaged Registers that the Sri-Rudras, Sri-Mahēsvaras and the Devakamīs of the temple of Srivallabharanudaiyar at Pattamadai granted 1 ma of land and certain privileges in the temple to the temple, dancing girl Uyyavanda! A Jagiyasodi alias Virasekharanagai, for enacting the drama on some festival days.
558	Do.	Do. ..	Maṣavarman alias Tribhuvanaachakravartin [Konerimajikondaṇ Kulasekharadeva.	9th year. Saturday, Viśākha.	Do.	Built in at the end and bottom. Seems to record a gift of land.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the south wall of the same mandapa ..	....	Tribhuvanaachakravartin Kōnōrinmel-koḍai.	11 + 1 + 1st year	Tamil	Registers the royal order issued at the request of Maḷavarayan to grant some land at Seyapadainallur and Deśamānikka-nallūr with all income as tax-free devadāna, to the temple of Sivallisuramudaiyār, to register the same in the ulvari and to report. The income was for the purpose of providing offerings and maintaining the festival of Paṇḍuni-Uṭṭaram, his birth-day asterism, instituted in that temple by Virarājendraśōla-Valluvanādaiyār; compare No. 556. The actual order was issued on the 1919th day after the 11th year.
560	On the same wall	Pandya	Maḍavarman alias Tribhuvanaachakravartin Sundara-Pandyadeva.	Do.	Do.	Begins with the introduction <i>ṭaṇṭar 100044</i> , etc. The king being seated on the throne called Maḷavarayan in his palace at Maḍurai east of Maḍakkulam is stated to have promised the gift of the lands mentioned in 559 above. The festival Paṇḍuni-Uṭṭaram was instituted to celebrate the birth-day star Uṭṭaram of Virarājendra-Valluvanādaiyār and the land given at the two villages formed part of the maintenance of the paḍiyāl of those villages.
561	Do. .. ..	....	....	Do.	Do.	Registers the entry in ulvari of the grant of land made by Irāṣiṅgan Vikkīraman alias Virarājendraśōla Valluvanādaiyār of Kāritṭupai in Maḷai-maḍalam.
562	Do.	Pandya	Maḍavarman alias Tribhuvanaachakravartin Sundara-Pandyadeva.	11th year	Do.	Gift of I achchu for a lamp by a private individual. Quotes the 6th year of Pariyanayanār Kulasekharadevar.
563	On a flat slab set up in the prakara of the same temple.	....	....	....	Do.	This sacred flower-slab is the gift of Sūryadevaṇi Ambalavar alias Kulasekharan-Muvendavolār.
564	On the north wall of the central shrine, in the Venkateswara temple at Karl-sundamangalam.	....	....	Kollam 577, Avani, 10 tedi, su. di. Friday, daṣami, Sru-vana.	Do.	Registers the consecration of certain persons, men and women, as servants in the temple of Ten-Tiruvenḍaga-Vinnagar-Embaruman in Ten-Tiruvenḍagam alias Amararājapurī-chaturvēdinangalam in Muḷli-nādu. These had also to do service in the maṭha attached to the temple) under orders of the assistant manager (śrīkṛya-śiṣhya).
565	On the same wall .. ..	....	....	....	Do.	Incomplete. Records the appointment of a certain Ten-Tiruvenḍaganikkam as the musician of the temple, stipulating that herself and her two brothers should be the hereditary servants of the temple.
566	On the west wall of the same shrine ..	....	....	Kollam 574, Meṣha, [1] tedi, ha. pañchami, Thursday, Mula.	Do.	Unfinished. Refers to the repairs and consecration of the temple of Ten-Tiruvenḍaga-Vinnagar-Embaruman at Bha-suāṣini-tirtha on the southern bank of the big river Tan-Porundam (i.e. Taṇbrapaṇi), worshipped (in early times) by the sage Rōṁasa-maharshi. The lands belonging to the temple were placed in the hands of a certain Mukundananda-Sūpāda and the chief Marāṇḍa-Viḍigal of Jayasinha-nādu, for being managed and used for the temple and the maṭha. Refers also to three women-servants to do service in the temple and in the maṭha.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the south wall of the same shrine	....	....	Saka Nārāyaṇa (i.e., 1320), Mithana.	Grantha	Registers the repairs and the reconsecration of the temple of Venkateswari by the yati Mukundananda.
568	On the same wall	Pandya	Kulaśekhara-deva, 'who was pleased to take all countries.'	29th year	Grantha and Tamil.	Records that the vimāna (central shrine) was repaired by the Laṭa. Pittaṇḍi-Rahuttar son of Kāṭṭi-Rahuttar. The Sanakṣit portion says that in the 30th year of Kulaśekhara the temple of Veṅkaṭeśvaran on the bank of the Maṇṭika-vahini (i.e., the Tāmraparṇi) was rebuilt.
569	Do.	....	....	Kollam 593, Tai, 3 tedi, ba-di, shashṭhi, Wednesday, Hasta.	Tamil	Registers that seven persons, both men and women, were appointed for hereditary service under the orders of śrīkārya-śishya in the temple and in the matha of Teṇṇiruvēṅgaḍa-Vinagar-Emberuman in Teṇṇiruvēṅgaḍam alias Amaraṇa-japuri-chaturvēdimāṅgalam in Muḷli-nādu.
570	On the east wall of the mandapa in front of the same shrine.	Pandya	Maṇavarman alias Tṛibhuvanaśakravartī Sundara-Pāṇḍya-deva, 'who was pleased to distribute the Chōla country.'	14th tedi, audi. Rōhiṇi.	Do	Incomplete fragment.
571	On the west wall of the same mandapa	Do.	Jatavarman alias Tṛibhuvanaśakravartī Kulaśekhara-deva.	9 + 3rd year, Makara, 5 tedi, sn. di. tritīya, Monday, Uttirattadi.	Tamil (of the 13th century).	Gift of 3 anai-acholu by a merchant residing in the street called Uḷagayyavāṇḍi-Pāṇḍya-perunderu, in Kāṭṭiyamāṅgalam for providing the kitchen requisites in the temple at Teṇṇiruvēṅgaḍam the eastern hamlet of Sōravaimahādevi-chaturvēdimāṅgalam in Muḷli-nādu.
572	On the south wall of the same mandapa	Do	Maṇavarman alias Tṛibhuvanaśakravartī Sundara-Pāṇḍya-deva.	11 + 1 + 1st year, Simha, 15 tedi, di. chaturdaśi, Friday, Dhanu-nishṭha.	Tamil	Fragment. Mentions the temple of Teṇṇiruvēṅgaḍam in Kāṭṭiyamāṅgalam.
573	On a side wall of the verandah to the right of entrance into the prakara of the same temple.	....	....	Saka 1467, Viśvavasu, Asvadhā, 10, ba di, Friday	Telugu	Built in at the end. Mentions the sons of the Mahamāṇḍa-lēśvara Rāmarāja-Timmarāja, viz., Tīruman [a]deva-Maharāja, Viṭṭhalēśvara-deva-Maharāja, China-Timmarāya-deva-Maharāja, Papa-Timmarāya-deva-Maharāja. Records that a certain Nāyanapa son of Chikarasu visited the temple of Tīruvēṅgaḍa at [Karucheri]maṅgalam, set up a shrine of Lakṣmī-Nāyanapa in that temple for the merit of his wife and his master Rāmarāja-Timmarāja and provided for offerings.
574	In the same place; left of entrance	....	....	Saka 1467, Kollam 720.	Tamil	Built in and damaged. Mentions the Mahamāṇḍa-lēśvara Rāmarāja-Viṭṭhalēśvara [deva] Timmarāja [rāja], and records a gift of land for daily offerings to the temple of Teṇṇiruvēṅgaḍa.

B.---Stone inscriptions copied in 1916---cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On a slab built at the entrance into the same temple.	..	....	Viśvānu, Śrāvana, [su.] 10, Kollam 720, Adi, 20.	Tamil and Telugu.	Refers to the worship of Tiruveṅkaṇaṭha at Kulasekhara-maṅgalam by Chikanyar Naraṇappu. The Telugu portion calls the same person Nārayana son of Chikaraṇa and states that he visited the temple of Tiruveṅkaṇaṭha as the trustee (sthanapati) appointed by Yera-Timmaraju.
576	On the east wall of the prakāra of the same temple.	..	....	Kollam 588, 10 Nakara, 10 tedi, su. di. tritiya, Thursday, Śatabhishaj.	Tamil ..	Incomplete. Registers that Mukundananda-Śrīpāda, a teacher in the line of Paramahansa Parivrajakaṇṭhaya Devendra-puri, appointed one of his capable pupils to manage the business connected with the temple of Teṅ-Tiruveṅkaṇaṭha mudaiya-Nayanar and his own maṭha. The circumstances under which the new appointment was made are given in full detail and suggest that the recommendations of a sabha superseded the choice of an individual.
577	On the same wall .. .. .	..	....	Kollam 720, Sittiraj, 21 tedi, ba. di. saptami, Friday, Sola-yōga, Gaja-karaṇa, Pushya.	Tamil and Telugu.	Registers that a certain Appai-Ayyangar came to Teṅ-Tiruveṅkaṇaṭha aliaṁ Amaraṇa-chaṭurvēdinṅalam as the sthanapati of the temple on behalf of king Eran-Timmaraja, planted the dhvajastambha, (covered it with) copper, presented the garuḍa-vehiclc, set up the images of 11 Āvāras and gave a silver vessel. A Telugu inscription of three lines below supplies the date Viśvānu, Āṣāḍha ba. di. 12 and refers to the same facts.
578	Do. .. .. .	..	....	Kollam 522, Panguṇi, 11 tedi.	Tamil ..	Gift of two washermen to the same temple.
579	Do. .. .. .	..	....	Kollam 6835, Kartigai, 27 tedi, su. di. [tra]yodasi, Sunday, Rohini.	Do. ..	Gift of paddy for providing offerings on special festival days in the month of Kārtigai in the temple of Teṅ-Tiruveṅkaṇaṭha aliaṁ Amaraṇa-chaṭurvēdinṅalam, a brahmadeya in Mullē-nādu, in the presence of Śrī-Sankarananda-Śrīpāda of the maṭha and the temple servants.
580	Do. .. .. .	..	....	Kollam 574, Mina 21, su. di. śaṣṭhi, [Monday], Pushya.	Do. ..	Fragmentary. Mentions the reconsecration of the temple of Teṅ-Tiruveṅkaṇaṭha on the south bank of the river Tappor-undappēraṇi (i.e., Tantarapatti).
581	Do. .. .. .	..	....	Kollam 747, Ani, 1[9] tedi, ba. di. dvitiya, .. Śubha-yōga day, Simha- karaṇa, Pūr- vashādha.	Do. ..	Gift of paddy for conducting worship on the days of Saṁ-kranti in the temple of Teṅ-Tiruveṅkaṇaṭha aliaṁ Nayanar, by a resident of Kallisekaramaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
582	On the same wall .. .. .	...	....	Kollam [6159], Masī, 8u. di. daśami, Friday.	Tamil	Built in at the end. Gift of money by a native of Malai-mandalam for providing offerings in the temple of Teni- <i>Iravē-gadamudaiya-Nayanar</i> .
583	Do. .. .. .	...	....	Mṛgaśīrṣa. Śaka Māsa- lōka (i.e. 1375) Kollam 629, Vṛśchika, 9 tedi, 8u. di. 7. Wednesday, Śrāvapa.	Tamil and Grantha.	Registers that the saint Mukundānanda-Puri the pupil of Paramahansa Parivrajakaacharya Amaraśarpurī-Sripada was pleased to declare that all the property of the matha be amalgamated with that of the temple and that these together with the jewels of gold and silver, vessels, coins, utensils, valuable cloths, etc., of the matha be in the enjoyment of the temple. Some stipulations were also made for the auditing of accounts and providing maintenance for the abhaya of the matha.
584	Do. .. .. .	....	....	Śaka 1488, 722, Kollam, 722, Parābhava, Mārgaśī, 8 tedi, 8u. di. paurṇami (fullmoon), Monday, Śobhana- yōge, Rōhini.	Tamil	Singarayana son of Ayalur-Tata-Appaiyanagar, the sthanapati of the temple under the Mahamandalēsvara Rāmarāja Chinnā-Linnayadeva-Maharaja visited the temple and gave to Teni- <i>Iravē-gadamudaiya-Nayanar</i> some lands of his own at Mullipallam Mahasamudraim <i>adise</i> , Virakōṇḍa-chaturvelimāngalam the western hamlet of Silvalayamaṅgalam in Kṛivēmba-nadu and the taxes of Kalisekharamaṅgalam which he had obtained as a gift from Rāmayarmattiruvudipadaram of Jayasūmbe-nadu. The taxes are all enumerated.
585	On the north wall of the same prakāra ..	....	....	Kollam [609] Avani, 18 tedi, 8u. di. pauṇhami, Monday, Pashya.	Do	Registers the assignment of certain persons, men and women, as temple servants.
586	On the north wall of the central shrine in the Sundarāvara temple in the same village.	Pandya	Jatavarman alias Tribhuvanaohakravartin Vira-Pandyaadeva.	9th year, Sittirai.	Do.	Gift of 2 achen by a merchant residing at Kōṭṭaru in Malai-mandalam, for maintaining a lamp near the images of the goddess and of Vinayaka set up by himself in the temple of Kāna-Iniya-Pandēsvaramudaiya-Nayanar in Kalise-yamaṅgalam the eastern hamlet of Soravamaṇadevi-chaturvēlimāngalam.
587	On the same wall	Do.	Maṇavarman alias Tribhuvanaohakravartin Kulasekharadeva.	3rd year	Do.	Unfinished. Seems to register a gift of land to the image of Kaṇēnapala-Pillaiyar in the temple of Kanaviya-Pandēsvaramudaiya-Nayanar at Kalise-yamaṅgalam set up by a certain Immeytaruvay Nambi alias Virasōḷa-Muvēndavēḷaṅ of Viṭṭala near Kalisayamaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet	Remarks.
588	On the west wall of the same shrine	Pandya	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-deva, 'who was pleased to take the Chola country, Ilam (Ceylon) and the crown and the crowned head of Savagan.'	10th year	Tamil	Gift of paddy from the fields of kodimakkal, in puta-paru, vetakkakka-paru, Brahmanaparu, padai-paru and nannangal of the village, by the members of the ur (assembly) of this village, for repairs (tirupatti) to the temple of Kana-viyya-Pandi-Javarumudaiya-Nayanar at Kalisayamaigalam in Mulli-nadu.
589	On the south wall of the same shrine	Do.	Maravarman alias Tribhuvanachakravartin Kulasekhara.	3rd year, Avani.	Do.	Built in in the middle and unfinished. Gift of land for offerings to the image of Vighna-Vinayaka-Pillaiyar in the temple at Kalisomangalam by the big assembly of Serravanmahadevi-chaturvedinangalam.
590	On the same wall	Do.	Do. do	Do.	Do.	Unfinished. Refers to the same gift and states that the image of Vighna-Vinayaka-Pillaiyar was set up in the temple of Kapaviniya-Pandi-Yisvaramudaiya-Nayanar by a certain Udayandai one of the servants of Agappavaram.
591	On the east wall of the mandapa in front of the same shrine.	....	....	Kollam [950, Sittirai, 15 tedi.	Do.	In modern characters. Gift of 64 cents of land in the village of Karisindamanangalam and Kesavasanudram by Narya-murtiya-Pillai son of Sitarana-Pillai of the latter village, for midnight worship in the shrine of Kanakasabhapati.
592	On the same wall	....	....	[Saka] 1608, [Krodhana], Maai, 10 tedi, Mna-lagna. 14/11th year, Sittirai.	Do.	Much damaged. Refers to the celebration of the ceremonies of <i>karshana</i> , <i>kumbhabhisheka</i> and <i>bjagpratishtitha</i> .
593	On the north wall of the Sundara-Nayaki-Amman shrine in the same temple.	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya	[Kollam] 617, Sittirai, 16.	Do.	Damaged. Registers that the villagers of Kalisayamaigalam assembled as in a creed to give 9 [kalam] on each ma of harvested land in lieu of the taxes (irai) ordered to be remitted by the king in favour of the temple.
594	On the east wall of the mandapa in front of the same shrine.	....	....	[Kollam] 617, Sittirai, 16.	Do.	Gift of land for worship and offerings to the temple of Kana-viyya-Pandi-chaturvedinangalam in Kalisekaru-mangalam the eastern hamlet of Serravanmahadevi-chaturvedinangalam. Mentions the asterian Bharani in the month of Sittirai, on which the donor was born. Signed by Mattandan Sivindramudaiyar.
595	On the north wall of the same mandapa.	....	....	Kollam 616, Raudri, Chaitra, 8th day, 15, Svati, Sunday, Rishabh.	Kanarese	Damaged. Registers that a certain person the son of Sanasi Vireppa built a shrine for Alagila-Nya (?) in the temple of Kana-Pandya-deva, repaired the sikhara and other parts of the temple, secured for it 3 ma of land at Charamahadevi with the permission of (king) Udayamariappa-Sirapapura (Sri-Ramavarman?), gave a perpetual lamp and servants and arranged for worship.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
596	On the west wall of the central shrine in the Adityavarasvara temple at Melachevval.	Pandya	Maravarman alias Tribhuvanaohakravartin Sundara-Pandya-deva, who was pleased to take the Chola country.	5 + 1st year	Tamil	Begins with the introduction <i>புதுவா திருவெள்ளை</i> etc. Damaged. Stones missing at the end. Records that at the request of Srikanthamudaiyan, a native of Tirunelveli in Kūl-Vembai-nadu, the king made a rent-free gift of land in Dayanāthkanallur in Mulli-nadu for the daily offerings and worship in the temple of Madurai-udaiya-larasamudaiyar built by him at that village.
597	On the south wall of the same shrine	....	....	....	Do.	Built in at the end. Seems to record the gift of kadamai on an oil-mill, for maintaining a lamp in the shrine of the goddess in the temple at Desamnikkanallur in Mulli-nadu. Gift of land for conducting offerings and worship on the two festivals in the months of Sittirai and Avani in the temple of Adityavannichuramudaiya-Nayinar at Seval alia Virakeralanallur a brahmadeya in Mulli-nadu, by Murtti-Nayaka, an agent of Kanappa-Nayaka and Kodaikkuttu-Sovagapperumal, (on behalf) of the king.
598	On the south wall of the mandapa in front of the same shrine.	Vijayanagara.	Mahamandalasvara Ramaraja-Vithaladeva-Maharaja Chinnai-Timunayadeva-Maharaja.	Sadharana, 11 tedi, and [Kollam] 726.	Do.	Gift of a devadana hold (paṭṭayam) of land in Doḍi, Seval and other places in lieu of an annual income of paddy to the temple of Adityavannichuramudaiya-Nayinar at Seval alias Virakeralanallur in Mulli-nadu, by Visvanathan-Nayaka, the agent of the Mahamandalasvara Ramaraja Vithaladeva-Maharaja, for the merit of the latter.
599	On the same wall	Do.	Virapratapa Sadasiivadēva-Maharaja	Saka 1472, Sadharana, Kanya, 6u di. dvadesi, Monday, Satabhisheka-j. Kollam [8] 90, Purattadi, 27 tedi.	Do.	Built in by a cross wall at the beginning. Gift of land in 'Tiyagapattijavaneri-paru near Seval for conducting special offerings and worship on Sittirai Puradam and Bharni festivals in the temple of [Adityavannichuramudaiya-Nayinar. Gives minute details of land-extent in symbols.
600	On the wall of the west verandah in the first prakara of the same temple.	..	....	[Kollam ?] 890	Do.	Partly built in at the beginning and incomplete. Gift of land in Kodanur and other villages for conducting worship to the god on the Svatī day in the month of Adi and on Sivanabtri, and the worship of the goddess Tirumla-Sundari-Nachchiyal in the temple, on the Tiruvādirai day in the month of Margali.
601	On the same wall	..	....	....	Do.	Records the reconsecration of the temple of Uthaiyavar at Seval alias Kanavinaiya-Pandya-chaturvedinaganam, on its being lessened during the execution of the Mahamandals for some time, by Mufuchelai Kandai Koralan of Mudiyyur-Illam in Kurakkōnī-Kollam. He is stated to have renamed the village as Virakeralanallur, to have started the repairs in Kollam [8] 92 and to have constructed the whole temple from upana to stupa, to have founded a shrine for the goddess commencing with the karsana ceremony and to have built the other portions such as the naha-mandapa, sopana etc. He also appointed temple accountants, servants etc., with certain privileges and provided for the daily worship and festivities in the temple, by grants of lands.
602	On the wall of the south verandah in the same prakara.	Tondaim.	Vira Kotala(?)	Kollam 691, Purattadi, 2 tedi Saka 142[8], Kollam 682, Tui, 15 tedi, ha. di. trayodasi, Monday, Purvashadha	Do.	

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall .. .. .	..	....	Śaka 1428, Kollam 682, Tēi, 15 tedi, ba. di. trayo- daśi, Monday Purvaśadhā.	Tamil ..	Registers the appointment of Kōraṇa Martandan the first kuḍi among the Kaikkōlas, as the accountant in the temple of Adityavarasvaramudaiya-Nayinār at Sēvval alias Viṭkōraṇallūr, with all privileges by Kāṇḍaṇ Kōraṇa mentioned in No. 602 above.
604	Do. .. .. .	..	....	Śaka 1432, Kollam 686, Māṣi, 20 tedi, ba. di. tritiya, Sat- urday, Haṣṭa.	Do. ..	Repeats the facts mentioned in No. 602 and registers the appointment of Śāṭṭakkuṭṭi the daughter of Eṇṇāchohiyar, a dancing girl of Vira-Pāṇḍohovaramudaiya-Nayinār at Kaṭṭanamangalam in Amudagunē-vaṇaṇāḍu, and her party to the first kuḍi prescribing certain duties and specifying the emoluments.
605	Do. .. .. .	..	....	Śaka 1432, Kollam 686, Māṣi, 20 tedi, ba. di. tritiya, Saturday, Haṣṭa.	Do. ..	Do. Registers the appointment of a daughter of Śāṭṭakkuṭṭi and others as the second kuḍi in the same temple.
606	Do. .. .. .	..	....	Kollam 690, Māṣi, 20 tedi, śu. di. tritiya, Thursday, Siddha-yoga, Uttara-Bha- drapada.	Do. ..	Registers the order of the temple, that the first kuḍi Ayyana-vināl should receive 4 nālī of cooked rice each day. Also registers the order of the king to assign 4 nālī of cooked rice daily to a certain Kōraṇa Martandan from the offerings made to the god Adityavarasvaramudaiya-Nayinār at Sēvval at the service called Vira-Pāṇḍiyāṇ-sandi.
607	On a slab set up in the east verandah of the same prakāra.	..	....	..	Do ..	This sacred flower-slab is the gift of Śēni-Periyāṇ alias Munaiyadamaiyattattāṇ, a [gold]-smith of this village.
608	On a pillar at the entrance into the same prakāra.	..	....	Kollam 754, Āni, 27, bright half, Thurs- day, Pushya.	Tamil verse ..	Records that Kayilayāṇ Mattāṇḍaṇ, son of Maṅgai-Anantaṇ, had a mahā-torana lamp cast and set up in the samādī-mandapa of the temple of Adityavarasvaramudaiya-Nayinār.
609	On the north wall of the kitchen in the Navantā-Krishṇa temple in the same village.	Vijayanagara.	Virapratāpa Sadāśivadeva-Maharāya ..	Śaka 147[2], Sadharana, Kanya, śu. di. daśamī, Friday, Ut- tarāśadhā.	Tamil ..	Records the remission of certain taxes due to the king on lands in Viyaggaṇḍavarandī and other villages belonging to the temple of Sri-Kṛṣṇa on the east side of Sēvval alias Viṭkōraṇa-chaṭturvēdināṅgalam in Muḷli-nadū, for offering oakes daily to the god, by Uddappār an agent of Viśvaśa-ṭha-Nāyaka, for the merit of the latter.
610	On a pillar set up behind the central shrine in the Prapavāsavarasvamin temple at Oṇanallūr.	..	....	Nāḷa, Karti- gai, [2]7.	Do. ..	Modern. Records a sarvaṇanya gift of two tanks to the temple of Prapavāsavarasvamin.
611	On two pieces of stone preserved in the Sōkkanāthaasvamin temple at Desamanikkam.	..	....	[Kollam] 818, Vaigai, 10 tedi.	Do. ..	Records a gift of land for conducting the Vijayapōsai in the temple of Sōkkanāthaasvamin at Desamanikkamallūr.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
612	On the north wall of the central shrine in the Ammanathasvamin temple at Sergamadevi .	Chola-Pandya.	Jatavarman alias Sundara-Chola-Pandya.	13th year	Tamil	Sale of land by the big assembly of Nigirilisola-chaturvedimangalam to the temple of Srikailesam-Udaiyar of this village.
613	On the same wall	Do.	Matavarman alias Udaiyar Sri-Parakrama-Chola-Pandya.	4th "	Do.	Damaged. Gift of money by a certain Yagadeva and (his wife) Somadevi of Kasal ^{re} for maintaining a lamp in the temple of Kailayamudaiyar at Nigirilisola-chaturvedimangalam a brahmadeya in Mulli-nadu a sub-division of Uttamasola-valanadu in Rajaraja-Pandinadu.
614	Do.	Chola	Parakesarivarman alias Rajendra-Chola-deva.	6th "	Vatteluttu	Begins with the introduction <i>Serandavar</i> etc. Gift of the right of hereditary karannu over a devadana tank to the merchant Mannarkadan alias Tirunlakapda setti, of Nagarajendrasolapuram, by the assembly of Nigirilisola-chaturvedimangalam a brahmadeya of Mulli-nadu in Rajaraja-mandalam. The merchant was required to pay 2 kasa to the temple of Kailayamudaiyar as ulavukusu on each vell of land.
615	Do.	Chola-Pandya.	[Jat]avarman alias Udaiyar Sri-Sundara-Chola-Pandya.	10th "	Tamil	Incomplete and stones missing. Mentions the temple of Solendrasinga-Ivaramudaiyar.
616	Do.	Do.	[Mara]varman alias Udaiyar Sri-Vikrama-Chola-Pandya.	26th "	Do.	Damaged. Gift for a lamp in the temple of Kalasamudaiya-Madovar at Nigirilisola-chaturvedimangalam.
617	Do.	Do.	Jatavarman alias Udaiyar Sri-Sundara-Chola-Pandya.	23rd "	Do.	Incomplete and damaged. Records a sale of land by the assembly of Rajaraja-chaturvedimangalam a brahmadeya in Mulli-nadu a sub-division of Mudigondasola-valanadu of Rajaraja-Pandinadu, to the temple of Kalasamudaiyar in Nigirilisola-chaturvedimangalam a brahmadeya in Mulli-nadu a sub-division of Uttamasola-valanadu. In the beginning of the record is found an unfinished historical introduction of Rajendra-Chola.
618	Do.	Do.	[Jat]avarman] alias Sundara-Chola-Pandya.	14th "	Do.	Registers the gift of half a lamp by a lady to the same temple. Two other fragmentary records of the same king are found on these stones.
619	On the north, west and south walls of the same shrine.	Do.	Udaiyar Sri-Sundara-Chola-Pandya.	17th year and 7th day.	Do.	Stones missing at the end. Seems to record the remission of taxes with effect from the 16th year of reign, on some lands at Kallur in Mel-Vombanadu in Mudigondasola-valanadu, in favour of the temple of Kailasamudaiya-Mahadeva, by the king when he was seated in the [western] hall of his palace at Rajendrasolapuram, at the instance of his maternal uncle (annan). Mentions the items of money-income, viz., alagerudu-katchikkasa, katchierudu kasa and urkkalaju and refers to a number of officers of the king. The lands received the new name of Sivapadasolkanallor.
620	On the west wall of the same shrine	Do.	Matavarman alias Udaiyar Sri-Vikrama-Chola-Pandya.	[2]2nd year	Do.	Incomplete and damaged. Records the gift of sheep for half a lamp in the temple of Sri-Kailasamudaiya-Mahadeva, by a certain Kudita ^{re} Soti ^{re} go ^{re} di a resident of the (quarter) Seramanar-velam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
621	On the south wall of the same shrine	Chola-Pandya.	Jatavarman alias Udayar śrī-Sundara-Chōla-Pāndya-deva.	12th year	Tamil	Same as No. 193 of 1895. Registers that the Śiva-Brahmanas of the Aganāligai received 36 kasa from a certain Śrīkēṇṭha Damodarabhaṭṭa and agreed to burn a lamp in the temple of Kayilāyānūdayar. Mentions the temple of Śōḷendira-singa-Īṣvaram.
622	On the same wall	Do.	Do.	1[7th],	Do.	Beginning and end lost. Gift of 50 sheep for a perpetual lamp and a twilight lamp to the temple of Kayilāyānūdaya-Mahādeva.
623	Do.	Do.	Māṣavarman alias Udayar	....	Do.	Fragmentary. Records a gift of 50 cows for two lamps by Udayatāyāl, . . . the queen of [Rājendra-Chōla I] who took Gaṅgai, Kūṭāram and the eastern country.
624	Do.	Chōla	Rājārajadeva (I)	24th year	Vatāḷuṭṭu	Do. Contains part of the introduction of <i>Śōḷendira</i> etc.
625	Do.	[Chōla-Pandya].	Jatavarman alias Udayar	....	Tamil	Do. Records a gift of 50 sheep for a lamp to the temple of Kayilāyānūdaya-Mahādeva.
626	Do.	Chōla	[Rāja]raja I	23rd year	Do.	Do. Records a gift of sheep for a lamp to the temple of Kailayattāyār and mentions a village by name Idaiyarrumangalam.
627	Do.	Chōla-Pandya.	[Māṣa]varman alias Udayar [śrī-Vikrama]-Chōla-Pāndya-deva.	25th	Do.	Gift of 25 cows for a lamp by a certain [Danda]nūyakam Parakrama-Narayana-Brahma[tha]-rajañ, to the temple of Kayilāyānūdaya-Mahādeva.
628	Do.	Do.	Māṣavarman alias Udayar	21st	Do.	Damaged. Gift of cows for a lamp by a Brāhmana lady.
629	Do.	Chōla	[Vikra]ma-Chōla-Pāndya-deva. Rājārajakesarivarmā alias Rājārajadeva (I).	27th	Do.	The Aganāligai Śiva-Brahmanas of the Śōḷendira-singa-Īṣvara temple gave an agreement on receiving 12 old kasa that they would burn a perpetual lamp in the temple of Kayilāyānūdayar.
630	Do.	Chōla-Pandya.	Jatavarman alias Udayar śrī-Sundara-Chōla-Pāndya-deva.	1[9th],	Do.	Order of the revenue officers (puraṇuvārī-tṛaikkalattar and varippettāṇṇūdayar) stating that the ten individuals who had the kaṇi of the 2 velis of temple-lands at Kallur, under name Sivapadasokharanallur had relinquished them in favour of the temple servants and that these latter would then forward cultivate them. The term Manavira-Parāntaka occurring in the inscription appears to have been a surname of the king.
631	On the east wall of the mandapa in front of the same shrine.	Pandya	Jatavarman alias Tribhuvanachakravartin śrī-Kulasōkharadeva.	4th	Do.	Gift of 25 sheep for a lamp to the temple of Kayilāyānūdayar at Śōṇamāhadēvi-chaturvōdimaṅgalan by a dancing girl attached to the temple of Tiruvīdāikkōṭṭamūdaya-Mahādeva at Kuriyattūr in Kūḷ-Vēmba-nādu.
632	On the same wall	Do.	Do.	Do.	Do.	Gift of 50 sheep for a lamp and of a lamp-stand to the temple by a dancing girl. Mentions the weight of a scale (tulakkōḷ) called kayilāyānūdayar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
633	On the same wall	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva (I)	13+3rd year, Kanni, 23 tādī, sa. di. pañchami, Monday, Jyeshtha.	Tamil ..	Damaged and stones out of order. Records a gift of money to a certain Naratunga-Vaohetiyanayan for conducting offerings and worship in the temple. Mentions the community called Abhinavabhushana-terinda-Kaikkolar.
634	On the north wall of the same mandapa ..	Do. ..	Do. ..	13+4th year ..	Do. ..	Records the gift of taxes (kadamai) on certain lands for supplying one stone daily towards alaiyēru in the ford of the god's sacred bath.
635	On the same wall .. .. .	....	....	11th year, Puraṭiādi.	Do. ..	Stones out of order. Gift of land by purchase for a flower-garden to the temple of Kailasamudaiya-Nayanar by one of the Andars of the temple. The land formed part of the udira(cudhira)ppaṭṭi of the Kaikkola-senapati, at Idai-gal on the north bank of the river.
636	Do. .. .. .	....	Tribhuvanachakravartin melkondaṇ.	20+1st year ..	Do. ..	Assignment of certain taxes on temple-lands to provide for offerings, sandal and clothes to the gouldes, on the festival day of Sittirai. This was done by the king at the instance of Nayanar Śvanidevar
637	On the west wall of the same mandapa ..	....	Tribhuvanachakravartin maikondaṇ.	2nd	Do. ..	Stones misplaced and missing. Seems to record a gift of land (made tax-free) for offerings, worship and repairs in the temple.
638	On the south wall of the same mandapa ..	....	....	Kollam 624, Avani ba. di. [da]sa- mi, [Saturday] Punarvasu. 21st year, Vri- schika [3], sa. di. śka- dasi, Monday, Hasta.	Do. ..	Records that five dancing girls, natives of Pulam alias Rajarajapuram in Tenkaranādu, were appointed by the managers of the temple with the approval of Tiruppappur Mātta-tiruvadi at Veliṅgolli as servants of second kuḍi in the temple of Kailasamudaiya-Nayanar. Incomplete.
639	On the same wall	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	(of about the 14th century A.D.)	Tamil ..	The Agunalligai Śiva-Brahmanas of Śolendiraśinga-Ivara and Kayilasa temples (?) at Nigarilīśa-ohaturvedimangalan, received 12 acholu from a brāhmaṇa lady and agreed to serve in the Rajadhirajaohchurraṭai of the temple, and to burn a perpetual lamp in the shrine of Dakṣiṇamūrti in the same temple.
640	On the east wall of the Dakṣiṇamūrti shrine, in the same temple.	Chola-Pāṇḍya.	Maṇavarman alias Uḍaiyar śrī-Vikrama- [Chola]-Pāṇḍyadeva.	[25]th year ..	Tamil ..	Records a gift of 50 sheep by a lady for a lamp and of a lamp-stand to the temple of Śrikayilamudaiya-Mahadeva at Śēravaimādevi-chaturvedimangalam.
641	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabha- deva.	5th	Do. ..	

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
642	On the west and north walls of the same shrine.	Chola-Pandya.	Jatavarman alias Udayar Sri Sola-Pandya-deva.	3rd year and 380th day.	Tamil	The king from his throne in the bathing hall of his palace at Rajendrasolapuram declared tax-free certain dovadana lands at Kallur (including 2 velis already granted under name Sivapadasotharanallur) and had them entered in the register under the orders of his father the Chola emperor whose eulogy commences with the words <i>Chola-emperor</i> etc. The temple is stated to have been situated on the southern bank of Mudigondasolap-peraru (i.e., the Tamraparni). The major portion of the inscription consists of the signatures of revenue officers.
643	On a flower-slab fixed into the floor of the east verandah of the same temple.	..	...	..	Do.	This is the flower-slab made by Kandan, Tiruvikkiraman alias Nattunambip-Pallavadarayan at the instance of Narayanai Yajnavalkya-Bhatia of Manaburamangalam.
644	At the right of entrances into the first prakara of the same temple.	Pandya	Jatavarman alias Udayar Srivallabha-deva.	5th year	Do.	Records a gift of 50 sheep for a lamp to the temple of Kaila-samudaiyar at Soravaymahadevi-chaturvedinangalam.
645	On the north tier of the mandapa in front of the central shrine in the Naduvulappar temple in the same village.	Do.	Maravarman alias Tribhuvanachakravarthin Srivallabhadeva.	5th year and 80th day.	Do.	Begins with the introduction <i>gessar</i> etc. Registers that the king while seated on his throne called Munai-yadaraiyan in his palace at Tirunelveli in Kil-Vembu-nadu, ordered that $\frac{1}{2}$ (veli) of land might be granted as tax-free devadana to the temple of Srivallabha-Vinnagar-Ajvar which was the naduvirumuran, i.e., 'the sacred shrine in the centre' of Soravaymahadevi-chaturvedinangalam in Mulli-nadu, for the daily offerings of the god.
646	On the same tier	Do.	Jatavarman alias Tribhuvanachakravarthin Kulasekharadeva.	9 + 1 + 1st year.	Do.	Records the gift of certain taxes on the lands belonging to the temple of Srivallabha-Vinnagar-Emberuman by the assembly of Soravaymahadevi-chaturvedinangalam to provide oil for burning sacred lamps on the festival days instituted in honour of the king.
647	On the west tier of the same mandapa	Do.	Do.	15th "	Do.	Records a gift of 1 ashoku for a lamp by a Brahman lady residing at Mananjilainallur-chaturvedinangalam a brahmadeya in Kalakkudi-nadu to the temple of the Paramasvamin at 'Tuvavandi in Soravaymahadevi-chaturvedinangalam.
648	On the west and south tiers of the same mandapa.	Do.	Maravarman alias Tribhuvanachakravarthin Vikrama-Pandya-deva	7 + 1st year Kartaka, su. di. oba-turthi, Wed. needay, Makha.	Do.	The right end of the inscription is built in Records that the images of Rama, Sita and Lakshmana were set up in the temple of Srivallabha-Vinnagar-Emberuman and were taken in procession round the village. On this occasion a grant of tax-free land was made evidently by the king as part of madhuparka-dakshina, for conducting worship and offerings.
649	On the west, south and east tiers of the same mandapa.	Do.	Maravarman alias Tribhuvanachakravarthin Srivallabhadeva.	16th year	Do.	Begins with the introduction <i>gessar</i> etc. Gift of money (ajai-ashoku) for lamps by different persons.
650	On two fragments of stone built into the east prakara wall of the same temple.	Do.	Maravarman alias Tribhuvanachakravarthin Sundara-Pandya-deva] 'who was pleased to take the Chola country.'	...	Do.	Seems to provide for a special service in the temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
651	On the north wall of the central shrine in the Deyvisvaramudaiyar temple in the same village.	Uhoja	Parakearivarman alias Rajendradēva	3rd year ..	Tamil	Seems to register the assignment of a street with houses to 1,500 families.
652	On the east wall of the mandapa in front of the same shrine.	Pandya	Kulasaktharadēva	5 + 1st ..	Do.	The record is interrupted below by two images. Registers a gift of land made tax-free, for maintaining the Saivapparamal-madam in the street Vadakku-tiruvadi of Tirunelveli, to a certain Purappavala-Sivar-Mudaliyar a member of the Kilainadavantanam.
653	On the same wall .. ..	..	....	8th ..	Do.	Incomplete and mutilated. Registers a gift of 24 acohu for the tiruppalli-ejohohi of the god Deviyummaivaramudaiyar, by Kolari-udaiyan alias Vopavudaiyan Nāra ^o jjanaiyar a Kaikkola of Soravannabādavi-chaturvedinaganalam.
654	Do.	Pandya	....	• + 3rd ..	Do.	Stones out of order. Begins with the introduction of the etc. of Jajavarman Kulasakthara. Registers the kattedi granted for the lands the kudemai on which was assigned to Kottiadumdevar and his consort for offerings and worship.
655	Do. .. ..	..	Tribhuvannachakravartin Kōnārinmai-kondan ^o .	• + 3rd ..	Do.	Highly damaged and end built in. Evidently this record contains the first of the proceedings connected with the grant of the lands referred to in No. 654. The minister at whose request the grant was made is called Ku ^o lingar jayan.
656	Do. .. ..	..	....	9 + 3rd ..	Do.	Do. Registers the oral order of the king making the lands tax-free, at the request of Kalingarayar, for the daily offerings of god Kuttiadumdevar and his consort set up by Sattiya-pavai (Sattabhama) daughter of Solvi, in this temple of Deviyummaivaramudaiyar. The order was issued on the 1376th day after the 9th year.
657	On fragments of stone built into the north wall of the same mandapa.	Pandya	Jajavarman alias Tribhuvannachakravartin Vira-Pandya ^o .	6th year, Mina, 9 ^o tedi, ha. di. tritiya, Tuesday ..	Do.	Fragmentary and stones out of order. Registers a charter granted to a certain Tribhuvannasingadeva who instituted charities in the temple of Deviyummaivaramudaiya-Nayagar, by 6 persons who belonged to the community of Sivar-Sanmai. Mentions the mathas Kilai-madam and Mohai-madam.
658	On the south wall of the same mandapa ..	Do.	Jajavarman alias Tribhuvannachakravartin [Ku]lasaktharadēva.	13 + 15th year.	Do.	Damaged and stones missing. Records a gift of money perhaps to feed the devotees in the Tiruvavukkarasar-thrudaiyar, on festival days.
659	On the same wall .. ..	..	....	..	Do.	Fragmentary. Refers to the images of Kuttiadumdeva and his consort which had been set up by a certain Sirudaiyan Tribhuvannasingadevan.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
667	On the same wall .. .. .	....	Tribhuvanachakravartin konḍaṇ.	4 + 3rd year and 8th year and the 236th day.	Tamil ..	At the request of Maṣavarayan the king promised to make gift of a tax-free land at Karuṅḡulam the eastern hamlet of Sēvayamādēvi-olaturēdinaṅḡalam for the benefit of a service instituted in the name of Nakkeṭṭ Irattai alias Tondaimānar a native of Kīlmetṭar alias Kirttiśālaia- hallor and for feeding daily 17 persons including the tridanda-sanyāsins and maintaining a teacher for the Śāstras in the maṭha called Muḍivaṅḡum-Perumal-madam in the temple.
668	Do.	Pandya ..	Maṣavarman alias Tribhuvanachakra- vartin Sundara-Pandyaḍēva.	4th year and 1110th day.	Do. ..	Begins with the introduction <i>ṣaṣṭi</i> etc. Being seated on his throne called Maṣavarayan in his palace at Madurai east of Maṣakḡulam in Madurōḍaya-valaṇḡalu, the king promised the gift of the land mentioned above.
669 670	Do. Do. .. .. .	.... ....	.... ....	4 + 3rd year.. Kollam 4 [23], Kattigai, 26.	Do. Do. ..	Incomplete. This is the ulvari of the same transaction. Much damaged. Gift of land for daily offerings in the temple.
671	Do. .. .. .	....	....	3 + 6th year..	Do. ..	Registers an order of the king making a tax-free gift of land for offerings in a service called Iravivarman-ṣandi in the temple of Tuvarapati-Appan. Refers also to grants made for the study of the Iṅgveda, Yajurveda, Sa- maveda and the Atharvaveda and for the teaching of the Śāstras and the recital of the Peranas
672	Do.	Pandya ..	Tribhuvanachakravartin konḍaṇ.	3 + 7th year and 3rd year and the 25[9] 3rd day.	Do. ..	At the request of Manabharayamēṣattu-Nambi the king ordered that Ayyanar alias Kōraṣaṅḡamaṅḡalam be granted as a tax-free dōvādāna to the temple of Tuvarapati- Aḷṅar for conducting a service called Kulasekharap-ṣandi instituted in his own (i.e., the king's) name and for pro- viding offerings during festival days. The document is signed by Vikrama-Choladeva.
673	Do.	Do. ..	Jatavarman alias Tribhuvanachakravar- tin Kulasekharadeva.	3rd year and the 254th day.	Do. ..	Begins with the introduction <i>ṣaṣṭi</i> etc. Registers the promise given by the king while he was seated on his throne in his palace at Tirunelveli in Kāḷ-ṅaṅḡa-nadu in connection with the grant noted in No. 672.
674	Do. .. .. .	....	....	3 + 7th year..	Do. ..	This is the ulvari of the above grant
675	Do.	Pandya ..	Tribhuvanachakravartin Pandyaḍēva.	4 + 1st year Sittirai.	Do. ..	Gift of land by the temple authorities to a certain Aḷaḷiya- manavāḷa-Jiya one of the tridandi-sanyāsins in the Muḍivaṅḡum-Perumal-madam on the northern side of the temple, for conducting the spring festival of the god every year.
676	Do.	Do. ..	Tribhuvanachakravartin Kulasekharadeva.	7th year, Paṅḡuṇi.	Do. ..	Gift of an annuity of paddy and a portion of the daily offered food to the smith Sōramāṅḡai-Silpaṣari for doing stone work in the temple of Tuvarapati-Appan

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
677	On the side walls of the same verandah ..	....	....	13+5th year ..	Tamil	Registers the ulvari for the remission of taxes on certain temple lands granted as tax-free devadana in the 3+5th year of the king. It is noted that the ulvari was not written down till now but was only remembered and it is declared that there is no other ulvari beside this.
678	In the same place	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do.	Begins with the introduction of tax-free devadana etc. The king from his throne in his palace at Madurai promised the tax-free devadana grant of land mentioned in No. 677, from the 3+5th year of his reign but seems to have given effect to it only in the year noted in the record.
679	Do. .. ..	....	Tribhuvanachakravartin Konarinmai-koppan.	13+5th year and 13th year and the 2212th day.	Do.	Registers the written order (Pegase) for the remission of taxes on lands given to the temple for offerings in the 3+5th year of the king, as stated in Nos. 677 and 678.
680	Do. .. ..	....	....	13+5th year Margaj.	Do.	Registers the ulvari of a grant made in the 9+1+1st year, of money (drammas) derived from the paddikkaval and uludakkudi on the devadana lands for providing scented unguents in the temple of Tuvarapati-Alvar.
681	On a pillar set up in the west verandah in the same prakara.	....	....	13+8th year ..	Do.	Gift of money by a native of Tirunelveli alias Kulasekharachaturvedimangalam in Kil-Vembadu, for burning a lamp in the temple of Terumal Tuvarapati-Alvar.
682	On the side walls of the same verandah ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do.	Begins with the introduction of tax-free devadana etc. The king being seated on his throne called Majavarayan in his palace at Madurai gave his consent to the assignment of the 133+6/20+1/80 drammas on the devadana lands of the temple, for sandal, camphor and other requirements, mentioned in No. 680.
683	In the same place .. ..	....	Tribhuvanachakravartin Konarinmai-koppan.	13th year and the 2212th day.	Do.	Registers the actual order of the king to issue the tiruvakeli and to enter in the ulvari, the gift mentioned in No. 682. It may be noted that the first consent of the king given in 9+1+1st year had not been given effect to till Margaj of the 13+5th year.
684	On the side walls of the west and north verandahs in the same prakara.	..	..	13+5th year, Margaj.	Do.	The gift of land given as tax-free devadana from the 13+1+1st year of the king, for the daily offerings in the temple of Tuvarapati-Alvar, having not been given effect to, evidently for want of written authority, the temple trustees reminded the office of the collection of taxes and the latter declared that the ulvari was accordingly entered and that no other ulvari beside this would operate.
685	On the side walls of the north verandah in the same prakara.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do	Begins with the introduction of tax-free devadana etc. The king seated on his throne Majavarayan in his palace at Madurai, gave his consent to the grant mentioned in No. 684.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
686	In the same place	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	10 + [1]st year.	Tamil ..	Damaged. Gift of 10 aachhu for two lamps in the temple of Iuvapapati-Appan.
687	Do. .. ..	..	Tribhuvanachakravartin [Kō*]nérin-maikondan.	13th year and the 2,315th day.	Do. ..	A gift of land as tax-free devadana made in the 13 + 1 + 1st year for providing offerings in the same temple not having taken effect till the 13 + 5th year, the king ordered that the necessary kōlvi and ulvari may be issued.
688	Do. .. ..	..	....	..	Do. ..	Built in in the middle and the end lost. Seems to register a gift of land as tax-free devadana for providing worship and offerings in the temple, on the festival day in the month of Aṇi.
689	Do.	Pandya ..	Tribhuvanachakravartin Kulasekharadeva.	1[4] + 14th year, Aṇi.	Do. ..	Damaged. Gift of money for providing six offerings to the god on newmoon days.
690	On a pillar in the same verandah	Do. ..	Kulasekharadeva	13 + 11th year Aṇi.	Do. ..	Built in at the bottom. Provides for a lamp.
691	On the east wall of the same prakāra	Do. ..	Sundara-Pandyaadeva	4 + 3rd year, Margāṇi.	Do. ..	Damaged. Gift of money by Uyyavandan Viradamudittan alias Virasingadeva belonging to the agappariyara of Viradamudichcha-Perumal, for providing garlands of flowers grown in the garden, Sotandrayan-tirumandavayam so called after the donee. The latter received in return some prasāda from the temple.
692	On the same wall	Do. ..	Maravarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	20th year, Aṇi.	Do. ..	Records a gift of 3 anni-aachhu for a lamp, by the pupils of Piṇṇeyavilla-ṣṣyar of Muṇḍivāṇṇum-Perumal-madam. The interest on each aachhu was 1 ulakku of oil per day.
693	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandyaadeva.	4th year, Purnatadi.	Do. ..	Registers an agreement (piṇṇadu) given by the temple authorities to a certain Pillai Vijayarayan with reference to the 8 aachhu given by him for maintaining the flower-garden called Vijayarayan-tirumandavayam after the donor and supplying garlands to the temple.
694	Do. .. ..	..	....	..	Do. ..	Damaged and fragmentary. Seems to record a gift of land on the north bank of Tanjorunda-aru (i.e., Tanjaparni) by a private individual of Amaraḍakkimangalam in Naduvilkurru a sub-division of Mīlalaikkūṇam, to the temple of Dvarapati-Appan.
695	Do. .. ..	..	Tribhuvanachakravartin Kōṇṇinmai-kondan.	4th year and the 377th day.	Do. ..	Order to the assembly of Sōṭavajmahadōvi-chaturvedimangalam to deduct from the revenue register 2 ma of land granted tax-free to the Sarasvati-Bhadrara in the temple of Iuvapapati-Appan, by a certain Kaichehikkur-raohcha Pandiya-Brahmadatayar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
696	On a slab set up at the entrance into the same prakāra.	..	...	Kali 4991, Virōdhi, Kartigai, 25, Sunday, Nri-gaśreṣha, Dhanus, Kōl-hum 1066 (=A.D. 1893).	Grantha and Tamil.	Modern. Records the reconsecration of the temple of Appan Venkatchalapatisvamin by the people of Seraimadēri at the instance of Varaha Rao son of the Honourable Raja-Rama Rao.
697	On the north wall of the same prakāra ..	Pandya ..	Kulaśekha a[deva] .. ..	....	Tamil ..	Stones rebuilt and missing. Seems to register a gift of land for maintaining the flower-garden called Venāṇṇaiyāṇ-tirunandavanam founded by a certain Venāṇṇaiyāṇ of Anandur alias [A]yikarandaranallur in Tirukkanappē-kkūṇam.
698	On the same wall	Do. ..	Maṇavarman alias Tribhuvanaśakra-vartin Kulaśekharaḍaḍa, 'who was pleased to take the Malai-nādu, the Chōla country, the two Kōngu countries, Iṇam (Ceylon) and Tondai-maṇḍalam.	11th year ..	Do. ..	Registers the remission of all kinds of taxes by the assembly of Soruvamāḍavi-chaṭṭarvōdimaṇḍalam, on certain lands in Iḍaigal for conducting the service called Kulaśekharaṇ-saṇḍi instituted in the temple by Venāṇṇaiyāṇ mentioned in No. 697.
699	On the gōpura at the entrance into the same temple.	Vijayanagara	Śrīraṅgaḍaḍa-Maharāja	Śaka 1541 Kollam 774 (wrong), Tai, 10 tedi, ba.di, daśami, Vṛiddhi-yōga, Thursday, Anurāḍha. 15th year ..	Do. ..	Damaged. Mentions the king's agent Viśvanatha-Kṛish-nappa-Nayaka.
700	On the east wall of the central shrine in the Kamasvamin temple in the same village.	Chōla-Pandya.	Jatavarman alias Sundara-Chōla-Pāṇḍyaḍaḍa.	....	Do. ..	Incomplete. Records a gift of land for tirumeykkappu in the temple of Nigartilōla-Vinnagar-Aḷvar at Nigartilōla-chaṭṭarvōdimaṇḍalam to a certain Parantakāṇ Niraṇṇai alias Tisai Ayirattu-aṇṇōṇṇuva Laṣaṇaḍi Polavaṣi-Vitruṇ.
701	On the same wall .. ..	..	....	....	Grantha ..	The Brahman named Vataka an agnichit, praises the Vaikhanasas who look after the lamps in the temple of Viṣṇu as they do their own body.
702	On the north wall of the same shrine ..	Chōla ..	Rajakesarivarman alias Rajarajadeva (I).	24th year ..	Vattelutal.	Begins with the introduction <i>Paṇḍa & Cures</i> etc. Registers the gift of 75 gows for 8 lamps to burn in the temple of Nigartilōla-Vinnagar-Aḷvar, by Divākaraṇ Vaṣaḍevan.
703	On the west wall of the same shrine ..	Do. ..	....	....	Do. ..	Unfinished. Contains only part of the historical introduction of Rajarāja I commencing with the words <i>Paṇḍa & Cures</i> etc.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
704	On the same wall	Pandya ..	Maṣavarman alias Tribhuvanaśa-kra-vartin Vikrama-Pandya-deva.	12 + 1st year, Karttika 3 tedi, 6u, di, pañchadaśi, Thursday.	Tamil (of about the 18th century A.D.).	Begins with the introduction <i>Ṣṣṣṣṣ</i> etc. Gift of 404 āṇa-śaḥu for providing offerings etc., in the shrines of Śingupperumal and his consort set up in the temple of Vāṇḍuvarapadi-Emberuman, by Aruṇai Uyyavundān Śeva-garūṇadevar alias Havanāntakadevar of Śirugumbur in Maṭṭūruttūr.
705	On the south wall of the same shrine	Do.	Maṣavarman alias Tribhuvanaśa-kra-vartin Śivallabhadēva.	9th year ..	Tamil ..	Unfinished. Mentions the temple of Vāṇḍuvarapadi-Ālvar
706	On the same wall	Do.	Do.	1[1]th year ..	Do. ..	Gift of money for two lamps and four food offerings to the shrines of Tiruvaykulattāṭṭar and his consort within the temple of Vāṇḍuvarapadi-Ālvar.
707	Do.	Do.	Jatavarman alias Tribhuvanaśa-kra-vartin Kulasekharadeva.	4 + 1st., ..	Do. ..	Begins with the introduction <i>ṣṣṣṣṣ</i> etc. Registers that two of the temple priests being held responsible for the loss of some temple jewels borrowed three āḥḥu from the temple and gave a written agreement (ṣṣṣṣ) that they would conduct the same from the interest accruing from these three āḥḥu. This amount had been originally deposited there by Padmanābhan Munugan of Malai-maṇḍalam for conducting worship on festival days in the month of Sittirai, of the god Tiruvaykuṇṭṭattāṭṭar and the goddess in the temple of Vāṇḍuvarapadi-Emberuman at Śōravaiṇmaḥḥa-devi-chaṭurvēdimāḥḥalam.
708	Do.	Chōla ..	Parakeśarivarman alias śri-Rajendra-Chōladeva.	4th year ..	Vatṭeḷuttu ..	Registers the deposit of 6 kaṣu in the hands of the Vāḥḥana-śas for burning 3 lamp in the temple of Nigarilīśōla-Viṇṇa-gar-Ālvar in Nigarilīśōla-chaṭurvēdimāḥḥalam, by a Brahman lady.
709	Do.	Pandya ..	Tribhuvanaśa-kra-vartin Śivallabhadēva.	22 + 1st year ..	Tamil ..	Unfinished. Mentions Śōravaiṇmadevi-chaṭurvēdimāḥḥalam.
710	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Vatṭeḷuttu ..	Built in at the beginning. Seems to register a gift of money for a lamp.
711	On the same wall	Chōla ..	Rajaraḥḥaśarivarman alias śri-Rajaraḥḥadeva (I).	28th year ..	Do. ..	Begins with the introduction <i>Ṣṣṣṣṣ</i> etc. Gift of land by purchase to maintain two lamps in the temple of Nigarilīśōla-Viṇṇagar-Ālvar at Nigarilīśōla-chaṭurvēdimāḥḥalam in Muḷli-nadu a subdivision of Rajaraḥḥa-ṇaḥḥalam, by a certain Vellaiṇḍugapuriḥḥi-Siddhar.
712	On the south wall of the same maṇḍapa ..	Chōla Pandya.	Jatavarman alias śri-Sundura-Chōla-Pāṇḍyadeva.	14th year and the 320th day.	Tamil ..	Built in at the end and damaged. Seems to provide for offerings in the shrine of Uyyakkōṇḍu-tiruchohēṇṇaḥḥai within the temple of Nigarilīśōla-Viṇṇagar.
713	On the same wall	Chōla ..	Rajaraḥḥadeva (I)	2[3]rd year ..	Vatṭeḷuttu ..	Built in at the end. Begins with the introduction <i>Ṣṣṣṣṣ</i> etc. Gift of 26 cows for a lamp. Śōravaiṇmaḥḥa-devi-chaṭurvēdimāḥḥalam was situated in Muḷli-nadu a subdivision of Rajaraḥḥa-ṇaḥḥadu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
714	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	9 + 3rd year ..	Tamil ..	Built in at the end. Records a gift of money for providing rose-water to the god on the festival day in Sitturai, by a native of Rajastraya-chaturvedinagalam in Kolari-Singalavan-nadu.
715	Do. .. ..	....	....	Kollam 676, Añi, 25.	Do. ..	Records a gift of money for conducting a special festival every month on the asterism Punarvasu in the temple of Sri-Rama
716	Do. .. ..	....	....	Kollam 685, Tai, 9.	Do. ..	Gift of money through Srtangam one of the Andis (andilar) from Solamandalam to the temple, for providing namaakarams (?)
717	On the east wall of the mandapa in front of the central shrine in the Vaidyanathasvamin temple in the same village.	....	....	Saka 1522, Kollam 77[4]. Vikarin, Vaigasi, [2]6 tedi, su. di. dasami, Wednesday, Uttara-Phalguni.	Do. ..	Damaged. Seems to register the appointment of an accountant at the instance of Murti-sethiyar agent of Visvanathasvamin Nayaka Krishnappa-Nayaka.
718	On the south wall of the central shrine in the Chennarajusvamin temple in the same village.	....	....	Saka 1465, Pata, Margasira, ba. 30, Monday.	Telugu ..	Registers that Gollia Ramappa-Nayudu and Basavappa-Nayudu agents of the Mahamandalasvara Ramaraja Vittahadeva-Maharaja, the Mahamandalasvara Velunapati Venkajadeva-Maharaja, the agents of the Mahamandalasvara Ramaraja-Chinnatimmayadova-Maharaja, and the learned men of Cheramahadevi, Kilapuram and [Na]rasapuram met together and assigned the lands and the house of a certain Yeruvadi Timmaya an out-caste of the Brahmana community, to the temple of Tiruvengalanatha, for the merit of the Mahamandalasvara Manumbolu Chennayadova-Cholanababaraja.
719	On the south wall of the central shrine in the Vikramapanditasvara temple at Viravanallur.	....	....	20th year ..	Tamil ..	Order to the trustees of the temple of Vikramapanditasvaranudaiyar in Nudivajaitu-Pandiya-chaturvedinagalam a brahmadaya in Mulli-nadu, stating that one out of the two achchu due as house-rent from the merchants of Srivallavanadigal in Ayyalur the western hamlet of Seravaimahadevi-chaturvedinagalam, has been granted to the temple for the sacred cloth, in accordance with the request of Kulasekhara-Brahmadhirayan one of the servants (p adukkalaiyar) of Alkkan. Signed by Tundjanurudaiyan alias Vikramapandya-Viluppattaiyan.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
720	On the same wall	Pandya ..	Jatavarman alias Tribhuvanechakravartin Kulasekharadeva.	2nd year, Mina, 22 tedi, 4n. di. desami, Wednesday, Pushya.	Tamil ..	Begins with the introduction of the registers that one of the agappavara made [in the palace] at Madurai east of Madakkulam set up the goddess in the temple of Vikramapandya-Jayavanduyya-Nayanar in Sthalasam and named her Sokkanachchiyar after her daughter. She presented also lands and houses through Sriramedavan Periyanaubi alias Kulasekhara Brahmadharayan and herself gave the jewels kalvadam, padagam, tiruchchari, mugakkarami, mulattadam, harum, mangiliyam, puttaikkarakai, tottu, vali, panchadaram, okavadam and talvedam.
721	On the east wall of the mandapa in front of the central shrine in the Bhūminathasvamin temple in the same village.	..	....	[Kollam] 726, Avapi, 30.	Do. ..	Registers that the devadana and the brahmadeya lands in a number of villages surrounding Seravaimadōvi having been abandoned by the dispensing kudi and the padai, Visvanatha-Nayakkar, the agent of Ramarajayya Vithaladeva-Maharaja, remitted all taxes (including ulavu and padavaravada) on these lands, charging only 1 kapi per mu of land.
722	On the south wall of the mandapa in front of the central shrine of the Sivakami-Amman temple at Kelakkulam, hamlet of Pudukkudi.	..	....	[Kollam] 698	Do. ..	Damaged and incomplete. Grant of land as devadana to the temple of Puravarchiharamudaiya-Nayinar at Kilakkulam, the western hamlet of Seravaimadōvi.
723	On a mutilated stone built into the verandah of the Puranathesvara temple at Terku-Arinayakipuram.	..	....	Saka 15[99], Kollam 868, [Punga]la, M[arga]li, [16]tedi	Do ..	Provides for offerings of superior rice (samba) in the temple of Veirunatkonda-Padukaramudaiyanatha for the merit of Sinna-Boumanana-Nayaka, his wife and his chief agents (karabbari).
724	On the third and fourth northern tiers of the Kaikkolapadikkaval-gōpura of the Govindaraja-Perumal temple at Tirupatti (Chandragiri taluk, Chittoor district).	..	....	Chitrahnan Sittirai. 6 tedi.	Do ..	Records an agreement between Kuradāvi Madhavayyanagar and the managers of the temple by which the former stipulated to furnish cake offerings thrice a year in lieu of the lands granted for the maintenance of the Kanannujakuttam.
725	On the southern tiers of the same gōpura ANANTAPUR DISTRICT, MADAKASIRA TALUK.	Vijayana-gara.	Vira-Achuyutaraya-Maharaya ..	Lost	Do. ..	Gift of 460 panna for offering cakes to the five images of Aiyars on a special festival day in the temple of Tiruvengadamudaiyan.
726	On a slab set up in a tope to the north of the Chōliraja temple at Madakasira.	Nolamba (Pallava).	[I]lirva-Nolamba	Saka 8[7]2 ..	Kanarese ..	Registers that 3 kavundaga of paddy field was given to gavya Kadiyanna and to Pallikara Tuvanna by the residents of the four villages Chiruppi, Chintakunte, Chiriyavolalu and Vuduvattu, for their having constructed a tank at Sivari, a village in Chiruppi twelve; Mr. Rice in his Epigraphia Carnatica XII, p. 163, No. 36, gives a tentative text of this inscription.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
727	On a slab in a field, west of the same temple.	..	....	Saka 907, Taraga, Phal-guna su. di. 6, Tuesday.	Kannara. C.	Registers that in the battle of Ballara between the son of Nolamba Chindayya and [Bira]-Nolamba, a certain Kaladi Mara-Keta died and went to heaven. The record was written by . . . vayya, the senabova of tolla.
728	On the slab in the temple worshipped under the name Cholara-ja.	Nolamba (Pallava).	Irra-Nolamba Dilparasa	Saka 870. Kila- [ka.]	Do.	Registers that a certain Ponnayya died on the occasion when under orders from Ballaha he marched an army against Gajan[kusa]-Chola, joined the forces of Dilpa-Nolamba (on his way) and organised an attack.
729	On a slab set up in front of the Añjanēya-avāmin temple at Anantapuram .	Vijayana-gara.	Virapratapa Aohyutaraya-Maharaya	Saka 1456, Jaya, Aśva-yuja, ba. di. 12.	Do.	Damaged. Seems to record a grant of land to the temple of Hiriya-Tiraveṅgalanatha at Madananike and mentions Timmappa of the treasury (bhāndara)
730	On a slab set up near the village munsiff's ohavadi at Meremundram.	....	....	Vikarin, Bha-drapada, ba. di. 5, Thurs-day.	Do.	Much damaged. Mentions the gaja-nayaka of Salakaraja Priya-Tirumalaraja-Maharaja and his gift of the village of Hiriya-samudra.
731	On the back of the same slab	....	....	Kilaka Chai-tra, su. di. 1.	Do.	Registers that Varaduppa, the agent of the Mahamandaleśvara Ramaraja Nala-Timmaraja [yya], gave a nambuṇṇa-sasana 'deed of trust' to the Gavudasa and senabovas stating that the debt which was evidently due by them to his brother Nagayya would not any more be demanded.
732	On a stone fixed into the floor of the tank-bund in the same village.	Vijayana-gara.	Virapratapa Maharaya	Saka 1[5] of 5], Sva-bhannu, Margasira, ba. di. 30, Wednesday, solar eclipse.	Do.	Nagayya would not any more be demanded. Fragment. Gives the date and mentions that the king was ruling at Penugopde.
733	On a rock at the Ravanna temple near the same village.	....	....	Saka 1472, Sadharipa, Magha, ba. di. 7.	Do.	Much damaged. Registers that Nagaya-Nayaka of Saguru the agent of the Mahamandaleśvara Ramaraja Nala-Timmaradeva Maba-arasa made a gift to the Gavudasa and senabovas of Hiriya-samudra. The nature of the gift could not be clearly made out.
734	On another rock near the same temple	Vijayana-gara.	Vira-Haribharaya	Saka 1318, Lavava, Kart-tika su. di. 12.	Do.	Registers that a certain Dhuleya-Nayaka son of Basavaya-Na-yankana-Chaunduppa, gave in his village Kodaiyanahalli some paddy fields below a tank, to the gods, Brahmans and bhaktas.
735	On a slab at Gollavarigudi situated between Asvattharayan Roppa and Mazara Ramagiri.	....	....	Manmatha, [Pu]shya, su. di. dvadasa, Tuesday.	Do.	Damaged. Refers to a raid (haveli) by some dunnayaka and mentions Madh-Nayaka of Rajavantiyahalli, the son of Varadai-Nayaka.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a pillar which now serves as a foot-step leading into the entrance of the Anjaneyasvamin temple at Gaudanahalli.	....	....	Yuvan, Māgha, Śu. di. 2.	Kanarese ..	This is the entrance gate with tiger's face (palimukhadaurubagalu) of the village Gaudanahalli, constructed by Naṭṭva Mudapa under orders from Mura[r]ajrao Ghorpade.
737	On a slab set up in a field in the same village.	..	....	Śaka 1[5]10 Saivajit, Kārttika Śu. di. 15, Monday.	Do. .	Damaged. Seems to be a memorial tablet.
738	On a rock in a field of the same village ..	....	....	Taraṇa, Jyeshtha Śu. di. 5	Do. ..	Damaged. Mentions Madakesire and the senabhogā of the bordering (villages).
739	On a slab set up near the eastern entrance into the Raṅganathasvamin temple at Kodihalli a hamlet of Yerrabommanahalli.	....	....	Śaka 1463, Kṛd̥d̥hi, Bha[r]apada, Śu. di. 12	Do. ..	Registers the grant of the village of Pūṇamāhi to the temple of Tirumaladeva of Kōḍi by the Mahamāṇḍalāśvira Rāmarāja Eṇa-Timnadēva for the merit of king Śadaśivaraṇa.
740	On a rock in a field at Mallinayakanehalli.	....	....	Śaka 1468, P̄lavaṅga, Śu. Kārttika, Śu. di. 15, lunar eclipse.	Do. ..	Much damaged. Gift of a field west of Kudorekunte for offerings to the temple of Naga[r]eśvara.
741	On a stone in a field at Yellotti ..	....	....	....	Do. .	This (is) the village Velloṭi-grāma granted for offerings to the temple of Lakṣmi-Narasimhadēva at Penugonde.
742	On a slab set up near the Narasimhasvamin temple at Uppadihalli .	Vijayanagara.	Vira-Krishnadevaraya-Maharaja	Śaka 1434, Aṇiṇi, Vaiśākha, Śu. di. 15.	Do. .	Records the grant of the village [Uppa]ḷli in Roda-nadu a subdivision of Maratūru-stūpa, by Ellāyṇa a servant of the king, to the temple of Abobala-Narasimhadēva of Hiriya-dhalivāṭa.
743	On a stone found in the middle of the village of Manuru.	....	....	....	Do. .. (in archaic characters)	Mutilated. Seems to register a gift of 5 kanduga of wet land (kaḷani) below the tank Periya-keṇe, 4 kanduga of black cotton-soil, (eye) and 4 kanduga of red-soil land (keekadu).
744	On another stone in the same place ..	....	....	....	Do. .	The document was written by [T]adikala Donnaman. Mutilated. Gift of land below Koṭṭakālu-keṇe and two other tanks. A flower-garden was also granted to the Bhataru.
745	On a rock near the Raṅganathasvamin temple at Melavey .	Vijayanagara.	Virapratapa Achyutadeva-Maharaj[ya]	Śaka 1456, Vijaya, Aśvayuja, Śu. di. 12.	Kanarese	Seriously damaged. Seems to record a gift of three villages to the god Tiruvēṅgaṇāthadēva.
746	On a hero slab at Nallariyula-maṭha near Narasingareyani Roppa.	....	....	....	Do. ..	Mentions Lokaditya and his cattle-lifting raid. Records the death of a hero on this occasion.
747	On another hero slab in the same place .	....	....	....	Do. .	Seems to record the death of the hero Gaviyanṇa-Mārappa the son-in-law of [S]ṭṭayya.
748	On the third hero slab	Nolamba (Pallava).	Illegible	Illegible ..	Do. ..	Much damaged.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a slab set up near the tank at Jammulabanda.	....	....	Plava, Chaitra, su. di. 13.	Kannarese	Registers a grant (ammali-patte) of land measuring vakkala by the Harudi chief Nafjarayappa-raja to a certain Kefohana Nagaya of Jambubanda for services rendered during one or two invasions (avānta). Gift of a village by Ramarajayya to the dāsa. The donation was engraved at the instance of Krishnapa-Nayaka.
750	On a broken slab lying in front of the Anjanayavamin temple near Asvattharayani Roppa.	....	....	[Plavaniga, su. Chaitra, su. di. Srirama-pavamli, Saka 1752, Vikriti, Phalguna, su. di. 10, Monday, Nandana, Magha, su. di. 5, Sunday, 9th ghalige after sunrise	Do.	Gift of land to a certain, aradhya of Gujunodu by the gavudasa and tēnabōvas of Guḍubayya with the permission of the chief Rahutta-maharaya.
751	On a slab set up in a field at Gudibanda	....	....	....	Do.	Registers that Hobappa son of Jayadavarasa built the steps.
752	On a slab set up at the foot of the hill in the same village.	....	....	....	Do.	Refers to the death of Vira-Kulasa son of Nolamba-Kulasa in the battle of Polalu, on attacking Prabhurama. So also died Nolamba-Kulasa on attacking Ja[gu]pa in the battle of Kalijyakkalu.
753	On a hero-stone lying at Iralakatta near Gollaradevarahatti.	....	....	....	Kannarese	Mentions the (memorial) stories of the three heroes Kokkaja, Madiyappa and Vajamaya the brothers of Masaraya, son of Niparattha, the son of Desavatttha.
754	On another hero-stone set up in front of the Mallikarjuna temple near the same place.	....	....	....	Do.	Registers that while the king was ruling Tappiru and Chōragiri with abhyantarnasiddhi, his dog called Ponaga ran after a pig and died.
755	On a pillar set up in a field at Phalaram Gollarahatti.	Nolamba (Pallava).	Nolamb badhiraja	Saka 881, Sindhavathin, ... Thursday.	(in archaic characters)	Seriously damaged.
756	On a slab set up in the same place	..	..	....	Do.	Registers that this is the rent-free field of Hira-Parvatadhyaya of Gujunodu; see No. 751 above.
757	On a stone set up in a field at Konkallu	..	....	Kiṛḍhin, Chaitra, su. di. 6, Wednesday.	Kannarese	This temple and Ponnagaru were caused to be made by Nagaya (son of) Bayiragudu.
758	On a Naga-stone near Mallinamadugu	..	....	Saka 858, Duvamukha.	Do.	The mahajana consisting of certain gavundasa and the aru consisting of a few others and the Saiva teacher Varuga-Siva-Bharata of the temple of Nolambavara being together brought about a settlement of distribution of lands below certain settled tanks.
759	On a broken pillar in a field at Gunimorubagal.	Nolamba (Pallava).	Appayyadeva, [son of] Bira-Nolamba	Saka 858, Duvamukha. Ashadha, su. di. 5, Vaddavara (Saturday)	(in archaic characters)	

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
760	On a slab in a field in the same village ..	..	....	..	Kanarese (in archaic characters).	This is the stone set up on the nijdi (niādhī) of Nāda, younger brother of Ayyappa of Morvavāla.
761	On a hero-stone lying in a field in the same village.	..	....	Śarvati ..	Kanarese ..	Mentions Pālikonda and Nāyanaravara Timmaya.
762	On the north wall of the central shrine in the Govindarāja-Perumal temple at Tirupati (Chandragiri taluk, Chittoor district).	Saluva ..	Mahamundalesvara Narasingayyadeva-Maha-arasu.	Śaka 1389, Śarvati, Pushya, śu. di. 1, Sunday.	Do. ..	Records the order given by the king that the worship in the Govindarāja-Perumal temple at Tirupati must be conducted on the same lines as that of Tiruvengalanatha on the Tirumala hill and that Kandalā Ramanujayya and his pupils should supervise the distribution of prasāda to the Śrivaishnavas, both foreign and local, in the Govindarājasaṁnidhi and in the Ramanujakūṭa (feeding house) newly constructed by him at Tirupati. The king also instituted a Ramanujakūṭa (feeding house) on the hill and fixed the scale of worship of god Tiruvengalanatha to be supervised by the same Kandalā Ramanujayya. Some services in the temple were rendered by the Chāṭāḍa (Śrī-Vaiṣṇavas. Aṣṭiṇya-Perumal of Tiruchohānūr is also mentioned.
763	Below 6 images in the northern wall of the big gōpura of the same temple.	..	....	..	Telugu ..	(The above images represent) Maṭṭa Tiruvengalanatharāju and his consort Chennamma.
764	Below 7 other images in the same place ..	..	....	..	Do. ..	Records that the Mahamundalesvara Anantarájyaya, son of Maṭṭa Tiruvengalanatharāju, constructed this gōpura.

APPENDIX C.—Stone inscriptions copied in 1917.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
ANANTAPUR DISTRICT, MADAKASIRA TALUK.						
1	On a pillar set up in the court-yard of the Raṅganathaśvamin temple at Palla-banda .	Vijaya-nagara.	Virapratapa Sadashivaraya-Maharaya ..	Śaka 1478, Naja Puchya, Śa. di. 8.	Kanarese ..	Registers that under orders of the Mahamandalesvara Ramaraju-Tirumalatajayaśvadeva-Maharasa, the Mahanayaka-acharya Timmaṇṇa-Nayaka of Nidugal and the gauda and senabōva residents of that province together with the merchants, gave Tumukunte in Nidugala-rajya to the temple of Tiruvengalanatha at Peyyalabande for offerings, worship and festivals. The gift was actually made on the 11th day. Mentions Keṇchappa-Nayaka the mudro-officer of Gutta-Tirumalatajayaśvadeva-Maharasa evidently the same as Ramaraja-Tirumalatajayaśvadeva mentioned above. Damaged. Registers that Immadi-Timmana-Nayaka of Nidugal gave the kandaobi of the tank Narasambudhi-kunte to a certain samani Papaya with the permission of the god Tiruvengalanatha of Feyakonde, since this Papaya was regularly every year erecting a pundal (chapara) in the name of Peyalakonda Raṅganatha, was going on pilgrimage to Tirumade every year and was repairing the chapara at his own cost.
2	On another face of the same pillar ..	....	....	Svabhānu, Magha, Śa. di. 1.	Do. ..	Unfinished. Mentions a certain Valavadaraiyali of Neyyūr in Tondai-nadu.
3	On one of the pillars of the front maṇḍapa of the same temple.	....	....	....	Tamil ..	This portion of the roof at the northern entrance, was built by Timmaṇṇa-Nayaka of Nidugal
4	On a pillar at the northern entrance into the same temple.	....	....	....	Kanarese ..	
5	On a stone supporting the beam of the entrance into the Gaṇḍa-shrine of the same temple.	....	....	Manmatha, Magha, Friday.	Do. ..	Damaged. Sale of a share in the temple of Ramanatha by a priest of that temple, to a certain Appa-Siva in the presence of several people of whom the kapodhana of Nonabēvara at Hejjeru, was one.
6	On the beam of the entrance into the maṭha-room in the same temple.	....	....	Parthiva, Magha, Śa. di. 6.	Do. ..	This portion of the roof of the yagāsala of the Raṅganatha temple at Peylakonda was built by Rayasaṃ Ramanappa an officer of Immadi Timmaṇṇa-Nayaka of Nidugal.
7	On some detached stones built into the walls of the maṇḍapa in front of the central shrine in the same temple.	Chōla ..	Parakeśvarivarman alias Rajendra-Chōla-deva.	Lost ..	Tamil ..	Fragmentary. Seems to record a gift of cows for maintaining a lamp in the temple of Mahadeva.
8	On a stone that supports the beam of the entrance into the Raṅganathaśvamin temple at Korrevu .	Western Chalukya.	Jagadekamalladeva 'ruling from his capital Kalyāṇa.'	....	Kanarese ..	The Mahamandalesvara Rammadeva-Cholamaharaja the chief of Oreyaru, etc., ruling Govindavadi, the whole community (kottali) being present, assigned for a perpetual lamp to the temple of Kammatēsvara, one visa per dala on each bidige-kammatā and 1 haḡa per month on each bidige-kammatā. This is the rent-free field (manyada hola) of the Viṭaraga-pattanaśvami Tummi-śeṭṭi.
9	On the capital of a pillar in the Vra-bhadrasvamin temple in the same village.	....	....	....	Do. ..	

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone in a field at Mutkur ..	....	....	Bahudhanya, Jyeshtha. [ha]. di. 5.	Telugu ..	Under orders of the Mahamandalesvara Sammetta Bahgaparajadeva-Maharaja, a certain Pedasingama gave one tannu of field to a private individual who dug a tank at Rangapuram.
11	On a hero-stone in a field at Pedda oragiri.	....	....	Saka 1692, Sadharana, Kartika su. di. 15, Monday.	Kannarese ..	Damaged. Mentions a certain R[aj]ahamaleya. Nayaka and his son.
12	On a broken pillar in the court-yard of the Doddappa (Siva) temple at Hemavati .	Nolamba (Pallava).	Mayindamma (Mahendavarman)	....	Kannarese (in archaic characters).	Mentions Ayyappa and [Nolambadhiraja]. Seems to record the grant of a tank. Mentions Tirumunigodeya Kileppelli and the [Siva] teachers Ananta-Siva, Jagat-isvara, Kamalaprabha-Gorava and Davanasova-Gorava of Nakarodevara.
13	On a stone built into the south wall of the same temple.	....	....	....	Kannarese ..	Damaged. Mentions Varuna-Siva-Bhatara pupil of Rudra. [Siva]charya and a certain Madayya of M[o]re[ger]ji.
14	On a perforated window let into the western wall of the same temple.	....	....	....	Do. ..	Damaged. Registers the building of the mandapa by Marayya son of La[kshma]yya.
15	On a pillar set up at the southern entrance of the same temple.	Western Chalukya.	Chalukyaachakravartin Vikramadeva ..	Saka 108[4], Vrihas, Pashya, Uttarayapa-Sankranana.	Do. ..	The Mahamandalesvara Tribhuvanamalla Mall deva-Chola-Maharaja lord of Oreyuru who was a subordinate of the king, ruling at He[th]j[er]u widened the well that was dug at the capital town of He[th]j[er]u in Sira-nailu by a certain Sidduke Periyaluvasetti son of Ajaliya-Manavala and Andamme of the brahmadya village Akura in Rajarajavalladu on the southern bank of the river Kaveri, in the Chola country, consecrated near that well the temple of Desivara with the consent of all the Desi merchants and gave for offerings, lamps and worship 3 khanduga of land below the tank of Sivuru.
16	On the same pillar ..	....	....	....	Do. ..	The Desi-merchants of the Kubera family 'of four different languages' and the nakaras of the town, also assigned certain specified tolls on pack(?)—horses, mules, saffron, yak-hair, paichavanige, cus-cus grass, etc., for worship, offerings, lamps, enjoyment and repairs of the well and the temple mentioned in No. 15.
17	On a broken hero-stone in a field to the west of the village.	Nolamba (Pallava).	Siva-Nolambadhiraja ..	Saka 888, Kshaya.	Kannarese (poetry and prose; in archaic characters).	Refers to prince Ayyapadeva the son of the king by queen Pariyabaraei, and his fight. Also Ereyamma is mentioned as one of the party at whose command the hero Erega died and became famous.
18	On another hero-stone in the same place..	Do.	Lost..	Saka 845	Kannarese (in archaic characters).	Highly damaged.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On a stone lying in a field at Dasarahalli.	..	....	Vikari, Magha, su. di. 10	Kanarese	Registers that Harati Sarajayayapa-rāja gave some land to Gaudara-Chikkappa of Dasarahalli as nésara-kodagi.
20	On a pillar of a dilapidated mandapa at the entrance into the village of Kottasivaram	..	....	..	Do.	Alpadevi the queen of king Irungōla and a lay disciple of the Kanur-gana of Kondakundavaya, protected [this] Jaina charity while it was in a ruined condition.
21	On another pillar in the same place	..	....	..	Do.	Registers that this basadi (Jaina temple) was built by Davanandi-Acharya pupil of Pushyanandi-Malaharidēva of Kanur-gana and the Kondakundavaya.
22	On a pillar in the Āñjanēyavamin temple of the same village.	..	....	..	Do.	In modern characters. One portion of the inscription says that the image of Sañjiva (Hanuman) was cut by Chennanna, son of Kannara Krishnappa and another that the temple was built (?) by talavāra Yaraṅga, son of Kanakayya.
23	On the second pillar of the same temple..	Chola	Rajendra-Chōl adēva (I) ..	10th year	Kanarese and Tamil.	This mandapa was erected by Areyam Rājārājan alias Vikramachōla-Chōlōyavariyam, the chief of Chattaṁaṁ-galan in Tīremūr-nadu and the commander of the forces (of the king), on the 40th day opposite the 16th day (of this year). Below this on a separate section of the pillar are engraved the titles Nalunadi-Bhīma, Chōlana-chakra and Samantabharanam in Kanarese and Nannadi-Bhīma, Samantabharanam in Tamil. These may have been the titles of the chief who built the mandapa.
24	On the third pillar	..	....	..	Do.	Contains the titles Eḍṛavarkalan and Ahilarōṭṭaiyan in Kanarese script and Vayirinarayan and Vira-Bhīman in Tamil of about the same period as No. 23. A much later record of Saka 1733, Pujotpati, Vaiśakha, ba. di. 6, Wednesday, states that the Āñjanēya temple was consecrated by a sanubhōga of Sivara.
25	On the same pillar ..	..	....	..	Kanarese (verse). Kanarese	Not intelligible. Refers to a certain Kalimayan, also perhaps called Kati-Chagi.
26	On a broken hero-stone lying near the Siva temple in the same village.	..	....	..	Do.	Baleya-Ilegade in a cattle-fraud].
27	On a pillar set up at the entrance into the main shrine of the Siva temple.	Vijayanagara.	Mahamandaleśvara Vodeya 'ruling at Hosapattana.'	Saka 1287, Viśavasa, Kartika, su. di. 10, Friday.	Do.	Refers to a certain Budhaya-Nayaka, son of Benakeya-Nayaka ruling at Sivara-da-pattana the chief town of Nilugala-rāja and states that this chief gave the village of Gopasamudra north of Sivara (?) to the god Gopnathadeva of Hireyagahara for worship, offerings, etc.
28	On a pillar set up at the southern entrance into the village Patasivaram.	Western Chalukya	Tribhuvanamalla Vira-Someśvaradeva 'the destroyer of the Kalachurya race.'	Saka 1107, Viśavasa.	Do.	Damaged. The king's subordinate Tribhuvanamalla Bhogadeva Chola-Maharaja was ruling at the city of Heñjēra. The Jaina teacher Vīrūnandi-Siddhanta-chakravartideva and his son Padmaprabha-Malaharideva are next mentioned.
29	On a stone set up in the courtyard of the Mallarēśvara temple.	Vijayanagara.	Vīrapratapa Sadāśivārāya-Maharāja]	Saka 1473, Viśvachit, Aśvīja, su. di. 10.	Do.	Much damaged. Seem to record a grant of land made at the presence of Viśhaladeva.
30	On a pillar of the mukha-mandapa of the Siva temple situated between Kottasivaram and Patasivaram.	..	....	..	Tamil (verse)	Mentions Nannadi-Vīma (Bhīma) and Teluṅgar. On the same pillar in old Kannada characters are registered the titles Jayasiṅghakulakala and Samantatalarabāvi.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
31	On another pillar in the same mandapa ..	..	..	..	Tamil (verse).	Mentions the battle with Kalingas, Oddas, and Telungas. On the same pillar are engraved in Nagari the titles Abhitarajaliva etc.
32	On a slab set up at Doddakatta-cheruvu near Halukur.	Vijayanagara.	Virapratapa Sadasiavadēva-Maharāya ..	Śaka 1473, Vi-rodhikrit, Śrāvana, Śu. di. 1.	Kannarese ..	Registers a gift of land as kaṭṭagodagi to certain gaṇḍas for their having repaired the tank at Hodagaṭa, by Manuboli Tirumalayadēva-Mahā-arasu who held under amara-tenure the village of Dodugata in Nidugala-nādu under orders of the Mahāmandalēsvara Rāmarāja-Viṭhalayadēva-Mahā-arasu.
33	On a slab set up (near the road) on the way from Halukur to Amarapuram.	..	..	Śaka [13]69, Kēbaya, Phālguna, [Śu.] di. 10, Sunday.	Do. ..	Registers the victory gained by a certain Sulaya who out off the bows of Madē-N[āya]ka and Gaṅgavati Nila on the occasion when his father Kīra-Papeya-Nayaka of Halukur was attacked by Jannapa-Oḍeya and Bonma-Nayaka of Goakere with a lakh (?) of men and one thousand horses. It is also stated that Papi-N[āya]ka himself cut off 500 heads and 200 horses and that his son-in-law Bhimasaniya-Guḍē-N[āya]ka joined him in the fight.
34	On a broken stone lying in the village munsiff's chavadi at Amarapuram.	..	....	Śaka 114[8], [Parthiva] Jyeshtha, Śu. di. 10, Friday.	Do. ..	Mentions the Mahāmandalēsvara Tribhuvanama[lla] Irūṇ-golade[va]-Chola-Maharāja son of Rammidēva-Chola-Maharāja and his crowned queen Bachaledevi, ruling at Nidugala-pattaya. Seems to register a gift of land in connection with the marriage (kanyadana) of [his daughter] Naṅgavve.
35	On a stone set up on the tank-bund in the same village.	..	..	..	Kannarese (in archaic characters).	While [Sō]javyarasa was ruling the Nalambavadi thirty-two thousand (country), the watchman of Poṇjēru called Baṭṭi Reebayya built a tank called [Doḍa]-kege, provided it with a stone sluice and made a gift of 2 khaṇḍuga of land for the maintenance of the sluice and the man who was in charge of it.
36	On a hero-stone lying in front of the Kerekatte Malleśvaraśamin temple in the same village.	..	....	..	Kannarese ..	(This is) the (memorial) stone of the hero (viragallu) who went to heaven in the fight that ensued on the occasion when the glorious Bolli-seṭṭi Saṅgaya-Nayaka raided the village of Jannadiyahaḷli.
37	On a broken stone lying in the same place	..	....	..	Do. ..	Gift of land.
38	On a stone set up near the Virabhadraśamin temple in the same village.	Vijyanagara.	Virapratapa Sadasiavadēva-Maharāya ..	Śaka 1456, Kṛ-ḍhi, Karttika, Śu. di. 1, Monday.	Do. ..	Registers that under orders of the king the Mahāmandalēsvara Rāmarājya-Viṭhalēśvaradēva-Mahā-arasugaḷa remitted the taxes on barbers.
39	On a hero-stone lying near the same temple.	..	....	..	Do. ..	This is the memorial stone of the hero Muṇḍina Bommayya the son of Talavara Bommayya-Nayaka of Tallāṅṅure who died on the occasion when Ku[r]ṇṇēya-Nayaka captured the cows.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
40	On a pillar set up in the courtyard of the Jain temple in the same village.	..	Mahamandalesvara Tribhuvanamalla Nissanka-pratapachakravarti Viradana-Murari, Irungodadeva-Chola Maharaja of the Chola race 'ruling at the capital town of Nidugalla.'	Saka 1200, Issava, Asbaddha, 22. di. Monday.	Kanarese ..	Registers that Malliseti son of Saigayana-Bommiseti and Melave and the favourite lay disciple of Balendu-Mahadharideva who was the senior pupil of Tribhuvanachakravarti of Ingalevara, of Mula-sangha, Desiya-gana, Kondakund-anvaya and Pusaka-gachchha, gave at Tammadhalli the 2,000 araca trees which belonged to his share, to Prasanna-Parsvadeva of the basadi of Tulaigere known as Brahmanajina-Brahmana of Bhuvalekanathanallor in Bhuvalekanatha-vishaya, a sub-division of Ponnaravati-stone, north of Dakshina-Madhura in the southern part of the country. From the produce of this garden land were to be constructed of stone, the basadi from its upana to stapi, the mahamandapa, bhadrā, Lakshminandapa, gopura, enclosure (parisatra), festoons (vandanamale), Manastambha sam-purnavahana and makaratavara.
41	On another stone in the same place ..	....	....	Sarvari, Asvija, 22. di. 16 Friday.	Do.	This is the tomb (nisidhi) of Samhiseeti son of Boriseti.
42	On a pedestal lying in the courtyard of the same temple.	....	....	....	Do.	This is the basadi caused to be made by a pupil of Balendu-Mahadharideva, a disciple of Tribhuvanachakravarti of Ingalevara, belonging to Mula-sangha, Desiya-gana, Kondakund-anvaya and the Pusaka-gachchha. The vrutti here was held by Challaipideva.
43	On a stone lying in the tank to the south of the same temple.	....	....	....	Do.	This is the tomb (nisidhi) of Bommiseeti's son Bakhaya, a lay disciple of Prabhachandra-Bhattharaka of Ingalevara who belonged to the Mula-sangha etc.
44	On a second stone in the same place ..	....	....	....	Do.	This is the tomb (nisidhi) of Bhavasa-Pravirya-chakravarti who was a terror to disputants and belonged to the Mula-sangha and the Soma-gana.
45	On the third stone ..	....	....	....	Do.	This is the nisidhi of Virupaya and Maraya the lay disciples of Balendu-Mahadharideva of the Mula-sangha and the Desiya-gana.
46	On the fourth stone..	....	....	....	Do.	This is the nisidhi of Potōja and Sayabi-Maraya, father and son.
47	On the fifth stone ..	....	....	....	Do.	This is the nisidhi of Komra[?] a lay disciple of Prabha-chandradeva.
48	On a stone lying on a platform in the courtyard of the Anjaneyaswamin temple at Tammadhalli.	....	....	....	Do.	This is the nisidhi of Chandra[n]ka-Bhattharaka, [pupil] of Chankirti-Bhattharaka of the Mula-sangha and the Desiya-gana.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
49	On a stone set up on the tank-bund in the same village.	Vijaya-nagara	Virapratapa Achyutadeva Maharsya	Śaka 1463, Kartika, ba. di. 2, Saturday	Kanarese ..	The ank of this village Tammadihalji having breached at three places, the residents of the village, viz., Chennagaunda and Tamma-gaunda, repaired the breaches at their own cost. They were granted 1 khanduga of kuttugolagi for perpetual enjoyment, by Tipparaja-Mahamau, agent of Venkatadri-Nayaka.
50	On another stone set up in the same place	..	....	Do. [the tithi is by mistake given as 7 while it should be 2]	Do.	Refers to the gift of 1 khanduga of paddy-land to the same two gaundas as kuttugolagi. Venkatadri-Nayaka's father is here mentioned to be Setappa-Nayaka and his agent, Tipparajayya.
51	On a hero-stone lying in a field at Kana-janahalli.	..	..	Paridhavi Margasira, ba. di 1.	Do.	Records the death of certain gaundas, the sons of the headman of Kanaj[ga]dehalli, in the battle of Kuddehalli.
52	On a stone built into the platform in the courtyard of the Anjaneyasvamin temple at Rollo.	..	....	Vikruti, Margasira, su. di. 12.	Do.	Gift of the pillar by Mada-gaunda son of Tippe-gaunda of Rollo.
53	On a stone set up in the courtyard of the Anjaneyasvamin temple at Tubinakunta.	..	....	Śaka 1658, Naha.	Do.	Damaged. The fort, tank and the irrigation canal of Tubinakunte was the gift of Ramu paya. Records other charities made by his son and grandson.
54	On a stone in a field at Hulikunta	..	....	....	Do.	(This) Hulikunte surnamed Sirmapur is the village granted to god Sankaradeva.
55	On a hero-stone in a field at Honnerahalli.	Nolamba (Pallava).	Iriya-Nolamba No[lli]payya ..	Śaka 885, Rudhiradgarin, Ashadha, su. di. pañchami.	Kanarese (in archaic characters).	Seems to record the setting up of (this) sword-stone (bala-sadanakallu) in memory of the gold-smith (akkasale) Set[ri]bbachari who closed in and fell in a fight with the thieves at Rollo
56	On a boulder in a field at Kodihalli (Kodihalli).	..	..	Sunday, Bhadravadi, ba. di. 10.	Kanarese ..	The writing is very faulty. Refers to the reign of Srirangaraya and records the grant of the village of Kodihalli in Rolo-sthalu, in Agali-sthalu, in Sirehadu-sthalu belonging to Kayadurgada-venje, as a kanachigrama-patte to a certain Krishnayya by king Harati Surajayappa-raja.
57	On a pillar set up in front of the Mallayuvva temple at Akkaladevarahalli.	..	....	Śaka 1120, Kalayukti, Jyeshtha.	Do.	Highly damaged.
58	On a stone in a field at Muttanahalli	..	....	Lost ..	Do.	Pro. Mentions a chief of Harati and his agent Kechanna. To Chikaya, the son of the latter, was given some land as rent-free nésara-kodagi for his service (?) (kapatu blalukagi, at Srya.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT, GUNTUR TALUK.						
59	On a stone set up before the Venugopalaswamin temple at Ainavolu.	Vijayanagara.	Sadasivadeva-Maharaya 'ruling at Vijayanagara.'	Śaka 1482, Pingala, Pushya, ra. di. 10, Thursday.	Telugu	Registers that while the Mahamandalesvara Siddharaj-Timmaraja was governing the Konḍavijī-sima, the Dom-mari chiefs Chiruku-Reddi, Narasaneḍu and Komara-Viaya with the permission of all the samayas made a gift of the Dommaripanna (tax) due from the people of Ayuna-vola, to the temple of Īpānātha of that village.
60	On a stone with the Hanuman-image in front of the Rama temple at Anantavaram.	..	..	Śaka 1155, Magha, su. di. pañcami, Thursday.	Do.	Records that Poḷḷuṅḡḷi Kōvi-Reddi gave for the merit of his father Beti-Reddi, certain shares of land in the village of Vaddanajālu, to the mahājanas (of that village).
61	On a stone built into the platform of the dhvajastambha of the same temple.	..	..	Śaka 1537 Ra- kshasa, Vai- sakha, su. di. 3, Thursday.	Do.	Ramachandra, the son of Gūṇaraja and grandson of Timma-raja of Yilapālu in the Annanabrolī-sima, raised the garudadhvaja of the temple of Channarayana at Bhagavatula-Anavōlavaram for the merit of Vallama-raja, son of Ganapa-raja and grandson of Virama-raja of Koṇiki in the Adāṇki-sima.
62	On a stone bearing two foot-prints near the same dhvajastambha.	..	..	Śaka 1734, Aṅgirasa Chaitra, śa. di. 7, Sunday.	Do.	Records that Gaḅḡanna, son of Basvanna and grandson of Imḷajhoni Vēḅḅanēḍu, founded the temple of Sva-ramasvamin at Anantavaram in the taluka belonging to Raja Manuri-Vēḅḅaṇṇanagaravaru, in the Konḍavijī-sima.
63	On a stone lying near a well at Atmakur	..	..	Śaka 1160, Chaitra, śa. di. 8, Thurs- day, Mēsha -Sankranti	Sanskrit (verse) and Telugu.	Palakolam Kōli-Nayaka founded the temple of Lakṣmīdeva-Mahadeva at Atmakur in Doddi-Kandavali in the name of his father (called Kakati Lakṣmana in the Sanskrit portion), raised the vimāna and granted 25 cows for a perpetual lamp. Gifts of land made to other shrines and Brahmanas are also recorded.
64	On a side of the big hill at Badepuam (hamlet of Tadikonda).	Vijayanagara.	Vira-pratāpa Rudasīva-deva-Maharaya 'ruling at Vidyanagara.'	Śaka 1476, Ananda, Adhika- Ashadha, śa. di. 11, 12, lunar eclipse.	Telugu	Mentions the Mahamandalesvara Kāmataja-Timmarajaya-deva-Maharaja and registers a gift of 1 kha of land to Bhavayyāgaru, son of Jilleṇṇayyāgaru and grandson of Kakati Tippayyāgaru, by the Mahamandalesvara Timma-raja, son of Vohajara and grandson of Siddharaja of Haritū-gotra, Apastamba-sūtra and Yajñasakha, at Kāma-chandrapuram in Kōḷāḷḷi-sthala in the Konḍavijī-sima.
65	On a Nandi-stone set up near the tank at Bejatpura.	Kōṭa	Mahāmandalesvara (Gajapati)deva-Maharaya.	Śaka 1160, Uttarayānu- Sankranti.	Do.	Records that Uddanda-Nayaka (Proh-Nayaka, the Mahāpradhāni of the king, founded and built the temples of Kāmādeva, Gaṇēśa, Kūḷmārasvamin and the goddess at Pulipadu for the merit of his father Uddayā-Nayaka, mother Guḍasani and elder brother Dundanayaka Kēti-Nayaka. His younger brother Dasi-Nayaka founded and built shrines for Kēsava-deva and Kuḷḷapa-Vinayaka. The gifts of land made to the temples, the śāṇṇepati and to Brahmanas are also recorded.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓ 66	On a boundary-stone to the east of the same village.	..	....	....	Telugu	This is the boundary-pillar of the village Pulipadu which belongs to the temple of Angadi Gopinatha at Kondavidu. Damaged. Mentions bayyanna son of Lakkana of Pōluru.
✓ 67	On a Hanuman-pillar built into the roof of the Venugopālasvāmin temple at Betapudi.	..	....	Saka 1316, Krodhi, Phalguṇa śu. di. 11, Pūshya.	Do.	
✓ 68	On a stone set up near a well at China-Kakani.	..	....	Saka 1246, Rak-takhi, Magha śu. di. 1[3], Thursday.	Do.	Gift of a flower-garden to the temple of Chenna-Mallikarjunadeva at Kakani, by Nāgī-śeṭṭi and Vallabhi-śeṭṭi of Kāraṇja.
✓ 69	On a small boulder in the same place ..	..	....	Saka 1477, Rak-shasa, Kartika, śu. di. pūrṇamā, Thursday, Rohini.	Do.	Registers a gift of land for the up-keep of the wells, gardens tank and water-sheds, to the Jijya, who had founded these in connection with the temples of Chenna-Mallikarjuna and Gopināth at Purushōttamapura in Kakani.
✓ 70	On a Hanuman-pillar set up near the new temple at Chintapallipadu.	[Gajapati] ..	Gajadeva-Rautaraya Mahapatralu ..	Saka 1376, [Bha-va], Vaiśākha, śu. di. 15, Thursday.	Sanskrit (verse) and Telugu.	Mentions the temple of Raghavēsvara at Chadalavada and (the towns) Adlanki, Vinikonda and Kondavidu.
✓ 71	On a broken Garuḍa-pillar lying in a field at Dondapadu.	..	..	Saka 1724, Dundubhi, Phalguṇa śu. di. 3, Thursday.	Do.	Records the setting up of the Garuḍa-pillar and the Śasana-pillar near the shrines of Vighnesvara and Anjaneya by a private person.
✓ 72	On the lamp-column set up before the Anjaneya temple at the same village.	..	....	Saka 1651, Kalka, Margasira śu. di. 14, Wed. (sday).	Telugu	States that (an image of) the god Anjaneya at Dondapadu was 'born' in the tank, that it was set up (?) in a garden and that five brothers of the Bogoli-gotra, grandsons of Kommineni Kodappa and sons of Gōruvappa founded a tank and a garden. A rent-free gift of ku is also recorded for the gods Śiva and Kēśava.
✓ 73	On the plinth of the inner entrance into the Virabhadra temple at Enamadala.	..	..	....	Do.	Damaged and built in. Refers to a sarvaṁanya gift of land made by two private individuals to a certain Rameshchandra-sani, daughter of Yamamadala Gaurasani and to a garden raised on the same and for her merit.
74	On a pillar lying in a field near the Sitā-rāmasvāmin temple at the same village.	..	....	Saka 1327, Parthiva, Svāyasa, śu. di. 10, [Thursday].	Do.	States that this pillar of the āsthana-maṇḍapa of the temple of Raghavēsvara at Kondavidu was the gift of Chenna-[Tippana] a Vaiśya of the Chenuśeṭṭi-gotra and lord of Penunṅonda. It was made for the merit of his father Kommi-śeṭṭi and mother Gaṅgasani.
✓ 75	On a pillar of the maṇḍapa near the same temple.	..	....	Saka 1310, Vibhava, Magha, śu. di. 5, Thursday, Makara-masa.	Do.	States that a sale (i.e., weave) (named) Tammalacheruvu Rāmi-śeṭṭi, a devotee of Kūlama Mallikarjunadeva gave this central pillar to the rāṅga-[maṇḍapa] of the temple of Nalasthama-Mallikarjuna at Kondavidu together with some cows for a perpetual lamp, for the merit of his parents. The same fact is repeated on another face of the pillar.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	Below the Gaja-Lakshmi image on the entrance into the Sthāramasvamin temple at Errabalem.	..	....	..	Telugu ..	Cut by Dhanyamma Gōkachari. The characters are of about the 12-13th century A.D.
77	On the proper left column of the same entrance.	..	...	Śaka 1116[7], Kartika, ba. di. pañchami, Thursday. Śaka 1089, Uttarāyanī- Sankranti.	Telugu (verse and prose). ..	Registers the gift of 25 cows for a perpetual lamp made to the god Annatasvamin at Undavelli by Veligandla Errama-Reddi (Errama-Rattadi) for the merit of his parents Mareddi and Pōlāni.
78	On the proper right column of the same entrance.	[Velamandri]	Rajendra-Kulottunga-Chōdairāja	..	Telugu ..	Registers the gift of the village of Krapagūṭṭirapuri to the mahājāna of Undavelli by a certain Jilya-hōyudu, for the merit of the king.
79	In the same place	Kōṭa ..	Mahamandalesvara Ketirāja	Śaka 1136, Vaiśākha, su. di. dasami, Monday.	Do ..	Almaṭṭama and Kōṭama, the concubines of the king, together with their father Yerrama-Nayaka, presented for the merit of their lord a processional image to the temple at Undavelli and granted one khanduva of land to the north of Kommala-kōṭa for offerings to this image.
80	Do. .. .. .	..	....	Śaka 1142, Phalguna, prathamā- padyami, Thursday.	Do. ..	Refers to a gift of lamp by a certain Kāmana-hōyudu son of Chōḍḍajya Amarehōyudu.
81	On a stone lying by the side of the Koritēpadu road at Guntur.	..	....	Śaka 17[4]3 Chitrabhanu Vaiśākha, ba. di. 7, Sunday	Do. ..	Damaged. Mentions the temple of Sakētapura-Samrājya-Paṭṭabhiramasvamin at Koritēpadu and seems to record a gift made by a member of the (former) Zamindar of the Suttēnapalle taluk who was the son of Rāja Marūru-Appaji-Pūtulu a majundar of the Mārtijānnagar-sarkaru.
82	On a pillar of the Āṇjanēya temple in the same village.	..	..	Śaka 1172, Āśvayuja, ba. di. aṣṭami, Thursday.	Do. ..	Registers the provision for 1 sōḷu of ghee a day, for a perpetual lamp in the temple of Ayyakulatilaka Chōḍḍasvama-Mahadēva at Chitrabōḷu.
83	On a white marble Naga-stone set up in the Agastysvamin temple in the same village.	Parishoh- chōḍin].	Mahamandalesvara [Kajjadyrāja	.. Śaka 10[8]0, Uttarāyanī- Sankranti.	Sanskrit (verse) and Telugu.	The Sanskrit portion gives the genealogy of the king's family. Records that the king built for the god Agastysvamin-Mahadēva at Gunturu in Chirgūmarga, the temple, mandapa, subsidiary shrines, compound wall and the gōpura and granted the village Gaddipāṇḍi to the śanis, māns, dancing maṭṭars, drummers, flutists, artists, conch-blowers and other servants of the temple and for havis, bali and worship. Gifts of land made to a number of Brāhmaṇas are also recorded.
84	On a pillar in the gōpura of the Lakshmi-Nṛsimhasvamin temple in the same village.	..	..	Śaka 1326, Tārana, Māgha, su. di. 10, Saturday.	Telugu ..	Records the gift of the pillar for the mukha-mandapa of the god Nāgarasvamin at Kōndavidu, by Sakajaya-setti, a Vaisya of the Venukula-gōtra and lord of Penugōnda-pura, for the merit of his parents.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On a second pillar in the same place	..	....	Śaka 1326, Taruṇa, Magha, śa. di. 10, Saturday.	Telugu ..	Records a similar gift to the same temple by Vempalli-śeṭṭa a Vaisya of the Silakula-gotra and lord of Penungoṇḍa-pura.
87	On a stone in a field to the west of Gorantla. On a stone lying before the Mallēśvara temple at Ippatam.	..	....	..	..	Registers a share (vritti) of kha 1 to Boggarapu Gōpaladasu in the village of Gorantla.
88	On a stone set up in the same place	..	....	..	Telugu ..	Gift of one kha of land for offerings to the god Amarēśvara-Mahadeva.
89	On a stone lying near the tank at Kondepadu.	Kaketa (i.e., Kakatiya).	Gaṇapati-dēva-Maharāja ..	Śaka 1133 Pushya, śa. di. pañchadasi, Sunday.	Telugu (verse and prose).	Registers the gift of about 25 shares (vrittis) granted to temples, Brahmanas and temple servants at Ippatam, by the Mahāmandalēśvara Kōṭa-Mummadidevarāja, son of Gaṇḍa-bhupati, for the merit of his parents. The temples of Mallikarjuna, Ramanātha, Vināyaka and Devata are mentioned.
90	On a stone lying near the tank at Kondepadu.	Vijayanagara	Vīrapratapa Śrī-Raṅgarayadēva-Maharāja 'ruling at Vidyānagara.'	Śaka 1498, Dhātu, śa. di. 15, Monday, lunar eclipse.	Do.	Records a gift of 2 kachchala of land at Kondepadu in the Kōṇḍaviti-śruti, made by Vīmala Raghavayyaṅgaru of the fourth caste, to the god Gōpāyaka of that village. Another gift of land for the maintenance of a water-shed and a grove is also recorded.
91	On a Garuḍa-pillar set up before the Lakṣmi-Nṛsiṃha temple at Kuruntala. On a rock near the Durgi-Bhairava shrine at Lam.	Reddi ..	Peda Kōmaṭi-Vēna ..	Śaka 1326, Śrāvana, lunar eclipse.	Sanskrit (verse).	Registers the gift by the king of the village of Kuruntaluru to the god Daśarathi (i.e., Rama) at Pajavāpurī. The king is given the epithet Sarvajña-śakravartin.
92	On a stone set up in front of the Mallēśvaraśvamin temple in the same village.	..	....	..	Do. (in archaic characters).	Mentions Lambu (i.e., Lam) and seems to record the tolls payable by certain classes (?).
93	On a stone set up near the Karnam's house at Malkapuram (hamlet of Mandadam).	Kakatiya ..	Mahāmandalēśvara Rodradēva-Maharāja.	.... Dhanuṣ-Śaṅkrānti.	Telugu ..	Damaged. Records a gift of land made to the god Bhīmēśvara-Mahādēva at Lamu by an officer of the king's body-guard.
94	On the huge Nandi-pillar lying near the ruined temple in the same village.	[Gōlkonda]	Rajadhirāja Maharāja Yibhūram-Śaḥa-Voḍalūṅgaru.	Śaka 1499, Dhātu, śa. di. 5, Friday.	Do.	Registers an agreement on land measurement arrived at by the people of Rāvipundi-śtālā under orders of the king. About 19 villages and their areas are given. The Kāmpu cultivators had to pay a tax of 1 sannaśya and Turukavaru ½ sannaśya on 1 ku of land. The Brahmanas paid no tax.
94	On the huge Nandi-pillar lying near the ruined temple in the same village.	Kakatiya ..	Rudradēvi ..	Śaka 1183, Durmati, śa. Chaitra, śa. di. 8, Friday.	Sanskrit (verse) and Telugu.	Describes the greatness of the Śaiva teacher Viśvōśvara-Siva-Dēśika, the dīkṣha-guru and the rajaguru of the queen's father Gaṇapati. Registers the gift of the village of Mandaram in Kandravāṭi in Veli-nādu-vishaya, to the teacher Viśvōśvara-Sūmbhu together with the village Velagupḍi. The teacher is stated to have consoriated therein a Śiva temple, founded a monastery and a choultry and naming the village Viśvōśvara-Gōlāki, allotted shares in it to the temple, to the Śuddha-Saiva monastery, to the maternity, hospital and a feeding-house also founded by him.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the same pillar .. ..	....	....	Vibhava, Chaitra, 8th. di. 1, Friday.	Telugu	Faintly engraved and partly mutilated. Registers the gift of six perpetual lamps to the temple of Visvādeva at Viśvanātha-Golagiri on the bank of the river Krishnaveni by Rajagurudevāra, (i.e., the royal preceptor) Visvādeva Siva-charya and of 25 cows for each lamp. The artisan (silpi-acharya) Gudoju and the smith (akkasala) Proloju also received gifts of land. Gifts of land for dancing girls were made by Kāśvara-Siva-Ayyangaru under instructions from the rājaguru. The temples of Somanathadeva and Ganēśvaradeva at Velankapundi, and the masons (kāse) Anōju, Nannapōnu, and Ponnōju attached to the Viśvanātha temple also received gifts.
96	Do. .. ..	....	....	Śaka 1204, Kartika, Purnimā.	Sanskrit (verse) and Telugu.	Records a gift of 25 cows for a perpetual lamp in the temple of Viśvanātha, made by Kāśvara-Siva-charya of the Srivatsa-gotra the (spiritual) son of Rajagurudevāra for the merit of his parents Vidya-Sivadeva and Somasani-Amma. A house-site and a 'pitti' were also given to the kampu that kept the cows and supplied the ghee.
97	Do. .. ..	...	....	Śaka 12[0*]4, Chitrabhanu, Śrāvana, Wednesday, solar eclipse.	Do.	Records the gift of 50 sheep made for a perpetual lamp to Paśupati (i.e., Siva) in the temple of Visvādeva at Mandarapura on the bank of the Krishna, by Mahadeva-Chettipādhyaya, son of [Modali]pala-Pandita of the Bhāradvāja-gotra. Isana-bōyi also gave 50 sheep for a perpetual lamp, for the merit of his master Kāśvara-Siva-charya.
98	Do. .. ..	....	....	Śaka 12[0*]4, Chitrabhanu, Āśvayuja, 8th. di. tritīya.	Do.	Registers the gift of 50 sheep for a perpetual lamp in the temple of Viśvanātha, by Kottaravu Malaya-Preggada, son of Kammanna-Preggada of the Bhāradvāja-gotra, for the merit of his master Rajagurudevāra Visvādeva-Siva-Jeśika, whose officer he was in charge of the granary (dhanya-daija).
99	Do. .. ..	....	....	Śaka 1204, Chitrabhanu, Pausya, 8th. di. ekādaśi, Saturday, Makara-Sankranti.	Do.	Records that Kani-setti the son of Nami-setti of the Chenu-seṭṭa-gotra gave 25 cows for a perpetual lamp in the temple of Viśvanāthadeva, for the merit of his parents.
100	On a Nāga-stone set up in front of the Ājāneya temple at Mallayapalem.	....	....	Śaka 16[48*], Viśākhāsa. Āśvija, 8th. di. 14, Thursday.	Do.	States that [Va]ṅkuri Anki-Reddi set up a Nagendra-pillar for the merit of his father Nagi-Reddi and mother Bach-chamma.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On a Nandi-stone set up near the Ramalingasvamin temple at Mandadam.	....	....	Śaka 1201, Pramadin, Chaitra, 13, su. di. Sunday, Vishnu-Samkranti.	Telugu ..	Records that Amari-sētti, a Vaīśya of the Surukoli-gōtra and lord of Penningonda gave 25 cows for a perpetual lamp to the temple of Rāmasvāra-Mahadēva at Mandaram on the bank of the Krishnaveni river in Doḍi-Kaṇḍrāvādi.
102	On a second Nandi-stone set up near the same temple.	....	....	Śaka 1181, Siddharthin, Chaitra, sud-dha-pādyaṃ (prathamā), Wednesday. Śaka 1184, Dundubhi, Śrāvana, ba. di. 13, Sunday.	Do. ..	Registers the gift of 25 cows for a perpetual lamp in the temple of Rāmasvāra-Mahadēva by Śrurapa-Reḍḍi, son of Pomi-Reḍḍi.
✓ 103	On a Nandi-stone set up behind the same temple.	Kōṭa ..	Mahamāṇḍalēśvara Gaṇapatiśvara	....	Do. ..	Damaged. Seems to register a gift of land made by the king to the illustrious Rājagurudēvara (i.e., the royal preceptor Viśvasvāra-Deśika).
✓ 104	On the south wall of the shrine of the goddess in the Mallikarjunaśvamin temple at Mandapadu.	....	....	....	Telugu (verse and prose).	Fragment. Registers gifts of land made to the god Gaṇēśvara by Prolu, son of Viḍḍe-Nayaka and Vennamadēvi. Mandadi Kulandu, a favourite servant of Goṅka and the ornament of his sabha, is also mentioned.
105	On a Naga-slab set up near the tank in the same village.	[Velanadu]	Mahamāṇḍalēśvara Kulottunga-Rajendra-Chōḍēyarāja.	Śaka 10* Uttarayana-Samkranti.	Telugu ..	Records that Mandadi Prolu-Nayaka, son of Nami-Nayaka, lord of Sirivolu, and his younger brother Malli-Nayaka gave 1 kha of land for a perpetual lamp to the god Mallikarjuna-Mahadēva at Mandavuram, for the merit of the king. Śrīya-Tapōdhana who received this land agreed to supply one manēlu of ghee daily.
106	On the same slab .. .. .	....	....	Śaka 1090, Uttarayana-Samkranti.	Do. ..	Records a gift of 55 sheep for a perpetual lamp in the temple of Mallikarjuna-Mahadēva at Mandavuram, by Narayana, son of Pedda-Prolu-Nayaka, the lord of Sirivolu, and younger brother of Mandadi Prolu-Nayaka.
107	Do.	[Velanadu]	Mahamāṇḍalēśvara Kulottunga-Rajendra-Chōḍēyarāja.	Do.	Do. ..	Registers the gift of 55 sheep made for the merit of the king for a perpetual lamp in the temple of Mallikarjuna-Mahadēva at Mandavuram, by Maranātaya, the lord of Origoṇ-dipura of the Apastamba-kula and the Bhāradvāja-gōtra.
✓ 108	Do.	Do.	Rajendra-Chōḍa-Maharāja, son of Mahamāṇḍalēśvara Kulottunga-Chōḍa-Gōṅka-Maharāja.	....	Do. ..	Records that, for the merit of the king, Mandadi Nami-Nayaka, his younger brother Prolu-Nayaka and his other relations granted certain dry and wet lands for lamps and offerings in the temple of Mallikarjuna-Mahadēva at Mandavuram in Kōṇḍapadunūṭi. Śrīya-Tapōdhana is mentioned as one of the donees.
✓ 109	On a stone lying in a field at Mukkamala.	....	....	Śaka 1130 ..	Do. ..	Mutilated. Records gifts of land made to the gods Mallikarjuna, Tripurantaka and Guṇēśvara and to a number of Brahmanas, by Vippanūla Kōṇḍapa-Nayudu and Guṇḍapa-Nayudu, for the merit of Kētarāja, probably the Kōṭa king of that name.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
110	On a pillar of the Kalyāṇa-mandapa in the Sūtrāśvamin temple at Nallapadu.	....	....	ak 1358, Rakshasa.	Sanskrit (verse).	Describes the glory of the god Rāmachandra at Kōṇḍavīdunagara and mentions Nārana-Muttri, son of Bhīmanāthya of the Kāśyapa-gōtra and Lakṣmībā, who was a devotee of this deity.
111	On the front wall of the Gopāśvamin temple at the same village.	....	....	....	Telugu ..	Damaged. Seems to register the gift of a garden-land for fruit-trees, to the temple of Lakṣmī-Nārāyaṇa by Maṅgama-mavāru, wife of Sūtrāśvamin-garu of Parāśara-gōtra, Āpaśa-tamba-sūtra and Yajñeśakha.
112	On a stone in the north wall of the Lakṣmī-Nṛsiṃhasvamin temple in the same village	....	....	Śaka 1468, Parabhava, Bhadrāpada, 6c. di. 11 Monday.	Sanskrit and Telugu.	Much damaged. Seems to register a gift of an aṅghara to the temple of Gōpinātha at Nallapadu.
113	On a stone lying in a street at Nidumukala.	Vijayanagara	Vīrapratapa Śrī-Raṅgarayaḍeva-Maharaya.	Śaka 14[99] Śvara, Chaitra, 6c. di. 16, Tuesday, lunar eclipse.	Telugu ..	Records the gift of $\frac{1}{4}$ kha of land at Nidumukula in Kōṇḍavīdu to the temple of Gōpinātha of this village, by Kōṇḍama-Nāyanīgaru, son of Sūtrāśvamin-Nāyaka and grandson of Bandarupalli Amma-Nāyaka of [Śrī]hari-gōtra.
114	On a pillar of the madhyaragāma of the Saktīśvaraśvamin temple at Nūṭakki.	Chalukya-Chōla.	Raja[rāja] (II)	Śaka 1080 and 13th year, Dakṣiṇāyana-Samkrānti.	Do. ..	Unfinished. Refers to a perpetual lamp set up in the temple of Saktīśvara-Mahādeva at Nūṭakki, by Yaṅgi-Raṭṭadi, son of Pulikranta Vijayana-Raṭṭadi.
115	On a second pillar in the same place ..	....	....	Śaka 1080 and the 1[3]th year.	Do. ..	Built in. Registers the gift of cows for a perpetual lamp in the temple of Saktīśvara-Mahādeva at Nūṭakki, by a [Re]ddi of the [Pottipati] family.
116	On a stone lying near the entrance into the same temple.	Chalukya-Chōla.	Kulottuṅga-Chōda (II).	Śaka 1[0]89 and 4th year, Winter solstice.	Do. ..	Damaged. Records gifts of land to a number of dancing women attached to the temple of Saktīśvaraḍeva at Nūṭeki, by the Mahāmaṇḍalēśvara Kandravati [Bhī]marāja.
117	On a stone set up near the Maḍigapalli of the same village.	....	....	Śaka 1040, Uttarāyana-Samkrānti.	Do. ..	States that Maṇa-Nāyaka son of a certain Boni-Nāyaka, founded the temple of Kōśavadeva at Nūṭekki and gave 25 cows for the perpetual lamp. Contains a description of the 500 mahājānas of Maḷyaṇa.
118	On a Hanuman-pillar set up in a field of the same village.	....	....	....	Do. ..	Damaged. Mentions the temple of Gōpinātha and a gift made to it by Bhāskara, king of Chandraṅgiri.
119	On a Nandi-Naga-pillar set up in front of the Mallikārjunaśvamin temple at Pamulapadu.	Vēlanadu	Rajendra-Chōḍerāja son of Mahāmaṇḍalēśvara Kulottuṅga-Chōda-Gōṅka-Maharāja.	....	Sanskrit verse and Telugu prose.	Records that the king made tax-free certain lands at Pamulapadu in Kōṇḍapadumati, which had been granted to the temple for offerings. Gifts were also made by the villagers to Gaṇēśvara, the village goddess and the temple servants, for the merit of Yimijōḍṛaju. Registers also a gift of 55 cows made by a Reddi for a perpetual lamp.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
120	On the same pillar .. ..	....	....	Śaka 1091, Kartika, purnama (i.e. purnamā), Thursday. Do.	Telugu (prose and verse).	Records a gift of 55 sheep for a perpetual lamp to the god Dhirirji (i.e. Śiva), by Kondana, grandson of Pamulapaṭi Kondapa-Reddi, for the merit of his father Bhimi-Reddi and mother Kamani.
121	Do. .. ..	....	....	Do.	Do.	Records a similar gift by Rollana for the merit of his father Vennapa-Reddi and mother Pūhsani, to the god Parvatiśvara at Pamulapaṭu.
122	Do. .. ..	....	....	Do.	Do.	Registers a gift of 56 sheep for a perpetual lamp to the god Śiva by Kommana, the son of Pamulapaṭi Maṇḍana and Yerrazamba for their merit.
123	Do. .. ..	....	....	Śaka 1094, Uttarayana- Sankranti.	Do.	Records a gift of 55 sheep for a perpetual lamp to the god Mulaśhanu-Mallikarjunadeva at Pamulapaṭu, by Veminaṇayaka, son of Yerrama-Reddi and Chamasani.
124	Do. .. ..	....	....	Do.	Do.	Records a similar gift to the god Kapardin (Śiva) at Pamulapaṭu by Kommana for the merit of his grand-father Śaraṇa-Reddi and his parents, Kēti-Reddi and Kotasani.
✓125	On the Hanuman-pillar set up in front of the Vishnu temple at Paturu.	Vijayanagara.	Virapratapa Devaraya	Śaka 1344, Saremini, Pūlguṇa śu. di. 15, Thurs- day.	Sanskrit (verse).	Demaged. Seems to register a gift of land at Pranturu made by prince Hanuachandra through (his agent) Chenukah Kōṣava, to a certain Koṇḍu Ramanuja.
✓126	On the rock near the Nrisiṃhasvamin cave-shrine on the hill at Peda-Palakaluru.	....	....	Śaka 1516, Jaya, Nagha, śu. di. 5.	Telugu ..	Do. States that Madanagōpala, son of Govindaya and grandam of Vunnuva Tirumalaṇḍa of the Kasyapa-gōtra reconsecrated the image of Anantāśayin in the shrine of Narasiṃha at Peda-Palakaluru and granted land for the bodily and festive enjoyments of the god and other services.
127	On a mutilated stone built into the east wall of the Venugōpālasvamin temple in the same village.	....	....	....	Do. ..	Fragment. Mentions Rajendra-Chōḍeraṇḍa and seems to record grants of land made for offerings and services in a temple, the name of which is lost.
✓128	On a pillar lying in a doṅka to the south of Peda-Parimi.	[Golconda]	Saidu Abdulla Saidu Mahamunadu Sāhibu.	Śaka 1585, Krodhi, Ash- ādha, śu. di. 2, Wednes- day.	Do. ..	The people of Tandikonda (the mokhasa village of Saidu Abdulla) together with those of Parimi came and represented to the chief authorities (hujuru) that the enjoyment of a particular land (in dispute) belonged to Tandikonda and that the Parimi people were causing unnecessary riot for its possession. The dispute was heard and decided in favour of the former and new boundary stones were ordered to be put up in places not accessible to people.
✓129	On a stone lying in front of the Venugōpālasvamin temple in the same village.	....	....	Śaka 1726 ..	Telugu .. (verse).	Much damaged. Begins with a salutation to Gopala and mentions Parimi in the course of the description of a procession. The author of the record is Nagam Mallayya.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On a pillar set up before the Mallesvara-svāmin temple at Penumāka.	Kakatiya ..	Rudramahadevi	Śaka 1210, Sorvendhari, Kārttika, Śu. di. 1, Thursday.	Telugu (verse).	Much damaged. States that while Paravata-Nayundu was ruling under orders of the queen, certain vṛttis were granted. Mentions the mahājanas of Taḍḍapalli. Also states that Kannada Malaya and Buddaya-bhaktundu were required to do certain services in the temple with the consent of the devotees of Penumbaka, and enjoy the income equally.
131	On a broken pillar lying in front of the Gokarṇaśvara temple at Penumull.	Do ..	Mahamandalesvara Pratapa-Rudradeva Mahārāja.	Śaka 1236, Ananda, Aśvadhya, Śu. di. 6, Thursday.	Do.	States that Fraya-Leṅkaṅgaru employed at the gate of the royal palace remitted for the merit of the king all unlawful collections like kārīka and gaḍḍuga-māda on temple vṛttis and puṭṭi-puṇḍi, puṭṭi-koluvu, upakṛti, satkamu, pasula-pullari and kārīka on the vṛttis of the mahājanas, in the 22 villages (named) of his nāyanakaram, and put up this śasana-stambha before the Gaurisvara-Mahadeva temple at Penumbuluva. Mentions Svayambhūmathadeva of Ōruh-galla. On the third face of the pillar are given sketches of the two standard orbit measures used in measuring lands.
132	On a stone lying behind the same temple	Chōla ...	Tribhuvana-chakravartin Rajarājadeva	Śaka 1087, lunar eclipse.	Telugu ..	Damaged. Registers a gift of land by the Mahamandaleśvara Kuṭṭi-taṅga-Rajen [drachōṭeraja] for offerings, to the temple of Ghamundidevi at Kōḷamkuluru.
133	On a stone built into the west wall of the Venugopala-svāmin temple at Potturu.	Parichohkali	Mahamandalesvara Sa(reparāja)	....	Do. ..	Mutilated. Contains the usual eulogy of the kings of this family
134	On the Garuda-pillar set up in front of the same temple.	Do.	Bhimarāja	Śaka 1152, Vaisākha, Śu. di. 3, Thursday.	Do. ..	Records the gifts of dry and wet lands made by the king to the temple of Gopāladeva, which was founded and built by a certain Senama-ṣaṭṭi for the merit of the king's parents Mahamandalesvara Parichohhēta Kommarāja and Surala-mahadevi. Gift of land to the temple of Mallideva is also recorded.
135	On the same pillar .. .. .	..	.. .. .	Śaka 1199, Śrāvaṇa, Śu. di. 16, Friday.	Do. ..	States that a certain Eṅgōṭadu set up a ½ lamp (ara-dīpa) for the merit of his parents in the temple of Gopāladeva at Potturu and agreed to maintain it.
136	Do.	Parichohhodi.	Mahamandalesvara Bhimarāja and Uttam-Bhimarāja.	Śaka 1199, Pushya, Śu. di. 6, Monday, Makarādaya, Makara-Saṅkrānti.	Do. ..	Records the gift of a ½ lamp each, by Venana-bōyundū and Nara-bōṇḍu, the attendants of the kings.
137	Do.	Do.	Mahamandalesvara Bhimarāja	Śaka 1194, Śrāvaṇa, Śu. di. 11, Saturday.	Do. ..	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Gopāladeva by Maṣe-bōyundū, an attendant of the king.
138	On the stone lying in front of the same temple.	Do.	Do. do.	Śaka 1168, Pushya, Śu. di. 5, Thursday, Makara-Saṅkrānti.	Do. ..	Do The chief with his younger brothers Uttam-Bhimarāja, Devarāja and Gaṇapadevarāja seems to have given some land to a Śiva temple for the merit of his parents Kommarāja and Suraladevi.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
139	On the same stone .. .. .	..	..	Śaka 1216, Pushya, śu. di. 8, Sunday, Mahāmaṇḍalēśvara Kṛānti.	Telugu ..	States that Maṇḍanī Kṛānti bought some land from Bhūma-Pogada Pehiraju and granted it to the temple of Somanātha-dēva, for the merit of his parents and of Ayyarāja and Dēvarāja.
140	On a second pillar of the madhyarāṅga of the Daṇḍēśvarasvāmī temple at Pratiṭṭipadu.	Parichoh- hedi.	Mahāmaṇḍalēśvara ..	Śaka 1144, Chaitra, śu. di. daśami, Monday.	Do. ..	Records that the king founded the temple of Gaṇḍīśvara-Mahādēva and gave two maṭas of wetland for offerings for the merit of his queen Sabbamādēvi.
141	On a second pillar in the same place ..	Koṭa ..	Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja.	Śaka 1156, Saṁkrānti.	Sanskrit (verse) and Telugu.	States that the king who was the son of Manma-Gōta and Baiyyamama gave seven viṭtis in Pratiṭṭipadu and six viṭtis in [Pen]barga to Brāhmanas among whom was Narasimha, an ubhayakavi.
142	On the third pillar in the same place ..	..	....	Śaka 1436, Śrī-mukha, Śrī-vapa, śu. di. 13, Friday.	Telugu ..	States that Giṇḍipalli Annamayyanigaru had the temple and the maṇḍapa of Gaṇḍīśvara-Mahādēva plastered with chānam for the merit of his parents Pōṭinēṇḍu and Chittēna.
143	On a pillar of the portico of the same temple.	..	....	Śaka 1450, Sarvadhārī, Mahā, śu. 5, Thursday.	Telugu (prose and verse).	States that for the merit of his parents Pōṭinēṇḍu and Chittēna, Giṇḍipalli Abhinayandū built the southern portico (mukhabhadra). In the lower section of the pillar is given in a verse the name Daśaju of the architect that built the portico.
144	On a second pillar of the same portico ..	..	....	Śaka 1476, Ananda, Śrī-vapa, śu. di. 15, Sunday	Do.	Records that Tummapundi Chittābhaktuṇḍu made and presented the image of Pārvatidevi to the temple of Gaṇḍīśvara-Mahādēva, at Pratiṭṭipadu, for the merit of his parents Yallama and Naga-bhaktuṇḍu.
145	On the same pillar .. .. .	..	....	..	Telugu ..	The measure of the ghaḍa (pole) as shown here and determined by Pūrushōktamaya, the rāyasaṁ of Rayapanayam, is 32 spans. The record states that 112½ kuṇṭas measured by this ghaḍa would make a kosaripāṭi-tumu.
146	On the Nandi-pillar set up in front of the same temple.	..	....	Śaka 1596, Ananda, Mahā, śu. di. 18, Friday.	Do. ..	States that Kūkamānu Parvata-bhaktuṇḍu built the bell-plat-form (ghaṇṭa-vēdi) in the temple of Gaṇḍēśvara-Mahādēva for the merit of his parents Ayyama and Pēra-bhaktuṇḍu.
147	On a stone set up in the same place ..	....	....	Śaka 1079, Uttara-Saṁkrānta.	Sanskrit (verse) and Telugu.	Records the gift of 55 sheep for a perpetual lamp in the temple of Gaṇḍēśvara, by Nārāyaṇa, a Vaiśya of the Dhanada-śiṣa, Kūbēra-vaṁśa and the Mūlya-gōtra, who was lord of Penugōṇḍa.
148	On the lamp-column set up in the Vēṅṅa-gopālasvāmī temple in the same village.	....	....	Śaka 1202, Vaisākha, Sunday.	Do	Records the setting up of this Gaṇḍa-pillar in the temple of Gōpinātha at Pratiṭṭipadu by Padmanābha, minister of King Kannara.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
149	On the left column of the entrance into the Virabhadra temple in the same village.	....	...	Śaka 1492, Sukla, Margasira, ba. di. 11 Sunday.	Telugu ..	Records the gift of the bull (samukhapu-nandi) to the temple of Virabhadra by Poddi-Reddi son of Voddipati Linga-Reddi, for the merit of his paternal uncle Pōti-Reddi and his mother 'Tumma-sani.
150	On a stone in the north wall of the Vēṇu-gōpāśvaram temple at Ravela.	....	....	Śaka 1352, Virolhikpiti, Margasira, ba. di. 7, Monday.	Telugu (verse and prose).	States that Sishṭha Rāmanāya (also called Sishṭha Rama-Jiyalu) of the Srivatsa-gōtra, son of Taddanāya and husband of Vallabhamba, constructed a tank at Pulipada, raised a grove of trees near it and built the temple of Gōpinātha at Kavelapura.
151	On a mutilated stone lying in front of the Virabhadra temple at Rayapudi.	....	....	.... Jaya, Ashadha, su. di. 11, Thursday.	Telugu ..	Mutilated. Registers a gift of 25 cows for a perpetual lamp to the god Gōpinātha at Ravipūṇḍi. Gifts of land are also recorded.
152	On the same stone .. .. .	....	....	Śaka 120*, Magha, su. di. 15, Thursday	Do. ..	Do. Records a grant of land made to the god [Gōpinātha at Ravipūṇḍi by a certain Amarineṇḍu of the Mandāḍi family.
153	Do. .. .. .	..	..	Śaka 1211, Śrāvaṇa, ...	Do. ..	Do. Registers gifts of land by purchase at Nirukonda, Ravipūṇḍi, etc.
154	Do. .. .. .	....	....	Śaka 1188, Magha, su. di. 5, Thursday.	Do. ..	Registers that Ravi-Reddi son of Ravi-Reddi Ganapi-Reddi the 1 st of Ponuṅḍu and a worshipper of the feet of the god Kakatīśvaradeva, made a gift of 1 kha of laṅka-land to the god Gōpinātha.
155	Do. .. .. .	....	....	Śaka 1191, Kārttika, su. di. 15, Thursday.	Do. ..	Mutilated. Seems to register a gift of land by Parvata-Nayaka, the aide-de-camp and the minister of the king.
156	On a mutilated Nandi-pillar set up in front of the Sōmēśvara temple in the same village.	Do. ..	Do. ..	Do. ..	Do. ..	Seriously damaged. Records gifts of land made to the god Mūsthaṇa-Sōmēśvara-Mahadēva at Ravipūṇḍi, by the king's aide de-camp and minister Parvata Nāyaka.
157	On the same pillar .. .. .	....	....	Śaka 1191, Āśvayaj, su. di. 5, Sunday.	Do. ..	Mutilated. Gift of an oil-mill to the temple of Sōmēśvaradeva by Parvata-Nayaka, for the merit of his parents and of Marna-Preggaḍa.
158	Do. .. .. .	....	....	Śaka 1200, Śrāvaṇa, su. di. 11, Monday.	Do. ..	Gift of an oil-mill by a private individual.
159	Do. .. .. .	....	....	Śaka 1596, Ananda, Magha, ba. di. 5, Thursday.	Telugu (verse and prose).	States that Yaramraju the son of Madiraju Abbaraju, and his elder brother Abbaraju the son of Lingaraju, who belonged to the Kāśyapa-gōtra and were the śivakarnams of Ravipūṇḍi re-constructed the shrine of Mūsthaṇa-Mahadēva at Ravipūṇḍi.
160	On a stone lying near the tank at Reddipalem.	....	....	Śaka 1726, Kaktakshi, Phalguna, su. di. 15, Thursday.	Telugu ..	Damaged. Records the foundation of a grove and a well by a certain Buchohiraju.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
161	On a slab set up in front of the Venugopalaśvarin temple at Sekuru.	Vijayanagara.	Virapratapa Achyutadeva-Maharaya ..	Śaka 1454, Nandana, Margasira, 2, su. di. Thursday.	Telugu ..	Records a gift of land in Sekuru to the temple of Tiruveṅkaṭṭhā at Saṅgamashāna, by Bōṇamu Sūrappa-Nayudu son of Timma-Nayudu.
162	On a pillar lying near the same temple.	Do.	Virapratapa Vira-Śrī-Raṅgarayaṇadeva-Maharaya	Śaka 1406, Bhava, Māgha, 8, su. di. 11, Thursday.	Do.	Records gift of lands for worship and services on the suparṇōtsava-paurṇamī festival to the god Tiruveṅkaṭṭhā at Saṅgamashāna, made, by Krotipalli Venkaṭṭhā of the Bhāradvāja-gotra, Aṣṭakha-sūtra and Yajussākha. These lands had been granted to him by the Mahāmaṇḍalāśvara Rāmarāja Jagatāyadeva-Naharāja, at Sekuru [in the Kōṇḍāṇḍu-sima].
163	On a stone lying in front of the Somasāvaraśvarin temple in the same village.	Do.	Virapratapa Sadaśivadeva-Maharaya, 'ruling at Vidyānagara.	Śaka 1482, Raudri, Māgha, 8, su. di. 11	Do.	Registers the gift of a khaḍḍike of land at Sekuru, in the Kōṇḍāṇḍu-sima, for the merit of the Mahāmaṇḍalāśvara Siddirāju-Timmarāju, for worship and offerings to the god Venkaṭṭhā at Saṅgamashāna.
164	On another stone lying in the same place	....	....	Śaka 1187, Krōdhana, Makara-Saṁkrānti.	Do.	Records gifts of land made to the temple of Somāśvara-Mahādēva at Chōkuru for the merit of, Rudrayya (the Kakutya queen Rudramadevi?).
165	On a stone set up in a field of the same village.	Vijayanagara.	Virapratapa Sadaśivadeva-Maharaya ..	Śaka 1482, Raudri, Māgha, 8, su. di. 11.	Do	This is almost an exact copy of No. 163.
166	On a stone with Śiva-image set up in a field at Solapadu (hamlet of Sekuru).	..	...	..	Telugu (in archaic characters).	Damaged. Mentions a certain Viṣṇuśarma, a Gō[ma]ṇḍa [Bhā]ṇachārin of the Bhāradvāja-gotra and son of [Sa]ṇḍa-gaśarna.
167	On the left (proper) column of the inner entrance into the Chandraśekharaśvarin temple in the same village.	Kakatiya ..	Ganapatiadeva Maharaja	Śaka 1145, Tārana.	Telugu ..	Damaged. Records a gift of land by Jayapa-Nayudu, for the merit of the king, to a Siva temple built by Athkade Bimiseṭṭi.
168	On the south wall of the same temple ..	....	....	Śaka 1502, Pramādi, Āśvīja, 8, su. di. 11, Thursday.	Do.	States that Venkaṭappa, grandson of Alavāla Channa-Reddi and son of Singa-Reddi and Veṅgaṇamma, rebuilt the bhoga-mandapa of the temple of Gaurisvaradeva at Sāṇḍaṇḍu.
169	On a stone lying in a field in the same village.	Eastern Chalukya.	Sarvalokāśraya Viṣṇuvardhana-Maharaja.	33rd year ..	Telugu (in archaic characters).	Registers a gift of land at Velaḥaru by a certain Kannōbi. Mentions Raṭṭagōṭṭa and Mayindayaga.
170	On the top beam of the northern entrance of the Mṭlāsthānāśvara temple at Tadikonda.	....	....	Svabhānu, Māgha, 8, su. di. 5, Friday.	Telugu	Records that Channa-Jiyya, son of Mumma-Siva of Tandi-konda, presented these entrance-columns.

C.—Stone inscriptions copied in 1917—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a boundary stone lying to the west of the same village.	..	....	..	Telugu ..	(This is the boundary stone of) the agrahara of Gundavaram, belonging to Talajapaka Tiruvengalanathayyavaru. Marked with sun and moon and the figure of Varuna. Gundavaram is within two miles of Vunguturu and is now deserted.
183	On a slab set up near the Avarasvara temple at Zonnalagadda.	Velanadu ..	Mahamandalesvara Kubottunga-Rajendra-Chodayaraja.	Saka 10[9]6 Dakshinayana-Samkranti.	Do. ..	States that Valysani wife of a certain Churiya (or Juriya) Annama-Pregguda built the temple of Vallabhesvara or Juriya-Annamacloda-Vallabhesvara at Zonnalagadda, and gave 3 kha of land to Suryabharana-Panjita the priest of this temple, for the merit of the king. She also gave 1 kha to the conch-blower and 2 kha and 10 na of land for perpetual lamps and daily offerings.
184	On the same slab .. ..	..	....	..	Sanskrit (verse) and Telugu.	Describes the valour of Ammana who was [the son] of Tikkana and Yerayamambika, and grandson of Bhima of the Haritigobra, a resident of Anutapura in Velanadu-vishaya. He is said to have been a brave warrior of the Chola king. This Ammana gave a jayaghatya, dhanparati (incense-waver) and a diparati (light-waver) to the temple.
185	On a pillar of the Venkateswaraswamin temple at Chintapalli, (Sattenapalli taluk, same district).	..	....	Saka 1766, Margashirsha, su. di. 2 Saka 1765, Shubhkruti, Margashirsha, ba. di. 5, Monday.	Do.	Registers that Raja Vasi-Roddi Aobhammagana built the kalyana-naqtapa of four pillars
186	On a stone lying in front of the same temple.	..	....	..	Telugu ..	Records that the same lady renewed the flag-staffs in the temples of Venkateswaraswamin, Ramalingeswaraswamin and Visweswaraswamin, built the shikara of the first of these and that on Thursday su. di. 5 of Asvayuja in Krodhi, she consecrated the image of Annamari and presented metallic masks (sarvanga) for the god and the goddess.
187	On a slab set up near the Siva temple at Madipadu (same taluk, same district).	..	....	Saka 1582, Sharvarin, Margashirsha, Sivarattri.	Telugu and Sanskrit	Mentions a number of Paramahansa-jatirivajrakacharyas of whom the first was Kjeshtasrama; next came Ramabhadrasrama; then Raghunarasrama; then Ramagopalasrama and then Purabhinava Raghunarasrama-Sripada. This teacher Raghunarasrama-Sripada consecrated the temple of Ramesvara on the bank of the Krishna and one of Dakshinamurti under the fig-tree there and put up this sasana for the good of the varnasrama-pilgrims. It is stated that Prandha-Davaraya was cured of his leprosy by a bath at this holy spot. It describes the greatness of the place quoting a story from the Skanda-purana that even the holy river Ganges was purified of the heinous sin of having come into contact with a Brahmana widow that associated with a eandala, by drinking and bathing at this holy spot where the Krishna flows northward.
188	On a slab set up at Durgidevipadu in the same village.	..	....	Saka 114[3], Vishu (i.e., Vrishe), Kartika - [Monday], (i.e., Monday which falls on the 15th day of the bright half).	Telugu ..	Gift of land to the temple of Nallikarjuna of Jammipalli by Mucho-Nayaka of the Musunduri family. This chief holds a long list of titles.

APPENDIX D.—List of photographs taken during 1916–17.

Number (continued from the last report).	Locality.	Description.	Size of negative.
412 & 413	Annaiyūr ..	Inscription of Krishnarāya	Full plate.
414	Yedavalli ..	Copper-plates of Kēta III	Do.
415	Do.	Seal of the above	Quarter plate.
416	Ennāyiram ..	Stone image of Uḍaiyavar in the Viṣṇu temple ..	Half plate.
417	Tiruvīśālūr ..	Sculpture in relief of a king and queen worshipping the liṅga, in the Śivayōganāthasvāmin temple.	Do.
418	Do.	Sculpture in relief of Brahmā and Viṣṇu adoring the liṅga, in the same temple.	Do.
419	Do.	Sculpture of Ananta-Śivaṅ, the builder of the maṇ- ḍapa, in the same temple.	Do.
420	Do.	Stone image of Viṇādhara-Dakṣiṇāmūrti, in the same temple.	Do.
421	Kōnērīrājapu- ram.	Sculpture in relief of Chandikēśvara worshipping the god Tirunalam-Uḍaiyār, in the Śiva temple.	Do.
422	Do.	Metallic image of a female, in the same temple ..	Do.
423	Do.	Metallic image of Kalayāna-Sundara with Pārvati and Viṣṇu, in the same temple.	Do.
424	Tiruvi-Rāmēś- varam.	Stone image of Ardhanārī in the Śiva temple ..	Do.
425	Kuḍumiyāmalai	Stone image of Viṣṇu (Kūrmāvatāra), in the Śiva temple.	Do.
426	Do.	Stone image of Mōhini, in the same temple	Do.
427	Tiruvāliśvaram	Stone images of Vṛishabhārūḍha and Gaṅgādhara on the south side of the central shrine of the Śiva temple.	Do.
428	Do.	Stone images of Natarāja and Dakṣiṇāmūrti on the same side.	Do.
429	Do.	Stone images of Ardhanārī and Śiva blessing Nandi (?), same side.	Do.
430	Do.	Stone images of Kālahara and Kiratārjunamūrti on the west side of the same shrine.	Do.
431	Do.	Stone images of Kaṅkalamūrti, Dakṣiṇāmūrti with Manmatha and Rati on either side and Liṅgōd- bhava.	Do.
432	Do.	Stone images on the north side of the same shrine ..	Do.
433	Do.	Stone image of Indra over the top of the central shrine on the east side.	Do.
434	Do.	Back view of the top of the central shrine of the Śiva temple.	Full plate.
435	Brahmadēsam, (Ambāsamud- ram taluk, Tinnevelly district).	Front view of gōpura of the Śiva temple	Do.
436	Brahmadēsam, (Cheyyār taluk, North Arcot district).	South-west view of the Chandramauliśvara temple in the village.	Do.
437	Do.	Stone images of Dvārapālakas in the above temple ..	Do.
438	Gaṅgaikonda- śōlapuram.	Lion's well	Half plate.
439	Do.	Stone image of Śiva in sitting posture in the same temple.	Do.

APPENDIX E.—List of drawings prepared during 1916–17.

Number (continued from the last report).	Locality.	Description.
154 to 203	Dārāsūram ..	Fifty sculptural panels in relief representing the lives of the Śaiva devotees.
204	Kōṇērīrajapuram ..	Sculpture in relief of queen Śembiyaṅ-Mahādēvī with attendants, observing from a distance her (departed) husband Gandarāditya worshipping the Śiva-liṅga.
205	Kuṇṇāṇḍārkōil. . .	Sculpture in relief of a Dvārapālaka.
206	Do. . .	Sculpture in relief of a king.
207	Kuṇṇakkuḍi ..	Sculpture in relief of Viṣṇu with attendant (a male figure standing with folded hands), in the rock-cut temple called Kīlakkōil.
208	Do. . .	Plan of the three rock-cut temples called Kīlakkōyil.
209	Tirukkālākkuḍi ..	Sculpture in relief of sage Agastya.
210	Nāmakkal ..	Sculpture in relief of Vaikunṭha-Nārāyaṇa with his attendant gods, in the rock-cut temple of Narasiṃhasvāmin.
211	Do. . .	Sculpture in relief of Ugra-Narasiṃha in the same temple.
212	Do. . .	Sculpture in relief of Varāha with attendants, in the same rock-cut temple.
213	Do. . .	Sculpture in relief of Bāla-Narasiṃha in the Ranganāthasvāmin temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17, verified by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements.—

1. *Śu.* and *ba.*, respectively, for *Suklapakṣa* and *Bahulapakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1510 . Monday, P'eer. 30 : '94 : '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

"Wednesday 6 Ap. A.D. 1384; '68; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; f.d.t. '08; f.d.n. '13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kiehlér's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus "Maghā" is the *nakṣatra*, Māgha is the month.

Year.	Number of inscrip- tion.	Astronomical details, English equivalents and remarks
		PĀṇḍYA.
		Mūṇavarman alias Sundara-Pāṇḍya.
1916	347	4+1+1st year, Āvaṇi, 2nd tēdi, Thursday, Uttara-Bhadrapadā (characters of about 13th century). The only occasions between A.D. 1184 and A.D. 1384 when "Uttara-Bhadrapadā" joined with Thursday on 2nd Āvaṇi were— (1) A.D. 1276, Thursday 30th Jy : "Utt-Bhad." began at '08 and ended next day at '19. This was 2nd Āvaṇi by Ārya-Siddhānta, but 2nd Āvaṇi by Śūrya-Siddhānta, since Āvaṇi Saṅkrānti was, by Ārya-Siddhānta, March 25·10 + 125·40 = 28th July, and by Śūrya-Siddh. March 25·16 + 125·48 = March 125·64 which would shift to 29th July the 1st day of Āvaṇi.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
		Māṇavarman alias Sundara-Pāṇḍya— <i>cont.</i>
		(2) A.D. 1371, Thursday 31st July when "Utt-Bhad" began at '01, ending at '00 next day. This was 2nd Āvāṇi by both Ārya and Sūrya Siddhānta. According as either of these identifications is correct the commencement of the reign of Māṇavarman Sundara-Pāṇḍya, which I had assigned to A.D. 1294 (vide my articles in <i>Ind. Antiq.</i> 1913, June and August) would have to be placed either in A.D. 1271-72 or in 1366-67 A.D.
1916	353	5th year, Makara, 4 tēdi, śu. di. 2nd (pakkaṃ?), Monday, Dhanishthā. = Monday, 28th December A.D. 1220, which was 4th Makara, and śukla 2; "Dhanishthā" commenced at '40, ending at '44 next day.
"	401	20th year, Dhanus, 7 tēdi, ba. di. Saptamī, Monday, Uttara-Phalgunī (Uttiram). = Monday, 3rd December A.D. 1235 = 7th Dhanus; ba. '7 ended at '80 and Nak. "Uttiram" (i.e., Uttara-Phalgunī) commenced at '44, ending next day at '53.
"	462	12th year, Mīna, 30 tēdi, ba. di. Chittati (chaturthī?), Tuesday, Anurādhā. There is no date that answers the details between A.D. 1216 and A.D. 1315. But in A.D. 1315, on Tuesday 25th March (= 30th Mīna) ba. 4 ended at '70 and Nakshatra "Anurādhā" at '63. This would no doubt have been the 12th year of Jātavarman Sundara-Pāṇḍya whose reign began between 31st May and 13th May A.D. 1203 (vide last year's notes), but the surname in the present case is reported as Māṇavarman not as Jātavarman.
"	489	17 + 1 + 1st year, Vriśchika, 10 tēdi, Monday, Kārttigai. = A.D. 1234, Monday, 6th November (= 10th Vriśchika), Nakshatra "Kritikā" commenced at '33, ending next day at '40. This was the 19th year of Māṇ. Sundara-Pāṇḍya whose reign began in A.D. 1216.
"	572	11 + 1 + 1st year, Simha, 15 tēdi, . . . di. chaturdaśī, Friday, Dhanishthā. = Friday, 12th August, A.D. 1250 = 15 Simha, su. '14 ended at '79 while Nak. "Dhanishthā" commenced at '08, ending next day at '13. This was the 13th year of Māṇavarman Sundara-Pāṇḍya whose reign began in A.D. 1238.
		Māṇavarman alias Vīra-Pāṇḍya.
"	481	[2]2nd year, Ka[rkata]ka, [2]2nd tēdi, śu. di. chaturdaśī, Saturday, Uttiram [Uttara-Phalgunī]. Reading doubtful at many points. Śu. 14 can combine in Karkāṭaka month with Uttarāḍattunāl (Uttarāśādhā) not with Uttirattunāl (Uttara-Phalgunī). Even with this correction, it has not been possible to find a suitable date. The nearest is July A.D. 1354 in which (1) Saturday 5 July was śukla chaturdaśī and Uttara-āśādhā (f.d.n. 34) but it was 8 Karkāṭaka not 22 Karkāṭaka and (2) Sat. 19 July A.D. 1354 was indeed 22 Karkāṭaka, but it was bahukā not śukla chaturdaśī and a day of nakshatra "Punarvasu" (ended '35), or Pushya (f.d.n. '29). A.D. 1354 could have been only the 21st, not the 22nd, year of a reign beginning in A.D. 1334. N.B.—For reasons stated by the Epigraphist at page 126 of report for 1915-16, the reign of Māṇavarman Vīra-Pāṇḍya, who was contemporary with Kampana-Uḍaiyār, has to be dated from A.D. 1334-35, which is 8 years later than A.D. 1326-27 then assumed by the Epigraphist.
		Jātavarman alias Vīra-Pāṇḍya.
"	439	11th year, Kānni, ba. di. 4 tēdi, and pañchamī, Sunday, Uttara-Phalgunī (characters of the 13th century). There is a mistake apparently in the solar month as well as the paksha; because ba. 5 cannot combine with "Uttara-Phalgunī" solarly in the year as Kānni month; but śu. 5 and "Uttara-Phalgunī" may combine in Karkāṭaka month. There was such a combination on Sunday, 1st July, A.D. 1291 which however, was not the 11th year of any known Jātavarman Vīra-Pāṇḍya.
"	639	21st year, Vriśchika, [3], śu. di. ekādaśī, Monday, Hasta, (characters of 14th century).

Suit also A.D.
71, July 26. But the
edi is 28 20-22.
J.D. 6. 26; '84.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
		<i>Jatāvarman alias Vira-Pāndya—cont.</i>
1916	657	<p>Śukla must be an error for bahula, since the <i>ekādaśī</i> that can combine with "Hasta" Nakshatra in Vriśchika month must be bahula, not śukla. There is no suitable date in the reign of Jatāvarman Vira-Pāndya whose reign began in A.D. 1254, but during the reign of his namesake who ascended the throne in A.D. 1296 there is a date on Monday, 31st October 1317, which, however, was in the 22nd, not in the 21st year of the reign. This was 4th Vriśchika by Ārya-Siddhānta but 5 Vriśchika by Sūrya-Siddhānta; on this day bahula <i>ekādaśī</i> ended at '60 and "Hasta" began at '19 ending next day at '25. It may be inferred from this that Sūrya-Siddhānta, not Ārya-Siddhānta was followed in this reign for determining days of solar months.</p> <p>6th year, Mina, 9 tēdi, ba. di. <i>trītiyā</i>, Tuesday, we have the following possible dates by Ārya-Siddhānta :—</p> <p>(1) A.D. 1260, 8 Mina = Tuesday, 2 Mar.; ba. 3 ended at '14.</p> <p>(2) A.D. 1287, 9 Mina = Tuesday, 4 Mar.; ba. 3 ended at '47.</p> <p>(3) A.D. 1314, 10 Mina = Tuesday, 5 Mar.; ba. 3 ended at '77.</p> <p>In A.D. 1314, Tuesday 5 Mar. was 9 Mina by Sūrya-Siddhānta, which would agree with the presumption raised by No. 639 of 1916. But A.D. 1314 was not the 6th year of the reign of any known Jatāvarman Vira-Pāndya</p> <p>In A.D. 1260, Tuesday 2 Mar. was 8 Mina by Sūrya-as well as Ārya Siddhānta and it is possible that this was the intended day, with an error in the day of solar month, since A.D. 1260 was the 6th year of a known Jat. Vira-Pāndya the one who conquered Īlam and Kōngu.</p>
		<i>Jatāvarman alias Kulasekhara-dēva.</i>
"	337	<p>3 + 4th year, Karkātaka, 13 tēdi, śu. di. <i>dvādaśī</i>, Monday, Jyēsthā.</p> <p>= A.D. 1196 (which was the 7th year of the reign of Jat. Kulasekhara who ascended the throne in 1190), Monday 8 July (= 13 Karkātaka) on which day śu. 12 ended at '89 and Nak. "Jyēsthā" at '44 of the day.</p>
"	370	<p>3 + 7th year, Mārgaḷi, 20 tēdi, Sunday, <i>saptamī</i>, Uttara-Bhadrapadā, and days 2690 (for + 7th year)</p> <p>= Sunday, 16th December A.D. 1246 (= 20 Mārgaḷi); '83; '98.</p> <p>The Epigraphist says that the introduction is that of Jatāvarman Kulasekhara I but the day of solar month which is a characteristic indication points only to the later reign, that of Jatāvarman Kulasekhara II of A.D. 1237.</p>
"	485	<p>3 + 1st year, Mēsha, 14 tēdi, ba. di. <i>trayōdaśī</i>, Thursday, Svāti.</p> <p>No suitable date in the reign beginning with A.D. 1237.</p> <p>On Thursday 7th April A.D. 1194 (= 14 Mēsha), "Svāti" ended at '95 of the day; but the tithi was śukla <i>pañchadaśī</i> or full-moon ending at '36 of the day not bahula <i>trayōdaśī</i> which indeed is not possible.</p>
"	551	<p>9 + 3rd year, Mēsha, śu. di. <i>dvādaśī</i>, Monday, Rōhiṇī.</p> <p>Śu. 12 and "Rōhiṇī" cannot combine in Mēsha but may combine in Makara. It is not possible to say whether the error is in tithi, nakshatra or solar month.</p>
"	571	<p>9 + 3rd year, Makara, 5 tēdi, śu. di. <i>trītiyā</i>, Monday, Uttirattadi (characters of 13th century).</p> <p>Makara is apparently an error for Kumbha in which month alone we should look for a combination of śu. 3 with "Uttirattadi" (Uttara-Bhadrapadā): and in this case we would not look in vain, for on Monday 28th January A.D. 1202 (which fell in the 12th year of Jat. Kulasekhara whose reign began in A.D. 1190), and which was the 5th day of Kumbha or Māsi (not Makara or Tai), śu. 3 ended at '43, and "Utt. Bhad." at '83.</p> <p>The Epigraphist thinks that the characters are later than those of A.D. 1200. Notwithstanding the error in solar month, which, it may be remarked, is a common error. I think the identification leaves little room for doubt so long as we have the characteristic day or month,—an indication of the highest value in such dates.</p>
"	633	<p>13 + 3rd year, Kāṇṇi, 23rd tēdi, śu. di. <i>pañchamī</i>, Monday, Jyēsthā.</p> <p>= Monday, 19th September A.D. 1205; '39; f.d.n. '01.</p> <p>Nak. Jyēsthā began on Monday at '02 and was current practically the whole of that day.</p>

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year. Number
of
inscrip-
tion.

Astronomical details, English equivalents and remarks

PĀṆDYA—cont.

Jaṭavarman alias Kulaśekhara—cont.

1916 720 2nd year, Mīna, 22 tēdi, su. di. dasamī, Wednesday, Pushya.
On Wednesday 16th March A.D. 1239 (= 22 Mēsha) su. dasamī ended at '53
and "Pushya" at '19 of day. This was the 2nd year of the same Jaṭ-
Kulaśekhara as the above

Māṇavarman alias Kulaśekhara.

" 416 32nd year, Rishabha, 13 tēdi, ba. di. tritīyā, Saturday, Mūlā.
= Saturday 7th May A.D. 1300 (= 13th Vṛishabha) ba. 3 ended at '90 and
Nakshatra "Mūlā" at '53.

" 417 32nd year, Mīna, 23rd tēdi, ba. di. ekādasi, Thursday, Dhanishthā.
= Thursday 17th March A.D. 1300 (= 23rd Mīna) ba. 11 ended at '96 and
Nakshatra "Dhanishthā" at '09.

" 460 20th year, Mithuna, su. di. ashtamī, Friday, Hasta.
= Friday 20th June A.D. 1287 (= 25th Mithuna) su. 8 ended at '66 and
Nakshatra "Hasta" at '25.

" 552 33rd year, Vṛishchika, 2[7], su. di. ekādasi, Wednesday Āsvati.
= Wednesday 23rd November A.D. 1300 (= 27 Vṛishchika) su. 11 ended at
'66 and "Āsvati" ended at '96.

Māṇavarman alias Śrīvallabha.

" 426 37th year, Kumbha, 10 tēdi, su. di. prathamā, Saturday, Pūrattādi, (i.e., Pūrva-
Bhadrapadā).
With reference to the Epigraphist's remarks at page 107, below, paragraph 7, I
would identify this with Sunday, 1 Feb. A.D. 1169, which was 10 kumbha;
on this day Nakshatra Pūrva-Bhadrapadā ended about 9½ ghaṭikas after
sunrise, but the tithi was su. 2 not su. 1 which had ended at 4 ghaṭikas after
sunrise on Friday.
N.B. at page 99 of Report for 1915-1916, in the last two lines of the entry
against No. 55 of 1916, for "1311 September 11, etc." read "A.D. 1311
Monday February 1 = 8 Kumbha; '54; '66."

Māṇavarman alias Vikrama-Pāṇḍya.

" 648 7 + 1st year, Karkāṭaka, su. di. chaturthī, Wednesday, Makhā.
Little is known at present of the reign of Māṇavarman Vikrama-Pāṇḍya, beyond
the palaeographic evidence that it must have been about the middle of the 13th
century A.D. The details of the present inscription are not *per se* very
informing, but coupled with those of No. 287 of 1902 (Kōṇeriṇmaikondāṇ
Vikrama-Pāṇḍya—Karkāṭaka su. 5, Friday, "Hasta") they seem to furnish
a clue to the date of accession of Māṇ. Vikrama-Pāṇḍya. The two dates are
presumably from the same year, of the same reign, and refer in the one case
to Wednesday as su. 4, Wednesday, "Maghā" and in the other case to
Friday, the next day but one, as su. 5, "Hasta." Such a collocation of the
given tithi and the given nakshatra happened in A.D. 1188, 1215, 1242, 1276,
1320, 1347, 1391 and A.D. 1418. The alternatives to A.D. 1276 being,
palaeographically, 1242 and 1320, we may with probability fix on A.D. 1276
in which the collocation was as follows:—

	Tithi.	Ending mont.	Nak.	Ending mont.
A.D. 1276—Wednesday 15th July	.. 3	'74	Maghā.	'04
Thursday 16th "	.. 4	'64	Pūr. Phalg.	'97
Friday 17th "	.. 5	'54	Utt. Phalg.	'91
			Hasta	'84

If the 8th year was A.D. 1276, the first year must have been A.D. 1269-70.

" 704 12 + 1st year, Karkāṭaka, 3rd tēdi, su. di. pañchadaśī, Thursday (characters of
13th century).
We have the following possible alternatives by Ārya-Siddhānta:—A.D. 1257,
Thursday, 28 June, was su. 15, but 2 Karkāṭaka. A.D. 1284, Thursday, 29th
June was su. 15 (ending at '35) and 3 Karkāṭaka. A.D. 1311, Thursday, 1st
July was su. 15 but 4 Karkāṭaka.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀṆDYA— <i>cont.</i>		
<i>Māyavarman</i> alias <i>Vikrama-Pāṇḍya</i> — <i>cont.</i>		
The solar month days by Sūrya-Siddhānta were the same. The only date that suits exactly is Thursday, 29th June A.D. 1284 but this would be the 16th year, not the 13th, of a reign beginning in 1269-70 (vide notes on last date). It is not unlikely that the regnal year in this inscription is capable of a different reading [Not possible, since <i>விஜயநகரம்</i> is expressed in words—Ep.] No. 410 of 1909 (6th year of Mār. Vikrama-Pāṇḍya, Kaṇṇi, śu. 1, Sunday, Hasta) is on the 1269-70 hypothesis, Sunday, 2nd September A.D. 1274, f.d.t. .03; f.d.n. .53; and No. 251 of 1901, 5th year, Mīna, ba. 11 Monday “Śravaṇa” = Monday 5th March A.D. 1274; f.d.t. .04; f.d.n. .03. For these two inscriptions, as well as for No. 287 of 1902 (vide last entry) I had suggested, in the <i>Ind. Ant.</i> , June-August 1913, a different initial year, <i>viz.</i> , A.D. 1283: but the present identifications now seem more probable.		
VIJAYANAGARA DYNASTY I.		
<i>Vīra Bukkaṇa-Voḍeya</i> “ruling at Hosapaṭṭana.”		
1917	27	Śaka 1287, Viśvāvasu, Kārttika, śu. 10 Friday. = Friday 24th October A.D. 1365; śu. 10 began at .00 and ended on Saturday at .05.
<i>Dēvarāya I.</i>		
,	125	Śaka 1344, Śarvarin, Phālguna, śu. 15, Thursday. Ś. — 1344 is Śubhakṛit and not Śarvarin which is = Ś. — 1342 = A.D. 1420. In A.D. 1420, on Thursday, February 29, śu. 15 ended at .50. Even this was not Śarvarin, since 29th February A.D. 1420 fell in the year A.D. 1419-1420, and not in A.D. 1420-21 = Śarvarin.
VIJAYANAGARA DYNASTY II.		
<i>Achyutarāya.</i>		
1916	494	Śaka [1484], Durmati, Vaigāsi, 5 tēdi. ba. di. chaturdaśi, Friday, Mūla. In A.D. 1561 (= Durmati), on Friday 2nd May (= 5 Vaigāsi) śu. 4 was current, beginning at .23 and ending next day at .14. Śu. 14 in the text seems to be an error for śu. 4.
1917	49	Śaka 1463, Plava, Kārttika, ba. 2, Saturday. = A.D. 1541, Saturday, November 5; .73.
”	161	Śaka 1454, Nandana, Mārgaśira, śu. 2, Thursday. = A.D. 1532, Thursday, November 28; .89.
<i>Sadāśivarāya.</i>		
1916	373	Śaka 1472, Sādhārana, Kaṇṇi, 6 tēdi. ba. di. navamī, Friday, Puṇarta (Punar-pūsa), Variyāna-yōga, Gaja-karaṇa. = A.D. 1550 (= Sādhārana) Friday, September 5 (= Kanyā 6); ba. 9 ended at .33, while “Punarvasu” began at .15 on Friday and ended on Saturday at .11.
”	599	Śaka 1472, Sādhārana, Kanyā, śu. di. dvādaśi, Monday, Śatabhishaj. = A.D. 1550 (= Sādhārana), Monday, September 22 (= Kanyā .23); śu. 12 ended at .61 and “Śatabhishaj” ended at .97.
”	609	Śaka 147[2], Sādhārana, Kanyā, śu. di. daśamī, Friday, Uttarāśādhā. In A.D. 1550 (= Sādhārana), on Friday, September 19 (= Kanyā 20); śu. 9 (not 10) ended at .41 and Uttarāśādhā ended at .69.
1917	38	Śaka 1466, Krōdhin, Kārttika, śu. 1, Monday. In 1544 (= Krōdhin), Kārttika śu. 1 fell on Friday, not on Monday, and the titthi ended at .50.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II— <i>cont.</i>		
<i>Sadāśvarāya</i> — <i>cont.</i>		
1917	59	Śaka 1482, Piṅgaḷa, Pushya, ba. 10, Thursday. Piṅgaḷa = Ś. 1479 = A.D. 1557. In A.D. 1557, on Thursday December 30, śu. 10 began at '08, ending next day at '02.
"	64	Śaka 1476, Ānanda, Adhika-Āshāḍha, śu. 1[4], lunar eclipse. = A.D. 1554, Friday, June 15; śu. 15 ended at '51 and there was a lunar eclipse.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgadēva-Mahārāya (Raṅga II).</i>		
1916	663	Śaka 1500, Kollam 75[3], Bahudhānya, Uttarāyana, Vasantaritu, Vaigāśi, 19, śu. di. daśamī. Friday, Siddha-yōga, Gaja-karaṇa, Uttiram. = A.D. 1578 (= Bahudhānya = Kollam 753), Friday, May 16 (= 19 Vaigāśi); śu. 10 ended at 64; "Uttara-Phalguni" ended at '09.
"	732	Śaka 1[5]0[5], Svabhānu, Mārgaśira, ba. di. 30, Wednesday, solar eclipse. = A.D. 1583, Wednesday, December 4; ba. 15 or the 30th tithi ended at '15 and there was a solar eclipse.
1917	89	Śaka 1498, Dhātu, Āśvija, śu. 15, Monday, lunar eclipse. In A.D. 1576, Āśvija śu. 15 ended at '88 on Sunday (not Monday), October 7, and there was a lunar eclipse. The week day Monday seems to be an error for Sunday. There are other cases on record in which the day following that of Amāvāsyā is cited as eclipse day.
"	113	Śaka 14[99], Īśvara, Chaitra, śu. 15, Tuesday, lunar eclipse. = A.D. 1577, Tuesday April 2; '80, and there was a lunar eclipse.
"	162	Śaka 1496, Bhāva, Māgha, śu. 11, Thursday. In A.D. 1574-75 (= Bhāva) Māgha śu. 11 fell on Saturday (not Thursday) 2nd January A.D. 1575. The week day seems to be wrong. [It is <i>gu.</i> (i.e. Guruvāra = Thursday) in the original.—Ep.]
<i>Raṅga IV.</i>		
1916	699	Śaka 1541, Kollam 774, Tai, 10 tēdi, ba. di. daśamī, Thursday, Vṛiddhi-yōga, Anūrādhā. The only date that suits the details of month, day, tithi, vār, and nakshatra is Thursday 7 January A.D. 1602 (= Ś. 1523, Kollam 777). This was 10 Makara: on this day ba. 10 ended at '88, while "Anūrādhā" began at '33 ending next day at '41.
<i>Veṅkaṭapatirāya.</i>		
"	452	Śaka 1535, Kollam 789, Tai, 1 tēdi, Pramādīcha, Uttarāyana, Pushya, . . . 13, Wednesday, Mūlā. = A.D. 1613 (= Pramādīcha) Wednesday, December 29 (= Tai. 1); ba. 13 ended at '33 and the nakshatra "Mūlā" at '82.
GÖLKOṆḌA.		
<i>Rājādhirāja-Mahārāja-Yibhurām-Śāha-Voḍalumgāru.</i>		
1917	93	Śaka 1499, Dhātṛi, Kārttika, śu. 5, Friday. = A.D. 1576 (= Dhātṛi), Friday, October 26; śu. 5 ended at '94.
<i>Saidu Abdullā Saidu Muhammadu Sāhibu.</i>		
"	128	Śaka 1585, Krōdhin, Āshāḍha, śu. 2, Wednesday. In this the Śaka year quoted must be 1586 = Krōdhin = A.D. 1664; on Wednesday, June 15, A.D. 1664, śu. 2 ended at '55.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		NOLAMBA (PALLAVA).
		<i>Anṇayyadēva</i> , son of <i>Bīra-Nolamba</i> .
1916	759	Śaka 858, Durmukha, Āshādha, [ba], di. 5. Vaddavāra (Saturday). In A.D. 936 (= Durmukha), Āshādha ba. 5 fell on Monday (not Saturday), July 11, and the tithi ended on the same day at '87; but śu. 5 began at '78 on Saturday, June 25, ending next day at '84.
		<i>Iṛiva-Nolamba Nollipayya</i> .
1917	55	Śaka 885, Rudhirōdgāri, Āshādha, śu. pañchamī, Sunday. A.D. 963 (Rudhirōdgāri), Sunday, June 28; śu. 5 ended at '95.
		GAJAPATI.
		<i>Gāṇadēva-Rautarāya-Mahāpātra</i> .
"	70	Śaka 1376, [Bhāva], Vaiśākha, śu. 15, Thursday. In A.D. 1454 (= Bhāva), Vaiśākha, śu. 15 fell on Friday (not Thursday), April 12, and ended at '94.
		KŌṬA.
		<i>Mahāmaṇḍalēśvara Kētirāja</i> .
"	79	Śaka 1135, Vaiśākha, śu. 10, Monday. In A.D. 1213, Vaiśākha śu. 10, fell on Wednesday (not Monday) May 1, ending at '57 on that day.
		<i>Mahāmaṇḍalēśvara Gaṇapatidēvarāja</i> .
"	103	Śaka 1184, Dundubhi, Śrāvaṇa, ba. 13, Sunday. = A.D. 1262 (= Dundubhi) Sunday Aug. 13; ba. 13 began at '27 and ended on Monday at '34.
		KĀKATĪYA.
		<i>Gaṇapatidēva-Mahārāja</i> .
1917	88	Śaka 1133, Pushya, ba. 5, Sunday. = A.D. 1211, Sunday December 25; ba. 5 began at '24 and ended on Monday at '23.
		<i>Rudramadēvi or Rudradēva-Mahārāja</i> .
"	94	Śaka 1183, Durmati, Chaitra, ba. 8, Friday. = A.D. 1261 (= Durmati) Friday, March 25; ba. 8 ended at '69.
"	130	Śaka 1210, Sarvadhāri, Kārttika, śu. 1, Thursday. In A.D. 1288 (= Sarvadhāri) Kārttika śu. 1 ended at '73 on Wednesday 27th October.
"	155 & 156	Śaka 1191, Kārttika, śu. 15, Thursday. In A.D. 1269, Kārttika śu. 15 fell on Sunday. But śu. 5 fell on Thursday, October 31st A.D. 1269 ending at '46 on that day. Śu. 15 seems to be an error for śu. 5. In A.D. 1287 (Sarvajit) Kārttika śu. 1, ended at '70 on Thursday 9th October.
"	179	Śaka 1196, Vaiśākha, śu. 1, Monday, Uttarāyana-Saṅkrānti. = A.D. 1274, Monday April 9; śu. 1, ended at '37.
		<i>Pratāpa-Rudradēva</i> .
"	131	Śaka 1236, Ānanda, Āshādha, śu. 6, Thursday. In A.D. 1314 (= Ānanda), Āshādha śu. 6 fell on Wednesday, June 19, ending at '98, but in local time the end of the tithi may have been brought up to Thursday.
"	173	Śaka 1225, Śōbhakṛit, Phālguna, śu. 1, Monday. = A.D. 1303, Monday, February 18; śu. 1, ended at '55. A.D. 1302-03 = Śōbhakṛit.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report for 1916-17—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHŌLA.
		<i>Tribhuvanachakravartin Rājārājādēva.</i>
1917	132	Śaka 1087, * * * * * lunar eclipse. Details not enough for verification. There was a lunar eclipse on Friday, November 19, A.D. 1165.
		PARICHCHHĒDINS.
		<i>Mahāmaṇḍalēśvara Bhīmarāja.</i>
1917	134	Śaka 1152, * Vaiśākha, śu. 3, Thursday. In A.D. 1229 (= Ś. 1152 current), Vaiśākha śu. 3 ended at '52 on Thursday, March 29.
"	137	Śaka 1194, Śrāvaṇa, ba. 11, Saturday. In A.D. 1272 (= Ś. 1194 current), Śrāvaṇa ba. 11 ended at '84 on Saturday, August 20.
"	138	Śaka 1168, Pausya, śu. 5, Thursday, Makara-Saṅkrānti. Neither in A.D. 1245 nor in A.D. 1246 Pausya śu. 5 was a Thursday. In the former year Pausya śu. 5 fell on Monday, December 25, which was Makara Saṅkrānti. In the latter year Makara-Saṅkrānti took place on Tuesday 25th December on which the tithi was ba. 1.
		<i>Mahāmaṇḍalēśvara Bhīmarāja and Uttama-Bhīmarāja.</i>
"	136	Śaka 1199, Pushya, śu. 5, Monday, Makara-Saṅkrānti. In Śaka 1199 proper = A.D. 1277-78 the month Pausya was <i>kshaya</i> or suppressed, and Makara-Saṅkrānti in that year fell on Sunday 26, December 1277 A.D. which was Mārgaśīra ba. 15, corresponding to ordinary Pausya ba. 15. But in Ś. 1199 current = A.D. 1276-77, Makara-Saṅkrānti fell on Friday 25th December, A.D. 1276; the 1st Makara was Saturday 26 December on which day Pausya bahula 5 (not śukla 5) commenced at '47; it ended next day at '38. [The inscription has śudha (i.e. śukla) 5 — Ep.]
		<i>Mahāmaṇḍalēśvara Kusmarāja.</i>
1917	140	Śaka 1144, Chaitra, śu. 10, Monday. = Monday, 13 March, A.D. 1223 (= 19 Mīna); śu. 10 ended at '92. This date illustrates the triple meaning of a citation of Chaitra, referred to in <i>Indian Chronology</i> , section 111. (1) Chaitra śu. 10 at the beginning of Ś. 1144 current = Friday, 5 Mar. A.D. 1221. (2) Chaitra śu. 10 at the beginning of Ś. 1144 expired = Thursday; 24 Mar. A.D. 1222. (3) Chaitra śu. 10 at the end of Ś. 1144 expired = Monday, 13 Mar. A.D. 1223. The last is the Chaitra śu. 10 referred to in the inscription.
		MISCELLANEOUS.
		<i>Iruṅgoṇa-Chōla-Mahārāja 'ruling at Nidugallu.'</i>
1917	40	Śaka * 1200, Īśvara, Āshādha, śu. pañchamī, Monday. = A.D. 1277 (= Īśvara = Ś. 1199 expired) Monday June 7; śu. 5 ended at '94.
		Anonymous.
1916	285	Śaka 1569, Kollam 824, Sarvadhārin, Āvaṇi, 3 tēdi, Thursday, Rōhiṇī, Dāsamī, Amrita-yōga. = A.D. 1648 (= Kollam '824 = Ś. 1570 = Sarvadhārin), Thursday, Aug. 3 (= Āvaṇi. 3) ba. 10 ended at '98 and Nak. "Rōhiṇī" at '22.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—<i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	289	Kollam 716, Āṇi, [19] tēdi, [Wednesday], śu. di. 11, Svāti. In A.D. 1540 (= Kollam 716) Wednesday June 16, (= Āṇi 12); Śu. 12 (not śu. 11) ended at '16 and the Nakshatra was "Anūrādhā" (not "Svāti") which ended at '59.
"	297	Śubhakrit, [Kollam] 858, Purattādi, 13 tēdi, Uttaram, Saturday. Kollam 858 was not Śubhakrit. Kollam 838 was Śubhakrit = A.D. 1662. In A.D. 1662 on Saturday, Sep. 13; (= Purattāsi 13) the Nak. was "Śravaṇa" (Tiruvōṇam).
"	306	Kollam 721, Tai, 1 tēdi, ba. di. daśamī, Monday, Viśakhā. = A.D. 1545 (= K. 721) Monday, Dec. 28 (= Tai 1); ba. 10 ended at '81 while the Nakshatra "Viśakhā" began on Monday at '01 and ended on the next day at '05.
"	307	Kollam 6[92], Paṅguṇi, 27 tēdi, śu. di. dvitīyā, Monday, Aśvini. = A.D. 1517, Monday, March 23 (= Paṅguṇi 27). Śu. 2 began at '28 and ended at '34 on the following day, while "Aśvini" ended at '74 on Monday.
"	309	Śaka 1545, Kollam 799, Rudhirōdgārin, Summer-solstice (Dakṣiṇāyana) Vasan-taritu, Kārttigai [1]6, śu. di. pañcamī, Sunday, Vṛiddhi-yōga, Simha-karaṇa, Uttarāśādhā. = A.D. 1623, Sunday, Nov. 16 (= Kārttigai 16). Śu. 5 ended at '83 and the Nak. "Uttarāśādhā" ended at '38.
"	310	Śaka 1598, Kollam 852, Nāḷa, Mārgaḷi, 10 tēdi, śu. di. chaturdaśī, Friday, Rōhiṇī, Śubha-yōga, Gaja-karaṇa. = A.D. 1676, Friday, Dec. 8 (Mārgaḷi 10); śu. 14 was current the whole day ending next day at '04 and Rōhiṇī ended at '70 on Friday.
"	312	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, śu. di. saptaṁī, Thursday, Mrigaśira. Ś. 1429 = A.D. 1507 = Kollam 683. = A.D. 1508, Thursday, March 9 (= Paṅguṇi 13) śu. 7 ended at '24 and "Mrigaśira" ended at '28.
"	316	Kollam 698, Purattādi, 3 tēdi, śu. di. dvādaśī, Tuesday, Śravaṇa. = A.D. 1522, Tuesday, September 2 (= Purattādi 3); śu. 12 ended at '82 and "Śravaṇa" at '55.
"	318	Kollam 773, Mārgaḷi, 13 tēdi, śu. di. dvitīyā, Saturday, Uttara-Phalgunī. In A.D. 1596, on Saturday, December 11 (= Mārgaḷi 13); śu. 2 ended at '23 and the Nakshatra was "Uttarāśādhā" not "Uttara-Phalgunī". [The impression shows உத்தரத்தொழில்—Ep.]
"	321	Kollam 70[7], Vaigāsi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. = A.D. 1531, Friday April 28 (= Vaigāsi 1); śu. 12 ended at '26 and "Hasta" at '20. Kollam year quoted must be 706 not 707.
"	322	Śaka 1453, Kollam 706, Vaigāsi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. Same as 321 of 1916.
"	374	Kollam 691, Kārttigai, 5 tēdi, ba. di. trayōdaśī, Sunday, Saubhāgya-yōga, Svāti. = A.D. 1515 Sunday, November 4; (= Kārttigai 5); ba. 13 ended at '16 and "Svāti" ended at '83,
"	378	Śaka 1547, Kollam 798, Rudhirōdgārin, Vaigāsi, 15 tēdi, ba. di. Uttirattādi (Uttara-Bhadrapadā) and daśamī, Tuesday, Sōbhana-yōga Śiṅga-Karaṇa. Rudhirōdgārin = Kollam 799 = Ś. 1545. In A.D. 1623 (= Rudhirōdgārin) on Tuesday May 13 (= Vaigāsi 15); ba. 10 ended at '85 and Nak. Uttara-Bhadrapadā began at '01; it ended at '05 on the following day.
"	383	Kollam 764, Sarvadhārin, Mārgaḷi, 3 tēdi, ba. di. aṣṭamī, Sunday, Śubhra-yōga, Uttara-Phalgunī. = A.D. 1588, Sunday, December 1 (= Mārgaḷi 3); ba. 8 ended at '51 and "Uttara-Phalgunī" ended at '64.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	385	Śaka 1480, Kollam 734, Kālayukti, Mārgaḷi, 5 tēdi, ba. di. ashtamī, Saturday, Saubhāgya-yōga, Uttara-Phalgunī. = A.D. 1558, Saturday, December 3, (= Mārgaḷi 5); ba. 8 ended at '02 and "Uttara-Phalgunī" at '05.
"	389	Kollam 698, Māsi, 10 tēdi, ba. di. pañchamī, Thursday, Svāti. = A.D. 1523, Thursday, February 5, (Māsi 10); ba. 5 ended at '03 and "Svāti" at '84.
"	395	Śaka 1510, Kollam 763, Arpaṣi, 1 tēdi, śu. di. daśamī, Sunday, Śōbhana-yōga and Dhanishthā. = A.D. 1587, Sunday, October 1 (= Aippaṣi 1); śu. 10 ended at '34 and "Dhanishthā" at '86.
"	409	Śaka 1526, Kollam 781, Viśvā[vasu], Tai, 25 tēdi, Anūrādhā. Details not enough for verification. In A.D. 1606 (= Kollam 781, Ś. 1527 expired, not Ś. 1526) on Wednesday, January 22 (Tai 25); the Nak. "Anūrādhā" began at '13; it ended on the next day at '06.
"	410	Kollam 696, Arpaṣi, 26 tēdi, śu. di. chaturdaśi, Sunday, Siddha-yōga, Aśvini. In A.D. 1520 on Thursday, October 25 (= Aippaṣi 26); śu. 14 ended at '37 and "Aśvini" ended at '39. The week-day Sunday seems to be an error for Thursday.
"	412	Śaka 1481, Kollam 735, Kaṇṇi, 14 tēdi, Śatabhishaj, śu. di. trayōdaśi, Thursday. = A.D. 1559, Thursday, September 14 (= Kanyā 14); śu. 13 ended at '48 and "Śatabhishaj" ended at '53.
"	413	Śaka 1478, Kollam 732, Mārgaḷi, 23 tēdi, ba. di. pañchamī, Monday, Uttara-Phalgunī. = A.D. 1556, Monday, December 21 (= Mārgaḷi 23); ba. 5 ended at '22 the Nak. "Uttara-Phalgunī" began at '51 and ended at '55 on the following day.
"	414	Kollam 662, Purattādi, 20 tēdi, ba. di. sapamī, Tuesday, Mrigaśirsha. = A.D. 1486, Tuesday, September 19, (= Purattāsi 20); ba. 7 began at '34 and ended at '25 on the following day, while the Nak. "Mrigaśirsha" ended at '76.
"	415	Śaka 1617, Kollam 871, Ādi, 11 tēdi, śu. di. daśamī, Thursday, Anūrādhā. = A.D. 1695, Thursday, July 11 (= Ādi 11) śu. 10 ended at '47 and "Anūrādhā" ended at '99.
"	419	Śaka 1485, Kollam 740, Māsi, 14 tēdi, śu. di. navamī, Friday, Varāha-karaṇa, Vishkambha-yōga, Mrigaśirsha. = A.D. 1565, (= 740 Kollam = Ś. 1486), Friday, February, 9 (= Māsi 14) śu. 9 ended at '23 and "Mrigaśirsha" at '59.
"	421	Śaka 1477, Kollam 731, Rakshasa, Purattādi, [21] tēdi, śu. di. pañchamī, Saturday, Apasmāra-yōga, . . . Jyēsthā. = A.D. 1555, Saturday, September 21 (= Purattāsi 21); śu. 5 ended at '07 and "Jyēsthā" ended at '88.
"	427	Kollam [8]20, Ādi, * tēdi, ba. di. chaturdaśi, Wednesday, Svāti. The combination of ba. 14 and "Svāti" in Ādi is not possible.
"	428	Kollam 727, Paridhāvin, Ādi, 31 tēdi, śu. di. ashtamī, Friday, Anūrādhā. = A.D. 1552, Friday, July 28 (= Ādi, 31) śu. 8 ended at '08 and "Anūrādhā" at '96.
"	445	Śaka 1447, Kollam 701, Māsi, 7 tēdi, ba. di. chaturdaśi, Śūla-yōga, Thursday, Hastā. In A.D. 1526, on Thursday, February 1 [= Māsi 6 (not 7)] ba. chaturthī (not chaturdaśi) ended at '39 and "Hastā" ended at '35. Māsi 7 and chaturdaśi seem to be errors for Māsi 6 and chaturthī respectively. [The solar day and the tithi are correctly quoted—Ep.]

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
<i>Anonymous—cont.</i>		
1916	477	Kollam 704, Śittirai, 29 tēdi, śu. di. shashthī, Friday, Śūla-yōga Varāha-karaṇa, Punarvasu. = A.D. 1528, Friday, April 24, (Chittirai 29) śu. 6 ended at '86 and "Punarvasu" at '36.
"	478	Śaka 1492, Kollam 745, Āṇi, 30 tēdi, ba. di. Tuesday, Svāti, daśamī. In A.D. 1570 on Tuesday, June 27 (= Āṇi 30); ba. 10 ended at '91 but the Nakshatra was "Bharani" and not "Svāti."
"	480	Kollam 839, Āvaṇi, 19 tēdi, Thursday, trayōdaśī, Pushya. = A.D. 1663, Thursday, August 30 (= Āvaṇi 19); ba. 13 ended at '85 and "Pushya" ended at '31
"	495	Kollam 739, [Raktākshi], Mārgaḷi, śu. di. dvitīyā, Sunday, Amṛita-yōga, Uttarāśādhā. Raktākshi = A.D. 1564. In A.D. 1563, on Friday, December 6; śu. 2 ended at '34 and Uttarāśādhā ended at '19. Sunday seems to be an error for Friday.
"	516	Śaka 1562, Kollam 816, Āvaṇi, 31 tēdi. ba. di. ekādaśī. Wednesday, Punarvasu. In A.D. 1640, on Monday, August 31 (= 31 Āvaṇi) ba. 11 and "Punarvasu" began at '90 and '10 respectively and ended on Tuesday at '91 and '16 respectively.
"	517	Śaka 1562, Kollam 815, Vikrama, Āḍi, 23 tēdi, śu. di. Purnai, Wednesday, Śravaṇa. = A.D. 1640, Wednesday, July 22 (= Āḍi 23) śu. 15 ended at '81 and "Śravaṇa" ended at '95.
"	519	Śaka 1560, Kollam 813, Bahudhānya. Vaigāśi, 15 tēdi, śu. di. daśamī, Friday, Hasta. Bahudhānya = K. 813-814 = Ś. 1560 = A.D. 1638. In A.D. 1638, on Sunday, May 13 (= Vaigāśi 15) śu. 11 ended at '81 and Nak. "Hasta" ended at '59.
"	520	Śaka 1509, Kollam 763, Sarvajit, Āvaṇi, 2[6] tēdi, ba. di. trayōdaśī [Monday], Gaja-karaṇa, Pushya. = In A.D. 1587 (= K. 763 = Sarvajit) on Monday, August 21 (= Āvaṇi 21 not 26) ba. 13 ended at '83 and "Pushya" at '12.
"	531	Śaka 1463, Kollam 717, Purattādi, 25 tēdi, śu. di. pañchamī, Saturday, Saubhāgya-yōga, Kēttai (Jyēsthā). = A.D. 1541, Saturday, September 24 (Purattāsi 25) śu. 5 ended at '50 and "Kēttai" ended at '97.
"	569	Kollam 593, Tai, 3 tēdi, ba. di. shashthī, Wednesday, Hasta. = A.D. 1467, Wednesday, December 29 (= Tai 3); ba. 6 ended at '46 and "Hasta" began at '16, ending next day at '09.
"	573	(Vij. III) ? Śaka 1407, Viśvāvasu, Āśādhā, bahula 10, Friday. In A.D. 1545 (= Viśvāvasu) ba. 10 was Friday, July 3; '72.
"	576	Kollam 588, Makara, 10 tēdi, śu. di. tritīyā, Thursday, Śatabhishaj. = A.D. 1413, Thursday, Jan. 5 (Makara 10) śu. 3 ended at '44 and "Śatabhishaj" ended at '74.
"	577	Kollam 720, Śittirai, 21 tēdi, ba. di. saptamī, Friday, Śūla-yōga. Gaja-karaṇa, Pushya. In A.D. 1545 on Friday April 17 (= 21 Chittirai); ba. 7 and "Pushya" began at '43 and '56 respectively and ended on Saturday at '51 and '66 respectively.
"	579	Kollam 6[8]5, Kārttigai, 27 tēdi, śu. di. [tra]yōdaśi, Sunday, Rōhiṇī. In A.D. 1509 on Sunday, November 25 (= Kārttigai 27) śu. 14 (not 13) ended at '47 and Nak. Rōhiṇī commenced at '09; ending next day at '14.
"	580	Kollam 574, Mīna, 21, śu. di. daśamī, [Monday], Pushya. = A.D. 1399, Monday, March 17 (= Mīna 21); śu. 10, ended at '74 and "Pushya" at '43.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report for 1916-17*—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
<i>Anonymous</i> —cont.		
1916	581	Kollam 747, Āṇi, 1[9]tēdi, ba. di. dvitīyā, . . . day, Śubha-yōga, Simha-karaṇa, Pūrvāśādhā. In A.D. 1572 on Thursday, May 29 [= Āṇi 1 (not Āṇi 19)] ba. 2 ended at '34 and "Pūrvāśādhā" ended at '51.
"	582	Kollam [6]59, Māsi, su. di. daśamī, Friday, Mrigaśirsha. In A.D. 1484 (K. 659) Friday, February 6, (= Māsi 11) su. 10 ended at '45 and "Mrigaśirsha" at '14.
"	583	Śaka 1375, Kollam 629, Vṛschika, 9 tēdi, su. di. Wednesday, Śravana. = A.D. 1453, Wednesday November 7 (= Vṛschika 9); su. 7 ended at '91 and Nak. "Śravana" ended at '10.
"	584	Śaka 1468, Kollam 722, Parābhava, Mārgaḷi, 8 tēdi, Paurṇai (Full-moon), Monday, Śōbhana-yōga, Rōhiṇi. = A.D. 1546, Monday, December 6 (= Mārgaḷi 8) su. 15 began at '53 and ended on the next day at '47, while the Nak. "Rōhiṇi" ended at '39 on Monday.
"	585	Kollam [609], Āvaṇi, 18 tēdi, su. di. Pañchamī, Monday, Pushya. The combination of su. 5 and "Pushya" in Āvaṇi month is not possible.
"	595	Kollam 615, Raudri, Chaitra, su. 15, Svāti, Sunday, Rishabha. On A.D. 1440 in the month of Chittirai (not Chaitra) su. 15 and "Svāti" fell on a Sunday, April 17 (= Chittirai 22) ending at '50 and '41 respectively. In the inscription solar Rishabha is wrongly cited for lunar Vaisākha and <i>per contra</i> , lunar Chaitra for solar Chittirai or Mēsha.
"	602	Śaka 142[8], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśi, Monday, Pūrvāśādhā and Kollam 691, Purattādi, 2. = A.D. 1507, Monday, January 11 (= Tai 15) ba. 15 ended at '26 and "Pūrvāśādhā" ended at '74.
"	603	Śaka 14[28], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśi, Monday, Pūrvāśādhā. Same as 602 of 1916.
"	604 and 605	Śaka 1432, Kollam 686, Māsi, 20 tēdi, ba. di. tṛitīyā, Saturday, Hasta. = A.D. 1511, Saturday, Feb. 15 (= Māsi 20); ba. 3 began at '00 and ended on the following day at '08; while "Hasta" ended on Saturday at '83.
"	606	Kollam 690, Māsi, 20 tēdi, su. di. tṛitīyā, Thursday, Siddha-yōga, Uttara-Bhadrapadā. In A.D. 1515, on Thursday, February 15 (= Māsi 20); su. 3 began at '90, ending at '97 the next day, while Nak. Utt. Bhadrapadā began at '01 on Thursday and ended at '11 the next day.
"	608	Kollam 754, Āṇi, 27, Bright-half, Thursday, Pushya. = A.D. 1579, Thursday, June 25 (= Āṇi 27); su. 1 ended at '18 and "Pushya" ended at '98.
"	638	Kollam 6[2]4, Āvaṇi, ba. di. daśamī, [Saturday], Punarvasu. A.D. 1448, Saturday, August 24 (= Āvaṇi 26); ba. 10 ended at '04 and "Punarvasu" ended at '78.
"	696	Kaliyuga 4991, Kollam 1065, Virōdhi, Kārttigai, 25, Sunday, Mrigaśirsha, Dhanus (= A.D. 1893) = A.D. 1889, Sunday, December 8 (= Kārttigai 25); '45. Citation A.D. 1893 and Dhanus is wrong—vide author's Indian Ephemeris under year 1889.
"	717	Śaka 1522, Kollam 77[4], Vikārin, Vaigāsi, [2]6 tēdi, su. di. daśamī, Wednesday Uttara-Phalguni. In A.D. 1599 on Wednesday, May 23 [Vaigāsi 25 (not 26)]. Su. 10, began at '50, ending next day at '58, while nak. "Utt. Phalguni" ended at '38 on Wednesday.
"	718	Śaka 1466, Plava, Mārgaśira, ba. 30, Monday. The date is irregular.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	727	Śaka 907, Tāraṇa, Phālguna, śu. di. 5, Tuesday. A.D. 986 = Vyaya, while Tāraṇa = A.D. 984. The date is irregular.
"	737	Śaka 15[1]0, Sarvajit, Kārttika, śu. di. 15, Monday. A.D. 1587 = Sarvajit. In A.D. 1588, Kārttika, śu. 5 (not 15) fell on Monday at .75.
"	740	Śaka 1468, Plavaṅga, Kārttika, śu. di. 15, lunar eclipse. A.D. 1547 = Plavaṅga. In A.D. 1547 on Friday, October 28 (= Aippasi 28); śu. 15 ended at .61 and it was a day of lunar eclipse.
"	751	Śaka 15[7]2, Vikriti, Phālguna, śu. di. 10, Monday. In A.D. 1650, Phālguna, śu. 11 (not 10) fell on Monday, March 4; the tithi ended at .04, while śu. 10, had ended on Saturday, 2nd March.
1917	11	Śaka 1592, Sādhāraṇa, Kārttika, śu. 15, Monday. In A.D. 1670 on Monday, October 17 (= Aippasi 16); śu. 15 began at .53 and ended at .43 the next day.
"	33	Śaka [13]69, Kshaya, Phālguna, śu. 10, Sunday. = A.D. 1446, Sunday, February 6 (= Māsi 12); śu. 10 ended at .74.
"	34	Śaka 114[8], [Parthiva], Jyēsthā, śu. 10, Friday. In A.D. 1226 (= Vyaya), Jyēsthā, śu. 10 fell on Friday, May 8; .69. Parthiva is an error for Vyaya.
"	60	Śaka 1153, Māgha, śu. 5, Thursday In A.D. 1231, Māgha, śu. 5 fell on Friday, 10th January (= Tai 16). In A.D. 1232, Māgha, śu. 5 fell on Thursday, 29th January (= 5 Māsi).
"	61	Śaka 1537, Rākshasa, Vaiśākha, śu. 3, Thursday. = A.D. 1615, Thursday, April 20 (= Chittirai 20); śu. 3 ended at .95.
"	62	Śaka 1734, Āngirasa, Chaitra, śu. 7, Sunday. In A.D. 1812–13 (= Ś. 1734 = Āngirasa; Chaitra śu. 7 at the beginning of the solar year fell on Thursday, March 1812; while Chaitra śu. 7 at the end of the same Solar year fell on Wednesday, 7th April A.D. 1813. Date is irregular.
"	63	Śaka 1160, Chaitra śu. 8, Thursday, Mēsha-Saṅkrānti. = A.D. 1238, Thursday, March 25 (= Mēsha 1); śu. 8 ended at .05. It was a day of Mēsha-Saṅkrānti.
"	67	Śaka 1436, Krōdhin, Phālguna, śu. 11, Pushya. The date is irregular.
"	68	Śaka 1246, Raktakshi, Māgha, śu. 1[5], Thursday. = A.D. 1324, Thursday, January 12 (= Tai 17); śu. 15 ended at .14.
"	69	Śaka 1477, Rākshasa, Kārttika, śu. Purnamī, Thursday, Rōhiṇī. In A.D. 1555 on Thursday, November 28 (= Kārttigai 29) śu. 15 ended at .59 and Rōhiṇī at .01. The month Kārttika seems to be an error for Mārgasīra.
"	71	Śaka 1724, Dundubhi, Phālguna, śu. 3, Thursday. = A.D. 1803, Thursday, February 24; śu. 3 ended at .56.
"	72	Śaka 1651, Kilaka, Mārgasīra, śu. 14, Wednesday. = A.D. 1728 (= Kilaka), Wednesday, December 4 (= Dhanus 5); śu. 14, ended at .48.
"	74	Śaka 132[7], Parthiva, Śrāvaṇa, śu. 10, Thursday. In A.D. 1405 (Parthiva) Śrāvaṇa, śu. 10 fell on Wednesday (not Thursday) August 5 (= 7 Avani) and ended at .75 on that day.
"	75	Śaka 1310, Vibhava, Māgha, śu. 5, Thursday, Makara-māsa. In A.D. 1388, Māgha, śu. 5 fell on Tuesday, January 14 (= Makara 19) and ended at .69.
"	77	Śaka 1153, Kārttika, ba. 5 Thursday. In A.D. 1231 Kārttika ba. 5 fell on Sunday (not Thursday) 16th November (= Vriśchika 20) and ended at .21.
"	80	Śaka 1142, Phālguna, Prathama-pādyā, Thursday. = A.D. 1220 Thursday February 6 (= Kumbha 14); śu. 1 ended at .95.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—<i>cont.</i>		
<i>Anonymous—cont.</i>		
1917	81	Śaka 17[8]3, Chitrabhānu (?) Vaisākha, ba. 7, Sunday. Reference is apparently to A.D. 1822 (which was Chitrabhānu) but Ś. 1744, not Ś. 1737; In A.D. 1822 Vaisākha ba. 7 commenced on Sunday May 12 at '50 and ended next day at '51.
"	82	Śaka 1172, Āsvayuja, ba. 8, Thursday. = In A.D. 1250, on Thursday October 20 (= Aippasi 23); ba. 8 ended at '45.
"	84 & 85	Śaka 1326, Tārana, Māgha, śu. 10 Saturday In A.D. 1405 Māgha, śu. 10 fell on Saturday, January 10th (= Tai 15) and ended at '52.
"	97	Śaka 12[0*]4, Chitrabhānu, Śrāvana, Wednesday, solar eclipse. = A.D. 1282, Wednesday, August 5 (Simha 8); ba. 15 ended at '07. There was a solar eclipse on that day.
"	99	Śaka 1204, Chitrabhānu, Pausya, ba. 11, Saturday, Makara-Saṅkrānti. = A.D. 1282, Saturday, December 26 (= Makara 1); ba. 11 begun at '22 and ended on the next day at '29. Makara-Saṅkrānti fell on Saturday 26th December.
"	100	Śaka 16[48*], Visvāvasu, Āsvija, śu. 14, Thursday. In A.D. 1726, Āsvina śu. 14 fell on Thursday 29th September (= Kanyā 28); and the tithi ended at '12. This probably is the date intended.
"	101	Śaka 1201, Pramādin, Chaitra, śu. 13, Vishuvu-saṅkrānti, Sunday. In A.D. 1279, on Sunday, March 26 (= Mēsha 1); śu. 13 began at '70, ending on the next day at '72; Mēsha-Saṅkrānti fell on Sunday.
"	102	Śaka 1181, Sidhārtin, Chaitra, śu. pādyami, Wednesday. = A.D. 1259, Wednesday, March 26 (= Mēsha 1); śu. 1; ended at '60. (The month was Nija-Chaitra).
"	112	Śaka 1468 Parābhava, Bhādrapada, śu. 11, Monday. = A.D. 1546 Monday September 6 (= Kanyā 7); śu. 11 ended at '51.
"	120	Śaka 1094, Kārttika, punnama, Thursday. = A.D. 1172, Thursday, November 2 (= Vṛischika 7); śu. 15 ended at '48.
"	135	Śaka 1199, Śrāvana, śu. 15, Friday. = A.D. 1277, Friday, July 16 (= Karkātaka 20); śu. 15 ended at '45.
"	139	Śaka 1216 Jaya, Pushya, śu. 8, Sunday, Makara-Saṅkrānti. = A.D. 1294, Sunday, December 26 (= Makara 1); śu. 8 ended at '75. It was a day of Makara-Saṅkrānti.
"	140	Śaka 1435, Śrīmukha, Śrāvana, ba. 13, Friday. In A.D. 1513 (Śrīmukha), Friday, July 29 (Karkātaka 31), ba. 13 began at '40 and ended on the next day at '30.
"	143	Śaka 1450 Sarvadhāri, Māgha, śu. 5, Thursday. In A.D. 1528-29, Māgha, śu. 5 fell on Thursday, January 14. A.D. 1529 (= Makara 18); and the tithi ended at '88.
"	144	Śaka 1476, Ānanda, Śrāvana, śu. 15, Sunday. In A.D. 1554 (= Ānanda), Sunday, August 12 (= Simha 13); śu. 15 began at '20 and ended at '10 on Monday.
"	146	Śaka 1596, Ānanda, Māgha, śu. 13, Friday. A.D. 1674-75 = Ānanda. In A.D. 1675 Māgha, śu. 13 fell on Friday, January 29 A.D. 1675 and the tithi ended at '40.
"	149	Śaka 1492, Śukla, Māgha, ba. 11, Sunday. In A.D. 1569-70 (= Śukla) ba. 11 fell on Wednesday, February 1 and not on Sunday.
"	150	Śaka 1352, Virōdhikrit, Mārgasīra, ba. 7, Monday. Virōdhikrit = ś. 1353 = A.D. 1431. In A.D. 1431 (= Virōdhikrit) on Monday November 26 (Vṛischika 28); ba. 7 ended at '47.
"	152	Śaka 120*, Māgha, śu. 15, Thursday. In A.D. 1279-80 (= Ś. 1202 current) Māgha śu. 15 fell on Thursday, January 18 A.D. 1280, and the tithi ended at '49. The Śaka year intended probably was 1202 current.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—<i>cont.</i>		
<i>Anonymous—cont.</i>		
1917	154	Śaka 1183,* Māgha, śu. 5, Thursday. In A.D. 1260-61 (= Ś. 1183 current) on Thursday January 6 A.D. 1261 (= Makara 12); śu. 5 began at '58, ending at '57 on the next day.
"	157	Śaka 1191, Āśvayuja, śu. 5, Sunday. In A.D. 1269, on Sunday September 1 (= 4 Sīṃha); śu. 5 began at '70 ending at '60 on the following day.
"	158	Śaka 1200, Śrāvaṇa, śu. 11, Monday. In A.D. 1277 on Monday July 12 (= Karkāṭaka 16); śu. 11 ended at '67.
"	159	Śaka 1596, Ānanda, Māgha, ba. 5 Thursday. In A.D. 1675 on Thursday, February 4 (= Kumbha 8); ba. 5 ended at '79.
"	160	Śaka 1726, Paktākshi, Phālguna, śu. 15, Thursday. = A.D. 1805, Thursday, March 14; śu. 15 began on Thursday at '38 and ended next day at '35.
"	168	Śaka 1502, Pramādi, Āśvija, śu. 11 Thursday. In A.D. 1579 (= Pramāthi) Āśvija śu. 11 fell on Wednesday (not Thursday) September 30 ending at '84.
"	172	Śaka 1188, Vaiśākha, śu. 13, Thursday. In A.D. 1265 śu. 13 fell on Wednesday, April 29; ba. 13 fell on Thursday May 1914.
"	174	Śaka 1183, Chaitra, śu. 1, Thursday. = A.D. 1261, Thursday, March 3 (= Mīna 9); śu. 1 ended at '78.
"	177	Śaka 1223, Phālguna, śu. 1, Thursday. In A.D. 1300-01 (= Ś. 1223 current) on Thursday, February 9, A.D. 1301 (= Kumbha 17); śu. 1 began at '67 ending at '68 on the following day.
"	178	Śaka 1596, Rākshasa, Āshāḍha, śu. 9, Friday. In A.D. 1674 (= Ānanda) Āshāḍha śu. 9 fell on Wednesday while ba. 9 fell on Friday. In A.D. 1675 (= Rākshasa) Āshāḍha śu. 9 fell on Monday.
"	186	Śaka 1765, Śōbhakrit, Mārgasīrsha, ba. 5, Monday. = A.D. 1843, Monday, November 11; ba. 5 began on Monday at '03 and ended on Tuesday at '00.
"	188	Śaka 114 [4], Viṣṇu (Vṛisha), Kārttika-Monday (i.e., 15th day of Bright-half). = A.D. 1221, Monday, November 1 (= Vṛiśchika 5); śu. 15 ended at '60.

PART II.

NOLAMBA-PALLAVAS.

Eight old Nolamba-Pallava records were copied in the two firkas of the Madakasira taluk (Anantapur district) which were completely surveyed for inscriptions during the current year. These are dated in the reigns of kings Nolambādhirāja, Mayindamma (Mahēndravarmān), Annayya, Iriva-Nolamba Diliparasa and Iriva-Nolamba Nollipayya. Of the dated records the earliest is that of Annayya son of Bira-Nolamba (No. 759 of Appendix B). The date Śaka 858 given to this king shows that he must be identical with Anniga son of Ayyapadēva-Nanniga whose only available date known so far is Śaka 841

Annayya or Anniga.

(*Epigraphia Indica* Vol. X page 62).

This identification further suggests that Bira-Nolamba must have been a probable surname of Ayyapa. The Bira-Nolamba with whom Chindayya of the Nolambas is said to have fought a battle at Ballare (i.e. Bellary?) as stated in No. 727 of Appendix B, must be different from Bira-Nolamba Ayyapa, since the date of this record is more than fifty years later than the date available for Ayyapa. The Dharmapuri record of Śaka 853 which mentions prince Irula son of Anniga (*Annual Report* for 1911, page 65) is also one of Anniga's reign.

Nos. 728 and 726 of Appendix B belong to the time of Iriva-Nolamba Diliparasa and are dated in Śaka 870 and 872 respectively. The former records the interesting fact that a certain Ponnayya younger brother of Śivaya "the foremost archer in the 32,000 country (i.e., Nolambavādi)" and of Bikiyana and son of Chikkayya, died in a battle with Gajāṅkuśa-Chōla after joining, under orders from king Ballaha, the army of Dilipa-Nolamba, in the battle at Ipili. Ballaha or Vallabha is a general

Diliparasa or Dilipa-Nolamba.

surname of the Western Chālukya and Rashtrakūta kings and at this period of

Rāshtrakūta supremacy it is not possible that any Western Chālukya king could have been meant. The Rāshtrakūta king that was ruling about this time was the famous Kṛishṇa III whose occupation of the Tondai-maṇḍalam of the Chōla country, is well known. By Gajāṅkuśa-Chōla we have perhaps to understand Rājāditya the son of Parāntaka I who was killed by a feudatory of Kṛishṇa III. Another date for Diliparasa already known from a Hēmāvati record is Śaka 864.

Iriva-Nolambādhirāja or Iriva-Nolamba Nollipayya of Nos. 17 and 55 of Appendix C was a later member and perhaps a son of Diliparasa since his dates Śaka 885 and 888 follow those of Diliparasa. On page 62 of *Epigraphia Indica* Vol. X, I have referred to a different Nollipayya, a son of Nolambādhirāja and a step brother of Mahēndra. The later Nollipayya must have been as stated already a son of Iriva-

Iriva-Nolamba Nollipayya.

Nolamba Diliparasa. No. 17 mentions his queen Pariyabarasi and her son prince

Ayyapadēva. Thus, from the Nolamba records of this year we obtain two generations of the Nolamba-Pallavas, later than those given on page 58 of *Epigraphia Indica* Vol. X. It might be noted that the Karshanapalle record referred to on page 91, Part II of my *Annual Report* for 1912-13, also gives three generations after Iriva-Nolamba Diliparasa, but with different names. Evidently the two sets of names have to be looked upon as connected with each other, being direct issues of Iriva-Nolamba Diliparasa.

CHOLAS

2. Very few Chōla inscriptions were copied during the year as prospecting for lithic records was mainly confined to the Tinnevely district which lay in the Pāṇḍya kingdom. Of these 6 belong to Rājārāja I who held the titles Nigarili-Chōla and Chōlēndrasinha and range in date between the 23rd and 27th years of his reign; three belong to his son Rājēndra-Chōla I and are dated in his 3rd and 4th years; one is of Rājēndradēva of his 3rd year and another belongs to the 30th year of Kulōttuṅga I. The existence of these records in the Pāṇḍya country, all dating from the time of Rājārāja I, go to prove that the suzerainty of the Chōla sovereigns in this part of the country must have been actually established only from the time of Rājārāja I.

though before him many Chōla kings such as Parāntaka I, Sundara-Chōla Parāntaka II and Uttama-Chōla may have had successful contests with the Pāndyas and even invaded their country. This is also made evident from the surname Rājarāja-mandalam applied to the Pāndya country in these inscriptions. No mention is made in the historical introductions of Rājendra-Chōla I, to the conquest of the Pāndya dominions. The kingdom must have devolved on him as heir-apparent of Rājarāja I under whose iron rod the Pāndyas were thoroughly cowed down. This is apparent from the political step adopted by Rājendra-Chōla I to rule over the Pāndya country through viceroys, soon after the demise of his father Rājarāja. Rājendra-Chōla I appears to have taken possession of that country not later than the 3rd year of his reign and in the 5th and 6th years to have turned his attention to the conquest of the Kēraḷas. It is worthy of note that in No. 400 of Appendix B we have a document of the 9th year of Rājendra-Chōla, in which minute details of the land survey of a village conducted under royal writ and the direct supervision of four important officers of the king with the standard measure called Rājarājankōl are registered. The annexation also of the Kanarese provinces of Nolaṃbavādi and Gaṅgavādi by Rājarāja is quite well known from his Tamil inscriptions. No. 7 of Appendix C from Pailabaṇḍa in the Anantapur district, is a Tamil fragment containing the historical introduction of Rājendra-Chōla I. Nos. 23 to 25 of the same Appendix from Kotta-Śivaram the first of which is written in the Kanarese alphabet and the Tamil language and is dated in the 10th year of Rājendra-Chōla I, refers to a maṇḍapa which was built on the 200th day of that year, by the general Araiyaṇ Rājarājaṇ alias Vikrama-Chōla Chōliyaṇaraiyaṇ chief of Śāttamaṅgalam in Tiraimūr-nādu, who appears to have held also the other epithets Nālmaḍi-Bhīma, Chōlana-chakra, Sāmantābharanaṇ, Edirtavarkāḷaṇ, Ahitarottāliyaṇ, Vairinārayaṇaṇ and Vira-Bhīmaṇ and according to Nos. 30 and 31 the titles Jayasiṅghakulakāla, Sāmantatalaprahāri and Katakapravahana (?). The title Jayasiṅghakulakāla death to the race of Jayasimha indicates the strong enmity which the Chōlas entertained against the Western Chalukyas. Jayasimha was the great enemy of Rājendra-Chōla and called himself 'the lion to the elephant Rājendra-Chōla'. There are two villages of name Śāttamaṅgalam mentioned in the Tanjore inscriptions. These were in Pattina-kūṛram of Kshatriyaśikhāmaṇi-vaṇaṇḍu and Puṇṇir-kūṛram of Pāṇḍi-kulāśani-vaṇaṇḍu. Tiraimūr-nādu or Tenkaraṇ Tiraimūr-nādu was a subdivision of Uyyakkonḍāṇ-vaṇaṇḍu (see *South-Indian Insers.* Vol. II. Introduction pages 22 to 26). The general Araiyaṇ Rājarājaṇ alias Vikrama-Chōla Chōliyaṇaraiyaṇ the chief of Śāttamaṅgalam is not known from the Tamil records of Rājendra-Chōla I. It may be noted that Vikrama-Chōla was a surname of Rājendra-Chōla I, as stated in the Tiruvāṅgaḍu plates (*Annual Report* for 1906, page 67, paragraph 17).

3. Chōla princes serving as viceroys in the Pāndya country are largely represented by about 25 inscriptions.

Chōla-Pāndyas.

They are already known to us from previous reports (*Annual Report* for 1905, Part II, p. 56). At Tiruvāliśvaram in the Ambāsamudram taluk was copied in the year 1905 only one record of Jaṭavarman Sundara-Chōla-Pāndyaḍēva a son of Rājendra-Chōla I, dated in his 13th year (No. 115 of 1905). In the year under report ten other records of this same king have been copied. That he was the son of Rājendra-Chōla I has been mentioned by Rai Bahadur V. Venkayya in his *Annual Report* for 1905, Part II, paragraph 25, and by Mr. K. V. Subramanya Ayyar in his contribution on Jaṭavarman Sundara-Chōla-

Pāndyaḍēva in *Epigraphia Indica* Vol. XI. No. 30. No. 617 of Appendix B begins with the historical introduction of

his father Rājendra-Chōlaḍēva commencing with the words திருமன்னி, etc. A probable surname of the prince was Mānavira Parāntaka as could be inferred from No. 630. Seven inscriptions of another prince Māṇavarman Vikrama-Chōla-Pāndya have also been secured. No. 623 of Appendix B which is probably also to be attributed to this prince, mentions the queen Ulagaḍaiyāl . . . of Rājendra-Chōla

Māṇavarman Vikrama-Chōla-Pāndya.

I the conqueror of Gaṅgai, Kidāram and the eastern country. Another (No. 640 of Appendix B) refers to the inner circuit of a temple named Rājādhirāja-śūṛrālai. Can it be inferred that Māṇavarman Vikrama-Chōla-Pāndyaḍēva was another son of Rājendra-Chōla I. or a son of Rājādhirāja I? It might be noted that in the historical

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introductions of Rājēndradēva a younger brother of Rājādhirāja I the former is stated to have conferred on one of his royal younger brothers the victorious Mummadi-Śōlaṇ the title, Śōla-Pāṇḍiyan. It is not unlikely also that our Māravarman Vikrama-Chōla-Pāṇḍya is identical with this Mummadi-Śōlaṇ the younger brother of Rājēndradēva and Rājādhirāja I. The next

Sundara-Chōla-Pāṇḍya.

prince that ruled the Pāṇḍya country must have been a Sundara-Chōla-Pāṇḍya without any distinguishing epithet. Four records of his reign have been copied. He appears to have been ruling at Rājēndraśōlapuram (No. 327 of Appendix B). This record refers to a gift of land by him after purchasing it from the *sakkā* of Rājarāja-chaturvēdimangalam, i.e., Ambāsamudram. The income from the land included paddy given by the cultivator (*vellāṇ*) as owner's share and money called *uruvukōl-nīlaṇ-kāṣu* and *kākshi-erudu-kāṣu*. No. 619 of Appendix B of the 17th year of the same king's reign refers to similar items of income under the heads *alagerudu-kāṭchi-kāṣu*, *kāṭchi-erudu-kāṣu* and *ūrkkalaṇju*. The order sanctioning the transfer of the land from the brahmadēya-register to the dēvadāna-register, in No. 327, was communicated to the Viceroy, the document being signed by not less than 22 officers of the emperor. The uncle (*ammāṇ*) whose sanction is invariably mentioned in the records of Sundara-Chōla-Pāṇḍyadēva must have been the Chōla emperor whose identity however cannot be definitely settled in the absence of the exact year which corresponded to the 17th year of Sundara-Chōla-Pāṇḍya. That the latter must have been different from Jaṭavarman Sundara-Chōla-Pāṇḍyadēva, the son of Rājēndra-Chōla I, is evident because, while the one was a son of Rājēndra-Chōla I, the other was the nephew of the ruling king. Perhaps he was a prince who succeeded Māravarman Vikrama-Chōla-Pāṇḍya mentioned above and was a nephew of Rājādhirāja I. No. 642 of 1916 from Shērmādēvi in the Tinnevely district describes a certain Jaṭavarman Śōla-Pāṇḍyadēva as the son of Virarājēndra-Chōla I and mentions his palace at Rājēndraśōlapuram. He must be identical with prince

Jaṭavarman Śōla-Pāṇḍya.

Gaṅgaikondaśōlaṇ on whom Virarājēndra is stated to have conferred the title Śōla-Pāṇḍiyan (*Epigraphia Indica*, Volume XI, page 293). It is not unlikely also that two other inscriptions of Jaṭavarman alias Udaiyār Śōla-Pāṇḍyadēva copied at Śuchindram and referred to in the same journal, have to be identified with Jaṭavarman Śōla-Pāṇḍya of No. 642. Still another Chōla-Pāṇḍya prince mentioned in the year's

Māravarman Parākrama-Chōla-Pāṇḍya.

collection is Māravarman Parākrama-Chōla-Pāṇḍya (Nos. 329 and 613 of Appendix B) of whom nothing definite is recorded to indicate his relationship to the other princes that preceded him or to the Chōla emperors.

4. The sway of these princes also over the Kēraḷa country which was annexed by Rājēndra-Chōla I (page 294 of *Epigraphia Indica*, Volume XI) is indirectly established by Nos. 392 and 620 of Appendix B. The former, dated in the 14th

Their sway over the Kēraḷa country.

year of the third prince Sundara-Chōla-Pāṇḍya, mentions a gift by Ādichchi, queen of the Chēra king Rāśingadēvar, to the temple of Rājēndraśōla-Vinnagar (i.e., the present Gōpālasvāmin) at Maṇṇārkōyil, which according to another record copied in 1905 (No. 112), was constructed by Rāśinga (i.e., Rājasimha) himself. No. 620 of the 22nd year of Māravarman Vikrama-Chōla-Pāṇḍya mentions the quarter called Śēramāṇār-vēlam.

PANDYAS.

5. Early Pāṇḍya inscriptions (in the Vatteluttu character), of kings Kō-Māraṇ-jadaiyan and Śadaiyamāraṇ (called Śadaiyavarman in No. 299 of Appendix B), have been secured at Śingampatti and Ambāsamudram in the Tinnevely district. The ancient name of Ambāsamudram in the Pāṇḍyan times was Ilaṅgōykkudi and that of the modern temple of Erichchā-Udaiyar was Pōttudaiya-Bhatāra (Nos. 299 and 301 of Appendix B). The Ambāsamudram record of Varaguṇa-Pāṇḍya published by Mr. V. Venkayya in *Epigraphia Indica*, Volume IX, pages 84 ff, gives the same two names for the town and the temple.

6. Jaṭavarman Śrīvallabha who with the title "chakravartin," was referred to in my last year's report, page 121, paragraph 24, appears in the collection under review, as Jaṭavarman Tribhuvanachakravartin Śrīvallabha or as Jaṭavarman Udaiyār Śrīvallabha. The historical introductions of his inscriptions begin as usual with the

words திருமடந்தையும், etc. (*Annual Report* for 1909, part II, paragraph 23) and state in poetical language that his kingdom extended "from Ganges (Gāṅgai) in the north to Kumari (Cape Comorin) in the south extending right up to the oceans (on either side)." It was inferred by circumstantial evidence (*ibid.*) that he must have been a contemporary of the Chōla king Kulōttuṅga-Chōla I. No. 331 of 1916 from Tiruvāliśvaram in the Ambāsamudram taluk which may have to be attributed to Jaṭavarman Śrīvallabha seems also to confirm this same period for him by making reference in the body of the inscription to an earlier grant by a certain Umai-ammai. It is not known who this Umai-ammai is. A certain Umai-ammai of about the end of the 10th century A.D. was a contemporary of the Travancore king Śrīvallavaṇ (Śrīvallabha) (*Epigraphia Indica*, Volume IX, pages 234 ff). If this identification is correct, it may not be wrong to suggest that the 11th century would approximately be the period of Jaṭavarman Śrīvallabha. It is interesting to learn from No. 331 that a general (sēnāpati) of Śrīvallabha was Rājarāja-Vēlappanādālvāṇ.

7. Nos. 469, 645 and 649 of Appendix B which are dated in the reign of a certain Māṇavarman Tribhuvanachakravartin Śrīvallabha, begin with the historical introduction புகழ் ஜயமகன், etc., as already noted at page 122 of the *Annual Report* for 1916. In one of these (No. 645) the king is stated to have been seated on his throne Muṇaiyadaraiyaṇ in his palace at Tinnevely. No. 426, begins with the introduction ஜயமடந்தையும், etc., and is dated in the 37th year of the same king. The introduction it might be remarked is almost similar to that noted against Nos. 474 and 523 of Jaṭavarman Śrīvallabha of the previous paragraph without however the mention of queen Ulagamuludumudaiyāl.

Māṇavarman Śrīvallabha. The coincidence in the historical introductions of the two Śrīvallabhas—Jaṭavarman and Māṇavarman, indicates that at least these two must have been very near to each other in point of time if not contemporaneous. We have seen that Māṇavarman Śrīvallabha was a predecessor of Jaṭavarman Kulāśekhara I. ruling in A.D. 1160—61 (*Annual Report* for 1909, page 79 and 1916, page 122). No. 426 quoted above gives Pūrattādi as the birth-day asterism of the king and supplies details of date for Māṇavarman Śrīvallabha which calculated by Diwan Bahadur L. D. Swamikannu Pillai yield 1st February 1169 A.D., for the 37th year of the king and thus help us to fix his initial date at 1132 A.D. This takes us back a few decades behind the time of Jaṭavarman Kulāśekhara I. whose initial date was fixed by Professor Kielhorn at 1190. If this gap of about 60 years could be filled up by further discoveries and if Jaṭavarman Śrīvallabha's date could also be fixed, the Pāṇḍyan chronology of the medieval period would be materially advanced. A slight hint in this direction is derived from No. 326 of Appendix B of Jaṭavarman Śrīvallabha commencing probably with the historical introduction திருமடந்தையும், etc., which makes reference to a royal order (tirumugam) of Sundara-Pāṇḍya.

8. The major portion of the Pāṇḍya inscriptions copied during the year belongs to the reigns of Jaṭavarman Kulāśekhara I. and Māṇavarman Sundara-Pāṇḍya I, 'who distributed (or took) the Chōla country' and begin with the historical introductions புகழ் ஜயமகன், etc., புகழ் ஜயமகன், etc., and புகழ் ஜயமகன், etc., in the case of the former and புகழ் ஜயமகன், etc., and புகழ் ஜயமகன், etc., in the case of the latter (see *Annual Report* for 1909, page 81, paragraphs 24 and 25). These include a number of documents repeating one and the same transaction thrice or sometimes even four times, but with a different purpose each time. The king in his royal camp at some place is approached either by a minister or by a private person or body of persons and requested to make gift of a particular land to a temple or oftener to make a land which had been already granted, tax-free. The submission of the request (vijñapti) was perhaps a customary procedure and was done while the king was comfortably seated in his palace. There appears to have been in the South-Indian courts a regular officer called *Vijñapati* whose business it was to communicate such requests. The king promises to do so right solemnly and orders that the necessary ōlai and the ulvari from the Revenue department may be duly issued. This forms the first document of the triple series and was called evidently śrī mukha or tirumugam being signed by one or two of the king's officers. The executive order (ōlai or

kēlvi) which is issued sometime after,—often some years (e.g., see No. 682 of

Revenue administration—some aspects of. Appendix B)—is addressed to the authorities at the spot where the land-gift is made, with instructions to make the land tax-free in favour of the specified temple, and generally begins with the title Kōṇērīnmaikondāṇ of the king and not with his proper name. A demi-official note called kaittaḍi, ōlai or kadaiyidu is sometimes also sent direct to the temple committee or the village assembly, one or more ministers intimating to them the issue of the order. The officers of the Revenue department (variylār or puravariyār) now issue the document called ulvari, enter the same in the Revenue registers thereby effecting a decrease in the total revenue to Government but an increase to the temple emoluments. The items of taxation under different heads* are mentioned

documents. evidently for being collected and transferred to the temple. The document is signed by a very large numbers of revenue officers and ministers (see e.g. Nos. 502 to 505). The village assembly, as in No. 511 of Appendix B, meets together, receives the tirumugam and other documents and proclaims the particular land to be tax-free by an executive order (ōlai) and sometimes fixes the boundaries. A typical instance of this series of triple documents is supplied by Nos. 664, 665 and 666 of Appendix B, where the gift was made by king Jātāvarman Kulaśēkharadēva I. to a temple, in the name of his brother-in-law (machchunāṇār) Kōdai Ravivarman. This name sounds very much like that of the Travancore kings (tiruvaḍi) but it is difficult to understand how one of these could be meant here. In an inscription of Māṇavarman Śrīvallabha copied in previous years (No. 53 of 1896), the Travancore king Vīra-Ravivarman appears as the donor and in No. 370 of Appendix B of the time of Jātāvarman Kulaśēkhara I. (but supposed by Mr. Swamikannu Pillai—see his remarks in Appendix F—to be a second king of that name whose initial date is 1237 though the historical introduction clearly indicates him to be the first) the Tiruvadigal of Jētūṅga-nāḍu without reference to his proper name is mentioned. From these it may become clear that the Tiruvadi kings were subordinate to the Pāṇdyas but their connection with the royal family which is hinted by No. 665 has yet to be established by further discoveries. This will be the earliest epigraphical reference to the chiefs of Jeyatūṅga-nāḍu, referred to under the Vijayanagara section below. The royal camps of Jātāvarman Kulaśēkhara mentioned in his inscriptions were generally Tirunelvēli in Kil-Vēmba-nāḍu, Erikkittūr alias Śrīvallabhapaṭṭinam in Kil-Sembil-nāḍu, Madura in Madurōdaya-valanāḍu, Śōlakulāntaka-chaturvēdimāṅgalam in Pāṅaṇūr-kūṛram and Kūpakarāyanallūr in Tenkarai-nāḍu. Śōlakulāntaka-chaturvēdimāṅgalam is identical with Kuruvitturai in the Madura district (*Annual Report* for 1909, p. 80). No. 555 of Appendix B mentions the king's maternal uncle (ammāṇ) Valluvanādālvāṇ.

9. Nos. 338 and 340 of Appendix B are documents similar to the series described in the previous paragraph and relate to the time of Māṇavarman Sundara-Pāṇḍya I. They state that a subordinate of the king instituted a festival in the

Māṇavarman Sundara-Pāṇḍya I.

temple of Tiruvāliśvaram on the day of Dhanishthā which was the star under

which the king was born. No. 662 of Appendix B seems to furnish the title Atisāya-Pāṇḍyadēva for king Māṇavarman Sundara-Pāṇḍya. No. 572 which gives the necessary astronomical details for calculation has been found to be correct only for Māṇavarman Sundara-Pāṇḍya II. (see Appendix F). No. 363 which is dated during the reign of Tribhuvanachakravartin Sundara-Pāṇḍya and which on paleographical grounds might be referred to Māṇavarman Sundara-Pāṇḍya I. mentions a nāṭṭuk-kalaham—a communal dispute in the district by which the worship in the local temple had to be suspended. The record refers to a predecessor of Sundara-Pāṇḍya called Periyāṇāṇār Kulaśēkharadēva by which evidently Jātāvarman Kulaśēkhara I. was meant. The same person is referred to again in No. 562. It is not however impossible that this latter Sundara-Pāṇḍya is a much later king of that name whose accession has been fixed at A.D. 1294. Nos. 399, 405 and 406 refer to a gift of water which overflowed from the tank of a certain village, for the benefit of the

* The following are mentioned for example in No. 507 of Appendix B :—(money income) kaḍamai, antarāyam, kāryavarāṭchi, vēṭṭippāṭṭam, paṇjupṭi, sandhivigrahappēru, uludaṇkudi, ariṣittuṇḍam, danappēru, poṇvārī, maṇai-
rai, teriṇrai, ēekk-irai, taṭṭōlippāṭṭam and others.

temple. No. 401 registers the sale of land by two Brāhmaṇa widows with a written permission obtained from their co-parceners (jñātis). From Nos. 559 to 561 of Appendix B we learn that Uttiram (Uttara-Phalguni) was the asterism under which the chief Virāṣiṅgaṇ Vikramaṇ alias Vīra-Rājendra-Valluvanādālvāṇ was born. A festival on this account was instituted in the Śiva temple at Pattamadai by the chief Virāṣiṅgaṇ Vikramaṇ alias Vīra-Rājendra-Valluvanādālvāṇ. No. 556 of Appendix B also refers to the same festival. Kaliyugarāmēśvara mentioned as the name of a shrine in No. 524 of Appendix B suggests that the title Kaliyugarāmaṇ must have been held either by Māṇavarman Sundara-Pāṇḍya himself or by one of his predecessors. No. 42 of 1893 gives the title Kaliyugarāmaṇ to a Pāṇḍya king who is there referred to by the general epithet Kōṇēriṇmaikondāṇ (*Annual Report* for 1893, page 6). In later times the same title was adopted by Māṇavarman Vīra-Pāṇḍya a contemporary of Arikēsari Parākrama-Pāṇḍya of the 15th century (*Annual Report* for 1912, page 75).

10. Māṇavarman Vikrama-Pāṇḍya with the historical introduction கருமகன் ஜயமகன், etc., is represented by four records (Nos. 472, 486, 539 and 704 of Appendix B). No. 472 refers to the king and his throne Muṇayadaraiyaṇ at Madura and Nos. 648 and 704 supply the details of date from which Mr. Swamikannu Pillai derives (see Appendix F) A.D. 1269-70 as the probable initial year of Māṇavarman Vikrama-Pāṇḍya. From No. 539 we learn that the assembly of Śēravaṇmahādēvi-chaturvēdi-maṅgalam had to give in exchange a new land for what they had already granted during the consecration ceremony of the Vishnu temple of Kariyamāṇikka-Perumāḷ at Pattamadai,—it being proved by earlier documents that the land in question was originally the property of the Vishnu temple of Śrīvallabha-Viṇṇagar at that village.

No. 522 which comes from Kaḍayam is dated in the third year of Māṇavarman Vikrama-Pāṇḍya who bears the attribute Iravi-narapāḷaṇ. The record quotes [Kollam] 592 = A.D. 1416-17 and must therefore belong to a later king. We may not be far wrong in identifying this king with Māṇavarman Vikrama-Pāṇḍya who was joint ruler in about A.D. 1433-34 with Arikēsarin the founder of the Tenkāśi temple (page 74f. of my *Annual Report* for 1911-12).

11. Jaṭavarman Vīra-Pāṇḍya is represented by a dozen inscriptions in the collection. Three of these, viz., Nos. 439, 639 and 657 supply details of date which have been discussed by Mr. L. D. Swamikannu Pillai in Appendix F. But as the citations are technically wrong in certain respects the records do not help us to identify the king. No. 588 of 1916 is dated in the tenth year of Jaṭavarman

Vīra-Pāṇḍya, “who was pleased to take the Chōḷa country, Ceylon, and the crown and the crowned head of the Śāvaka.” To identify this king with Vīra-Pāṇḍya the conqueror of Koṅgu whose initial date has been fixed as 1254 A.D. we find that the record under review omits “Koṅgu” among the conquests of Vīra-Pāṇḍya. If however he is to be identified with the conqueror of Koṅgu as the paleographical evidence tends to prove, it is interesting to note that the epithet “who took the crown and the crowned head of the Śāvaka” is found for the first time among his records. It is doubtful whether the word Śāvaka has to be taken to refer to the Śrāvakas, i.e., Jains. In this case the epithet must indicate that he successfully carried on a crusade against that community. But the phrase as it stands means “one who cut off the crown and the crowned head of the Śāvaka (king).” Probably the land of Śāvaka (i.e., Java?) or a king of name Śāvaka might have been intended. The villagers (ūr) of Kalijayamaṅgalam, the modern Kariśūḷndamaṅgalam, having met together, decided to make a communal gift of produce, from each cultivated field of pura-pparū, vēṭṭaikkāra-pparū, Brāhmaṇa-pparū and paḍai-pparū. In this transaction it is worth noting that in communal gifts the lands owned by the Brāhmaṇas did not claim any exemption.

The fact recorded in No. 557 is of more than ordinary interest inasmuch as it registers a grant to a dancing girl for enacting a drama—not specified—on certain festival days. The village god Śāstā, now largely worshipped in Malabar, is mentioned in No. 532 and reference is also made here and in several other records

from the Tinnevely district, to a community of people whom I have tentatively

The military classes of Tinnevely. understood to mean the military classes (padaikkāṇavar). In some cases the big community of military classes (perumbaḍaiyōm) with their ten commands, are mentioned (No. 433 of App. B) and are stated to have belonged to the tantra or mahā-tantra. No. 455 refers to Tirunelvēli Bhagavati Alagapperumāl alias Kulasēkhara Kaṇḍiyadēvar, the younger brother of Vira-Pāṇḍya, as the donor of a lamp. The grant was made at the request of Kāliṅgarāyaṇ and hence the king may be identified with Jaṭavarman Vira-Pāṇḍya II who ascended the throne in 1254 A.D.

12. Of Māṇavarman Kulasēkhara I who appears in inscriptions with the title "who took all countries" we have many records of which No. 692 of App. B refers

Māṇavarman Kulasēkhara I. to the monastery called Muḍivalaṅgum-perumāl-maḍam. It was suggested that Muḍivalaṅgumperumāl was a probable surname of Māṇavarman Sundara-Pāṇḍya I (*Annual Report* for 1916, page 122, paragraph 26). It may however be noted that the name Muḍivalaṅgum-Pāṇḍya-chaturvēdimāṅgalam already occurs in an inscription of Jaṭavarman Kulasēkhara I who preceded Māṇavarman Sundara. The same maṭha and the tridaṇḍi (i.e., the Śrīvaiṣṇava) sannyāsin Alagiyamaṇavālaḷaiyār who was in charge of that maṭha and was supervising the temple, are mentioned in No. 675 of App. B. In No. 698 of the same Appendix the king receives the title "who was pleased to take Malai-nāḍu, Śō-pāḍu (the Chōla country), the two Koṅṅus, Īlam (Ceylon) and the Tondai-maṇḍalam" which perhaps explains his usual title "who took all countries."

THE WESTERN CHALUKYAS AND THEIR CHOLA FEUDATORIES.

13. Feudatory chiefs who traced their descent to the Chōla ancestor Karikāla and held the title "lords of Uṇaiyūr (the ancient capital of the Chōlas)" are known to have had a settled dominion in the Telugu country under the name Telugu-Chōlas. Earlier Chōlas of the Cuddapah district with similar ancestry and the title Chōla-mahārāja, have been noticed in *Epigraphia Indica*, Vol. XI, pages 339 ff. Members

Tribhuvanamalla Mallidēva-Chōla-Mahārāja. of a collateral branch of these Chōlas appear to have served as Western Chālukya feudatories, ruling under the Chālukyan suzerainty the country round Nidugal and Hēmāvatī. The relation of these to the Tamil Chōlas of the south has not hitherto been satisfactorily made out. Nor is it possible even to state whether these chiefs were at all of southern extraction. But No. 15 of App. C of the time of the Chālukyan emperor (Chālukyachakravarti) Vikramadēva mentions the Chōla feudatory Tribhuvanamalla Mallidēva-Chōlamahārāja who was ruling from the capital town of Heṇḇeru, and registers the improvements made by him to a well and the foundation of a temple near it with the consent of all the dēsi-merchants of that place. It is interesting to learn that the well thus improved was originally dug at Heṇḇeru as an act of water-gift by a certain Periyāluva-ṣeṭṭi son of Alahiyaṇavāla and Aṇḍamme of the village Śiduke, who belonged to the Kuṇḍinagōtra, and was a resident of Ākūr a brahmadēya in Rājarāja-vaṇanāḍu a district situated to the south of the river Kāvērī in the Chōla country. Tenkaraī Rājarāja-vaṇanāḍu is not known from Tamil inscriptions. It may possibly be identical with the division Uyyakkondāṇ-vaṇanāḍu situated between the rivers Araśil and the Kāvērī. The latter included in it the subdivision Ākkūr-nāḍu (*South-Indian Insers.* Vol. II. Introduction, p. 25) evidently so called after the village Ākkūr identical with the modern Ākkūr Paṇḍaravāḍai in the Mayavaram taluk of the Tanjore district. Śiduke might likewise be the Śidakka-

maṅgalam of the Nannilam taluk. The advent of the southerners into the Mysore country during the time of the great Rājarāja on his conquest of the Gaṅga-

Foundation of the Dēśīvara temple at Heṇḇeru and gifts to it by the Dēsi-merchants of the Kubēra lineage. pāḍi country must have been quite natural and the well dug by a merchant of the Tamil country in the heart of the town of Heṇḇeru could not therefore be a matter for surprise. To the temple of Dēśīvara of the mercantile community constructed by Tribhuvanamalla Mallidēva-Chōlamahārāja, the merchants (dēsi) of the four dialects (Tamil, Telugu, Kanarese and Malayalam) and of the Kubēra lineage "who enjoyed the pleasures of the three objects of mankind, viz., dharma, artha and kāma by the sale and purchase of articles, who never feared nor were avaricious, whose sole delight was distribution of food to the needy, the orphans and the suppliant beggars,

who looked upon other's wives as their mothers, whose (wide spread) fame threw brilliant lustre on all the worlds as if it were on a mansion, who were like bees at the lotus feet of Īśvara, were great Māhēśvaras, loved gods and the twice-born, and were possessed of innumerable good qualities such as honesty, personal purity, good manners, career and conduct," (No. 16 of App. C) together with the nakaras of Heñjeru, made a communal gift of a fixed fee on all the articles with which they traded, such as musk, saffron, yak-tail, cus-cus, cotton and cotton-thread, beads, sealing wax, areca, rock-salt, wax, resin, hemp, wool, camphor, sandal, silk-thread, tiger-skin, women's cloths, lead and tin. This long list of articles put into the market and the volume of exchange that such a trade should have involved in order to make the merchants endow a part of the profits thereon, evidently indicates an advanced state of commercial progress and economic prosperity. The merchants of the lineage of Kubēra (i.e., god of wealth) appear to have well deserved that name on account of their wealth. The Śettis of the Kubēra-vainśa and their charities have already been noted in my last year's report (p. 151, paragraph 82).

14. To go back to Tribhuvanamalla-Mallidēva-Chōlamahārāja, two inscriptions of this chief from Hēmāvati were copied in previous years (Nos. 117 and 121 of 1899). The latter is dated in Śaka 1090, and refers to a Chālukyachakravartin, evidently the king Vikramadēva mentioned in No. 15 of App. C. The former which is dated in the 2nd year Vyaya of a certain Tribhuvanachakravartin Kulōttuṅga-Chōla appears to mention this same chief as "lord of Uṛaiyūr" and is written in the Tamil alphabet and language.

The over-lord of Mallidēva viz., the Chālukya-chakravartin Vikramadēva with date Śaka 1084 (= A.D. 1162) must be identical with the Chālukyachakravartin Taila III (Dr. Fleet's *Kanarese Dynasties* p. 459f). The date corresponds to the last year of Taila's reign and to the first of Kalachurya Bijjala's usurpation. Evidently the chief Tribhuvanamalla Mallidēva-Chōlamahārāja threw off the yoke of the Chālukya sovereign immediately after the Kalachurya usurpation and accordingly we find No. 121 of 1899, dated in Śaka-Saṁvat 1090, Sarvajit (= A.D. 1168), making only an incidental mention of the Chālukyachakravartin. The name Vikramadēva given to Taila III occurs in inscriptions for the first time. Both the title and the surname may have been adopted by him after the names of his famous grandfather Vikramāditya VI. The king Tribhuvanachakravartin Kulōttuṅga-Chōla in the 2nd year (Vyaya) of whose reign Tribhuvanamalla Mallidēva-Chōla is mentioned, could not be identified. If he is the same as the Chōla king Kulōttuṅga-Chōla III, the initial date as derived from No. 117 of 1899, viz., A.D. 1165, would be 13 years earlier than the initial date, viz., A.D. 1178, derived from Tamil inscriptions.

15. After a short usurpation by the Kalachuryas, the Chālukya throne was regained and occupied by Tribhuvanamalla-Vīra-Sōmēśvara IV, called in No. 28 of Appendix C "the uprooter of the Kalachurya race." His feudatory was Tribhuvanamalla Bhōgadēva-Chōla-Mahārāja ruling at the city of Heñjeru. Although this

Tribhuvanamalla Vīra-Sōmēśvara IV. chief does not receive the characteristic titles—"the lord of Uṛaiyūr", "born in the race of Karikāla," etc., still there could be no doubt that he was a member of the very same family as that to which Tribhuvanamalla Mallidēva-Chōla belonged. Sōmēśvara's rule and with that, the dynasty of the Western Chālukyas came to an end in or about Śaka 1111. Accordingly we see a certain Irūṅḷadēva-Chōla-Mahārāja son of Bammidēva-Chōla-Mahārāja ruling at Nidugalla-pattana, independently (No. 34 of App. C). The same chief Irūṅḷadēva or Irūṅḷadēva-Chōla-Mahārāja. Irūṅḷadēva-Chōla with the epithets "born of the solar race," "lord of Uṛaiyūr," "protector of the Rodda country" and Niśśaṅka-Pratāpachakravartin was according to No. 40 of App. C ruling from his permanent residence at Nidugallu, in Śaka 1200. The record is of some interest as it refers to the grant of 2,000 areca palms by a Jaina merchant to the temple of Brahma-Jinālaya, into the hands of two Jainas one of whom was a Jina-Brāhmaṇa of Yajurveda, Āitarēya-Śākhā, Vasishtha-gōtra and the pravara Kaundinya-Maitrāvaruṇa-Vasishtha. The Brahmanical gōtra and the Vēdic śākhā adopted by the Jaina Brāhmaṇa deserves special attention. The income from the grant was to be used for reconstructing with stone from the "foundation to the pinnacle" the temple of Brahma-Jinālaya with the mahā-maṇḍapa, Bhadra-maṇḍapa, Lakshmī-maṇḍapa, gōpura, parisūtra, vandanamālā, mānastambha

and makara-tōraṇa. This list of buildings gives us a definite idea of the details of architecture observed in a Jaina temple. It is further interesting to learn from the record that the donee mentioned above was a resident of the village Bhuvālōkanātha in Bhuvālōkanātha-vishaya, a district of Poṇṇamarāvati-sime to the north of "the Southern Madhurā" in the southern Pāṇḍya country. This gift made to a Jina-Brāhmaṇa of the south shows the affinity which the Chōla chiefs of Nidugallu had to the country of their origin as already observed in the case of Mallideva-Chōla-Mahārāja. The chief Iruṅgōladēva appears also to have been a Jaina by faith and No. 20 of App. C from Kotta-Śivaram refers to Ālpadēvi the queen of king Iruṅgōla who was a lay-disciple belonging to the Kāṇur-gaṇa and the Koṇḍakundānvaya.

16. Still another chief of the same family who was, however, ruling Gōvinda-vāḍi, was Bammadēva-Chōla-mahārāja a subordinate of the Western Chālukya king Jagadēkamalla (No. 8 of App. C). The record is not dated; yet Jagadēkamalla the Chālukya overlord herein mentioned, could be no other than Perma-Jagadēkamalla Bammadēva-Chōla-Mahārāja and his overlord II; for, it is not likely that these Chōla chiefs could have settled in the Anantapur district as early as the time of Jagadēkamalla I. (A.D. 1018 to 1042). If this identification of Jagadēkamalla is granted, it follows that Bammadēva-Chōla is very probably the same as Bammidēva-Chōla-Mahārāja, the father of Iruṅgōladēva-Chōla-Mahārāja. This record also supplies the interesting information that the whole community (kottali) being assembled together, declared the gift of one daḷa-vīsa on each kammaṭa within the house and one hāga per month on each kammaṭa in the street. Kammaṭa is the small moveable furnace used by goldsmiths for melting gold and silver. On page 117, paragraph 49 of my *Annual Report* for 1913 are given some names of the ancestors of Iruṅgōla-Chōla-Mahārāja one of whom Iruṅgōla I. was a subordinate of the Western Chālukya Jagadēkamalla II.

17. Pāta-Śivara, Kotta-Śivara and Amarapura in the Madakasira taluk of the Anantapur district, appear to have once been strong settlements of the Jains with Jaina basatis in them. No. 40 from Amarapura just quoted refers to the teacher Padmaprabha-Maladhārīdēva. The dilapidated mandapa at Kotta-Śivara was originally a Jaina basti built by Dāvaṇ-andi pupil of Pushpanandi-Maladhārīdēva and repaired by Ālpadēvi mentioned above (Nos. 20 and 21 of App. C.). No. 42 of App. C refers to the basati mentioned in No. 40 and says it was built by a lay disciple of Bālēndu Maladhārīdēva, pupil of Tribhuvanakīrti-Rāvuḷa. Nos. 41 and 43 to 48 are tomb-stones (niśidhi or nishidhi) of Jaina teachers and their lay disciples.

18. Cattle-raids, hāvalis, fights, sieges and the incidental deaths of heroes commemorated on viragals, are frequently mentioned in the inscriptions from the Madakasira taluk. These range over a long period from the early 9th century down to the 17th and show the high sense of honour which the people uniformly entertained for the village patriots and their heroic sacrifices on behalf of the village. Some of these records are quite interesting in their details. The Harati chief Nañja-rāyapparāja gave an ummali-grant of a field to a certain Keñchanāgamaya of Jambulabanda for having successfully protected the village from enemies during 2 or 3 destructive raids (avānta) (No. 749 of App. B.) An early record (No. 753 of App. B) states that Vīra-Kailāsa, son of Nolamba-Kailāsa attacked Prabhurāma in the battle of Polalu and died; and the father Nolamba-Kailāsa himself died on attacking Jagapa in a battle near Kaliyakallu. About A.D. 966, Erega or Ereyamma a servant of Ayyapadēva, son of Iriva-Nolambādhīrāja seems to have fought with the Chōḍa (Chōla) successfully, so that all the people of Peñjeru (Heñjeru-Hēmāvatī) praised him (No. 17 of App. C). A heroic fight is described in No. 33 of App. C, dated in Śaka 1369 (= A.D. 1447). Jannapa-Oḍeya and Bomme-Nāyaka of Gōsikere with one lakh of infantry and a thousand horse appear to have attacked Kṛṣṇa-Pāpeya-Nāyaka of Halukūru. The latter dispersed the attacking army and killed 500 men and 100 horse. On this occasion Pāpi-Nāyaka's son-in-law Bimasāniya Gude-Nāyaka and Sulaya, scored a victory over Mosage Māde-Nāyaka and Gangavati-Nila, by breaking their bow. A rent-free grant, *nēsara-kodagi* or *udirappatti* as it occurs in a Tamil inscription No. 635 of App. B connected with the spilling of blood in the cause probably of protecting a community or a village, is mentioned in Nos. 19 and 58 of App. C.

The apparent reason for such a gift is stated in No. 58 to be "the giving up of life in kapātu (?)"—a word whose meaning is not intelligible to me. In this connection it may also be worth noting that the modern town of Ambāsamudram, which under the name of Rājarāja-chaturvēdimāṅgalam comprised a number of hamlets, was entitled an erivira-paṭṭana whose significance has been explained by me on page 100 of my *Annual Report* for 1913.

THE EASTERN CHALUKYAS.

19. An early grant of the Eastern Chālukyas is No. 7 of App. A which was sent for examination by Mr. Ramakrishnakavi, M. A. The record is written on three copper-plates of which the last is slightly injured at its proper left margin. They measure 7" × 2" and are strung on a circular ring on which is fixed a round seal as in the case of the other Eastern Chālukya copper-plates. The latter bears in relief on its surface, the legend "śrī-Sarvasiddhi" in the middle, with the crescent above and an expanded lotus-flower below. The characters are old enough to be referred to the time of Jayasimha I. (A. D. 633-663) who was entitled Sarvasiddhi and correspond

Jayasimha I.

regularly with those of No. 5 of App. A in my *Annual Report* for 1913-14.

Dr. Fleet refers to only one inscription of his time from Pedda-Maddāli in the Kistna district but questions its authenticity on account of the many inaccuracies in the language of that record. Consequently the present inscription which is above suspicion would be the second of Jayasimha's records hitherto brought to light. It is issued from Asanapura and mentions in order the kings, Kirtivarman, Vishnuvardhana-Mahārāja surnamed Makaradhvaja and Jayasimhavallabha-Mahārāja. Makaradhvaja, the surname of Vishnuvardhana (I) will be seen from the sequel to have also been a surname of Vishnuvardhana (IV), the father of Narēndra-Mrigarāja Vijayāditya. The surname "Sarvasiddhi" of Jayasimha I. which is found on our seal is also found on the seal of the Pedda-Maddāli plates. The grant registered is that of the village "Nidubaru or Niduparu" two gavyūtis to the east of Gaṇḍēru-rājadhāni on the bank of the river Mannēru and to the north of the river Vyāghrauadī, in the Gaṇḍēruvāṭi (province). The grandfather of the donee Kāṭisārman was a resident of Asanapura, a member of the ghaṭikā (college) of that place who had studied the two vēdas with pada, krama, and anukrama and was well versed in kalpa, upanishads, purāṇas, itihāsas, and many dharma-śāstras. Kāṭisārman himself was equally learned in the Yajña-ritual, upanishads, mantras, itihāsas, purāṇas and the dharma-śāstras, belonged to the Hārīta-gōtra and was a student of the Taittirīya-śākhā.

Asanapura or Asanapura-sthāna the place from which the grant was issued and to which the donee's grandfather belonged is also mentioned in No. 5 of App. A of the *Annual Report* for 1913-14, as the place of the donee therein mentioned. Gaṇḍēruvāṭi and Gaṇḍēru-rājadhāni must be connected with the later Kanḍēruvāṭi-vishaya which again seems to have derived its name from the modern village Kantēru in the Guntur taluk of the Guntur district. It may be noted that one of the stone inscriptions copied in this taluk (No. 94 of App. C) states that this province was a part of Velinādu-vishaya and was situated to the south of the river Kṛishnā. Niduparu or Nidubaru the village granted can be identified with the modern Nidamaru in the Guntur taluk which is actually about 2 gavyūtis (i.e., 8 miles) to the east of Kantēru.

20. Nos. 14 and 15 of App. A were discovered by Mr. Rangaswami Sarasvati,

Vishnuvardhana II.

B.A., at Pamidimukkala (Nuzvid estate, Kistna district), where they are reported

to have been dug up by a private person. Both the records, consist of three plates each and are strung on a ring bearing a seal with legend "śrī-Vishamasiddhi." Those of No. 14 roughly measure $6\frac{1}{2}" \times 2\frac{1}{2}"$ and the seal is partly broken. Those of No. 15 are roughly $7" \times 2\frac{1}{4}"$ and show below the legend on the seal an expanded lotus flower and above the same the crescent and the sun, also partly broken. The rings were uncut when the plates reached me.

The records are written in very corrupt Sanskrit and refer themselves to the reign of Vishnuvardhana (II), the son of Indra-Bhāṭāraka according to No. 15 and the son of Jayasimha-Vallabha according to No. 14. Evidently we have to understand that he was treated as an adopted son by Jayasimha-Vallabha. Vishnuvardhana bore the surname Vishamasiddhi as stated by Dr. Fleet in his account of the Eastern Chālukyas and also as confirmed by the legend on the present seals. Another probable surname of his as suggested by both these records was Pralāyāditya. One

of the grants viz., No. 15 is dated in the 3rd year of the king and both register grants of land at Paṇṭimuku (i.e. Pamidiṃukkala) in Vara-nāṇḍu-vishaya (Vela-nāṇḍu?) to two Brāhmaṇas.

21. Another Eastern Chālukya record examined during the year is a set of five plates (No. 9 of appendix A) with raised rims strung on a ring fixed into the ornamental bottom of a circular seal which bears the legend 'śrī-Vishamasiddhi' in the centre, with an aṅkuśa laid flat immediately below it, a lotus flower further below, and the running boar with sun and crescent at the top of the legend. The inscription records a grant of the village Musinikuṇḍa in Tōṅka-Nātarādi-vishaya, to the Jaina temple Naḍumbi-vasati at Bījavāda (i.e. Bezvāda) [built by?] Ayyaṇa-

Vishṇuvardhana III.

Mahādēvī queen of Kubja-Vishṇuvardhana-Mahārāja, through the Jaina teacher Kālibhadrāchārya of the Kavurūri-gaṇa and the Saṅgh-ānvaya. The ājñāpti of the grant was the queen Ayyaṇa-Mahādēvī and the seal was marked with the legend of Kubja-Vishṇuvardhana-Mahārāja. The king however who issued the order was Vishṇuvardhana-Mahārāja son of Maṅgi-Yuvarāja and grandson of Vishṇuvardhana II. It is difficult to reconcile how Ayyaṇa-Mahādēvī could be mentioned as the ājñāpti unless it be by supposing that the queen lived to a very old age or that the present charter was the renewal of an old grant of Kubja-Vishṇuvardhana. The latter supposition is perhaps the more probable since it explains the statement at the end of the grant that Ayyaṇa-Mahādēvī was the ājñāpti of the original grant and that the charter was marked with the seal of Kubja-Vishṇuvardhana I.

The language of the inscription is very corrupt and the date which appears to be expressed by the chronogram svadita (?) would correspond to Śaka 684 and would fall into the reign of Vishṇuvardhana's son Vijayāditya (I). The characters are identical with those employed in No. 9 of Appendix A of the *Annual Report* for 1913-14 which was also a grant of the time of Vishṇuvardhana (III). The ājñāpti of the latter was the chief queen Vijaya-Mahādēvī. The reference to the Jaina teacher Kālibhadrāchārya and the Naḍumbi-vasati at Bījavāda is, so far, the earliest mention of Jains and Jaina temples in Eastern Chālukya records.

Very few stone records of the Eastern Chālukyas are known. At Selapādu, in the Guntur taluk (No. 169 of Appendix C) A stone record of either Vishṇuvardhana III or Vishṇuvardhana IV. has been discovered a record of the thirty-third year of Sarvalōkāśraya śrī-Vishṇuvardhana-Mahārāja. From the established genealogy of the dynasty we know that only Vishṇuvardhana III and Vishṇuvardhana IV had long reigns of thirty years and above. The inscription in question may therefore be safely assigned to either of the two kings and paleography does not militate against this assignment.

22. No. 22 of Appendix A is a record of the next king Vijayāditya I. The plates were secured for my Telugu Assistant while the latter was touring in the Guntūr taluk, Guntūr district, by M.R.Ry. M. Kalidasu Garu, B.A., B.L., High Court Vakīl, Guntur. It consists of three plates measuring $6\frac{5}{8}$ " by $2\frac{2}{3}$ ". The plates are strung on a ring whose ends are fixed into the bottom of a circular seal which is split in the middle. On the surface of the seal are the crescent at the top, the legend 'śrī-Tribhuvanāṃkuśa' in the middle and what looks like an elephant goad (aṅkuśa) on the side and an expanded lotus flower at the bottom. The ring was not cut when the plates reached my office. The first king mentioned is Maṅgi-Yuvarāja with the title Vijayasiddhi. His son was Sarvalōkāśraya Vishṇuvardhana-Mahārāja and his son was Vijayāditya-Mahārāja who granted the village Śakharambu in Vilānāṇḍu (i.e., Velanāṇḍu), to the Brāhmaṇa (Bhaṭṭāraka) Dēvaśarman of the Hārīti-gōtra and the Āpastamba-sūtra, a resident of Kārāṃchēdu.

This is the first of the grants of Vijayāditya I brought to light. The biruda Tribhuvanāṃkuśa found on the seal has hitherto been seen only on the seals of his grand-son Vijayāditya (II) Narēndra-Mrīgarāja. Other titles of Vijayāditya I are Vijayasiddhi and Vikrama-Rāma mentioned by Dr. Fleet. The date of the grant though it is briefly stated allows of verification since the Uttarāyana-saṃkramana moon in India mentions one on December 25 Sunday of A.D. 763 which falls into the reign of Vijayāditya I. It is not impossible that this is the actual date of the grant intended.

23. The next Chālukyan plate represented in the collection is No. 5 of Appendix A. It consists of three plates with high rims measuring $8\frac{2}{3}'' \times 3\frac{1}{3}''$. The plates are strung on a ring the ends of which had originally been secured in the bottom of a seal but have now got loose. The plates could consequently be taken out for purposes of decipherment and printing without actually cutting the ring. The seal

Vijayāditya II.

too which must have been completely round has been altogether damaged and become hollow evidently on account of the lead that filled the hollow space, having run out. It bears the legend 'śrī-Tribhuvanāmkūśa' followed by a floral design (?) or an aṅkuśa with the crescent and star above it and an expanded lotus flower below.

The plates belong to the reign of Vijayāditya, son of Viṣṇuvardhana-Mahārāja entitled Makaradhivaja and grandson of Vijayāditya. They record the grant of the village Tāṇdivāda in Kōnūru-nāṇdu-vishaya to two Brāhmanas, Vṛiddha-Maṇḍa and Dōṇa on the occasion of a solar eclipse. The executor (ājñapti) of the grant was Niravadyēśa-Vatsala and the writer Aksharalikhitāchārya. The title Niravadyēśa-Vatsala borne by the ājñapti indicates that his master, king Vijayāditya may have held the title Niravadya which was a well known surname of the Western Chālukya king Vijayāditya (II). From the genealogy of the Eastern Chālukya kings given at page 283 of *Indian Antiquary* Vol. XX, it will be seen that Vijayāditya of our record must be identical with Narēndra-Mṛigarāja Vijayāditya II, whose seal bears the legend 'śrī-Tribhuvanāmkūśa'. It may be noted that this king as stated by Dr. Fleet called himself Vijayāditya in his own grants.

24. A set of copper-plates (No. 1 of Appendix A) received from the Sub-Collector of Bezvada, supplies some interesting information about the kings of the Eastern Chālukya dynasty. The plates were dug up in the Nandigama taluk and have been treated by this officer as treasure trove. They are 5 plates with high rims, measuring $9\frac{1}{3}'' \times 4\frac{1}{8}''$ and are strung on a ring which had not been cut when the plates reached me. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus-creeper with a full-blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant-goad (aṅkuśa), and above these symbols is the legend śrī-Tribhuvanāmkūśa in Chālukyan characters. Above the legend is the running boar facing the proper left flanked by the sun and moon and two chauris.

The record is throughout in Sanskrit except in the few lines where the description of the boundaries is given in Telugu. The engraving is done pretty carefully, but the language is very corrupt. The usual genealogy from Satyaśraya-Vallabhēndra's younger brother Kubja-Viṣṇuvardhana down to Vikramāditya II has been given with the few following changes: (1) that Narēndra i.e., Narēndra-Mṛigarāja-Vijayāditya (II) ruled for 48 years (see remarks by Dr. Fleet in *Indian Antiquary*, Vol. XX, page 100 f); (2) that Guṇakenalla occurs as a variant of

Vijayāditya (VI) Amma II.

Guṇaga or Guṇaka in the name Guṇaga-Vijayāditya III; (3) that Vikramāditya

II the son of Chālukya-Bhīma I ruled for one year instead of 11 months as adopted by Dr. Fleet; and (4) that Vijayāditya V (Bēta-Vijayāditya), by an erroneous spelling, appears as Bēka-Vijayāditya. After the short reign of Vikramāditya (II), Dr. Fleet's table mentions Bhīma III. who reigned for 8 months being succeeded by Yuddhamalla II, son of Tādapa, who killed him. Yuddhamalla, also sometimes called Malla, is actually omitted in some inscriptions though he had a rule of seven years, while in others he is placed immediately after his father Tāḍa. Dr. Hultzsch suggested that the omission might be due to his conqueror and successor Chālukya-Bhīma II. probably ignoring his name. This suggestion seems to receive some support from what is stated in ll. 19-21 of the inscription under review. We are told that the feudatory Śabara chiefs, the commanders of the Vallabha (i.e., the Rāshtrakūṭa) forces and others apportioned among themselves the (Chālukyan) territory for seven years; and king Bhīma, i.e., Chālukya-Bhīma (II) the son of Vijayāditya, treating with insult Mallaparāja who had put on the crown at this juncture, ousted the usurpers and reigned for 12 years. The next king Amma II, the son of Chālukya-Bhīma II, is stated to have reigned for 11 years after succeeding to the throne and to have then proceeded to the Kāliṅga country 'in wrath against Kṛishṇa' (Kṛishṇa-kōpāt). At this time the inscription states, the kingdom was ruled to the great joy of the people by Dānārṇava the son of Bhīma (i.e., Chālukya-Bhīma II) and Aṅkidēvi,

with the consent of his step-brother (Amma II). It was perhaps during the reign of this Dānārṇava that the grant recorded in the inscription was made, the order however, being issued in the name of the Mahārājādhirāja Paramēśvara Parama-Bhaṭṭāraka Vijayāditya (i.e., Amma II) and addressed to the residents of the Nātavādi-vishaya. The chiefs of a subordinate family called Sāmantavoddi are here mentioned. The first of these was Guṇḍiya-Rāshtrakūṭa. His son was Eriya-Rāshtrakūṭa and his son by Vandyanāmbā was Guṇḍyanārya also called Kākatya-Guṇḍyana. At the instance of this chief was granted to the Brāhmaṇa Dommana, the village Māṅgallu on the occasion of the summer solstice. The particular reason for making

Karpaṭivrata.

the grant was that this Dommana observed the Karpaṭivrata in order to please the chief Kākatya (i.e., Kākatya) Guṇḍyana. This religious observance of avowed poverty according to the inscription, consisted in bathing early every day, observing continuous celibacy, speaking truth, preserving purity, compassion, liberality and ritual and practising forbearance and kindness. Māṅgallu the village granted must be identical with one or the other of the two villages Māṅgollu and Māgallu, in the Nandigama taluk of the Kistna district. The ājñāpti (executor) of the grant was Kaṭakarāja and the composer Pōtana-Bhaṭṭa.

25. The Chellūr plates of Kulōttuṅga-Chōḍa II dated in Śaka 1056 (= A.D. 1134) but corrected by Professor Kielhorn to Śaka 1065 for purposes of calculation (*Epigraphia Indica*, Volume VII, Appendix No. 574), have been published in *Indian Antiquary*, Volume XIV. From a number of Tamil and Telugu inscriptions Messrs. Sewell and Swamikannu Pillai have clearly shown that the initial date of this king must be Śaka 1055 or A.D. 1133. No. 116 of Appendix C, confirms the result of their calculations by combining Śaka 1059 with the fourth year of the king. The later Eastern Chālukya copper-plates excepting those of Chellūr, mention the fact that the Vēṅgī country became devoid of a ruler subsequent to Vikrama-Chōḍa's departure to the South and Dr. Hultzsch surmised that this statement only suggested that the king's absence resulted in political troubles brought about by the growing influence of the Velanāṇḍu chiefs and the ambitious invasion of the Western Chālukya king Vikramāditya VI. The political troubles could not, however, have been of a very serious nature, for we find that the Chālukya-Chōḍa kings continued to assert their sovereignty, though perhaps in a lesser and more limited degree. A large number of inscriptions dated in their reign mention the Velanāṇḍu subordinates Goṅka and his son Rājendra-Chōḍa.

26. The continuation of the Eastern Chālukya suzerainty in the Vēṅgī kingdom Rājārāja II and the Velanāṇḍu chiefs. after Vikrama-Chōḍa and its rule by the local Velanāṇḍu chiefs, is supplied by the set of copper-plates (No. 23 of Appendix A), which was kindly lent for examination by the Tahsildar of Bapatla. The plates are 5 in number and are hung on a big ring the ends of which are fixed into the bottom of a seal which bears the legend 'śrī-Tribhuvanāṁkuśa' between two lines with the symbols of the sun, the moon and star, two parasols, the Chōḍa-Tiger, ankuśa, lotus and the svastika (?) above, and the Chālukyan boar, the disc (chakra), sandals, drum, double-conch, lamp stands and a few other unintelligible symbols below. The ring was not cut when the plates reached me. It is curious how despite this the set is incomplete commencing as it does with No. 3, marked on the second side of the existing plate and stopping abruptly with the mention of the donee, omitting the usual imprecations, etc. Evidently the plates had been examined sometime before this and the now-missing plates were lost on that occasion. Nevertheless the information conveyed by the existing plates is very interesting, giving us, as they do, an account of the later Chālukya sovereigns who held sway over the Vēṅgī country down to the time of Rājārāja (II) and of their subordinates the Velanāṇḍu chiefs down to Rājendra-Chōḍa.

The historical genealogy of the Eastern Chālukyas mainly agrees with that given by Dr. Fleet. Some serious differences may, however, be noted. The reign of Vishnuvardhana IV is altogether omitted and a new Vishnuvardhana, a son of Vijayāditya (II), is mentioned with a rule of 50 years, followed by Kali-Vishnuvardhana. Kollabhiṅga Vijayāditya who ruled for 6 months after Chālukya-Bhīma (I) is stated to have died in a battle at Virajāpuri. Dānārṇava is stated to have ruled for 30 years and the interregnum that followed his rule,

to have extended over 27 years. Vikrama-Chōḍa ruled for 17 years and his son Kulōttuṅga (II) for 15. He was succeeded by his son Rājarāja (II). The three last items of information are new and deserve to be noted inasmuch as the Chellūr plates of Kulōttuṅga-Chōḍa II, the latest of the Eastern Chālukya plates published so far, give only 15 years for Vikrama-Chōḍa. According to the Tamil inscriptions the reign of Vikrama-Chōḍa does actually go up to 17 years. The approximate correctness of this statement will be clear when it is found that the accession of

Length of reign of Vikrama-Chōḍa, Kulōttuṅga-Chōḍa II and Rājarāja II.

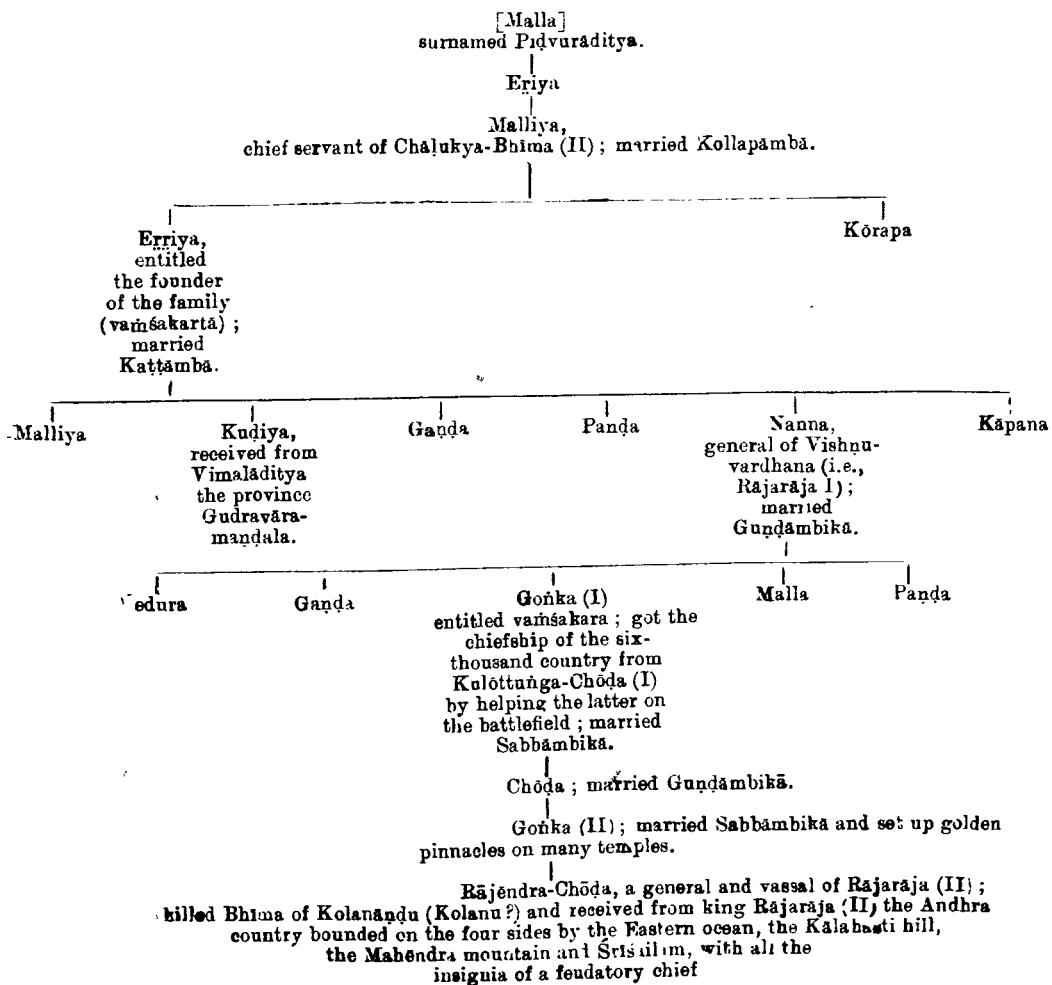
his son Rājarāja (II) as fixed by Professor Kielhorn from other inscriptions is A.D. 1146. i.e. two years earlier than the last year of his father Kulōttuṅga

(II) during which Rājarāja might have ruled as crown prince. The reign of Rājarāja over the Vēṅgī country was not an established fact hitherto, but was only inferred from a number of Telugu inscriptions which yielded for him the initial date A.D. 1146 (see also No. 114 of Appendix C). Tamil inscriptions of the reign of Rājarāja II are generally dated not beyond his 19th year, only one record of a doubtful date referring to his 27th. The date of the copper-plates under review which give the Śaka year 1091 combining with it the 23rd regnal year of the king, not only proves the correctness of Prof. Kielhorn's calculation of the date of accession of Rājarāja, but also shows that his rule must have extended beyond 19 years and perhaps right up to his 27th (see *Annual Report* for 1913, p. 107). Another doubtful point cleared up by this record is the relation that existed between Kulōttuṅga (II) and Rājarāja (II) which had been hitherto nowhere definitely mentioned (*ibid.*).

27. The account of the Velanāṇḍu chiefs which follows, has not been found possible to make out completely on

Genealogy of the Velanāṇḍu chiefs.

account of the bad preservation of the plates here. The following genealogical table, however, gives the information about them so far as it could be made out :—



This last chief Rājendra-Chōḍa while he was staying at Dhanadapurī (i.e., the modern Tsandavōlu in the Repalle taluk of the Guntūr district) made a gift of the village Inuṅgaru to a Brāhmaṇa, on an auspicious day in the Śaka year 1091 which was the 23rd year of Rājarāja's reign.

This account of the feudatory chiefs of Velanāṇḍu differs in some respects from that given by the Pithāpuram inscription of Prithviśvara (*Epigraphia Indica*, Volume IV, page 32f.) as may be seen by comparing the table given above with the one printed at *ibid.* page 35. From Nannarāja or Nanna both the tables agree, the plates under review supplying the fresh information that Nanna was the general of the Chālukya king Vishnuvardhana (i.e., Rājarāja I) and that he married Gundāmbikā. The Pithāpuram plates also differ in stating that Nannarāja was not a brother (as our plates state), but a grandson of Kuḍiya or Kuḍiyavarman, the vassal of Vimalāditya. It might also be noted that the grandfather of Kuḍiya was a certain Malliya, a vassal of Chālukya-Bhīma (II); and Malliya's grandfather was [Malla] alias Pidvurāditya — a surname applied in the Pithāpuram plates to a certain Malla the father of Kuḍiya.

Further, according to the tabular list of inscriptions given by Dr. Hultzsch at page 39 of *Epigraphia Indica* Volume IV, the date of our record, viz., Śaka 1091, would fall into the reign of Rājendra-Chōḍa Prithviśvara who is also stated to have been a subordinate of Rājarāja II. This Prithviśvara as described in the Pithāpuram pillar inscription was the son of Kulōttuṅga Manma-Goṅka III and Jāyāmbikā. The donor of our grant was, on the other hand, the son of Goṅka II and Sabbāmbikā and a subordinate of Rājarāja II. It suggests to me therefore that most of the dates given for the chiefs Goṅka III and Rājendra-Chōḍa by Dr. Hultzsch from stone records where parentage is not generally specified may have to be assigned to Goṅka II and his son Rājendra-Chōḍa, in the light of the present record.

28. Seven stone inscriptions in the collection also refer to the Velanāṇḍu chief Rājendra-Chōḍa. These range in date between Śaka 1089 and Śaka 1095. No. 103 Their subordinates—the members of the Mandāḍi family. which is not dated registers gifts by certain members of the Mandāḍi family among whom were Nāmi-Nāyaka and his younger brother Prōli-Nāyaka. On page 89 of the Annual Report for 1908, are mentioned three chiefs of this family, viz., Nāva, his younger brother Prōla or Mandāḍi-Prōla and his younger brother Maṭṭa a subordinate of the Velanāṇḍu chief Goṅka (II). In an inscription of Śaka 1060 (No. 11 of 1908) Pedda-Koṇḍapa-Nāyaka is stated to be the son of a certain Nāvi-Nāyaka. This latter chief might be identical with Nāva, the elder brother of Prōla referred to above and with Nāmi-Nāyaka of No. 108 of Appendix C. Mandāḍi Prōli-Nāyaka and Nārāyaṇa are two other members of the same family appearing in No. 107 of Appendix C, as sons of Pedda-Prōli-Nāyaka. In No. 105 of Appendix C, are mentioned Mandāḍi Prōli-Nāyaka and his younger brother Malli-Nāyaka as sons of Nāmi-Nāyaka and subordinates of Kulōttuṅga-Rājendra-Chōḍeyarāja. Prōla or Peda-Prōla of the Mandāḍi line calls himself 'the lord of the Giripaśchima (i.e., Koṇḍapadumati) district' in No. 7 of 1908. He was a subordinate of the Koṇḍapadumati chief Maṇḍa (II), a contemporary of Velanāṇṭi Rājendra-chōḍa, son of Goṅka (II) (*Epigraphia Indica* Vol. VI, page 269f). The family title of the Mandāḍi chiefs was 'lord of Sirivrōlu' in the case of some and 'lord of Tanarumbariti' in the case of others. Another member of this same family, named Kōṭa is described as a favourite servant and an ornament among the councillors of Goṅka (No. 104 of Appendix C). The chiefs of this family thus appear to have been the hereditary servants of the Velanāṇḍu kings.

Speaking of the Velanāṇḍu chiefs it may not be out of place to note that the work Kēyūrabāhucharitramu of the Telugu poet Mañchana was dedicated to Nandūri Guṇḍanna-mantri, the grandson of Kētana-mantri a minister of Prithviśvara, the greatgrandson of Kommana-Preggaḍa a minister of Velanāṇṭi-Chōḍa or Kulōttuṅga Rājendra-Chōḍa son of Goṅka and the great-great-grandson of Gōvinda-Preggaḍa of the Kauśika-gōtra, a minister of Velanāṇṭi-Goṅka (*Lives of the Telugu poets* by Mr. Viresalingam Pantulu, page 95f).

29. A set of seven copper-plates of which the fifth and the sixth are broken were received from the Superintendent, Government Museum, Madras, for examination. They measure $8\frac{1}{2}'' \times 5''$ each and have raised rims. The last plate which ends with the description of the boundaries of the village granted, shows that the inscription was not completely written. The usual ring-hole found near the right margin of each plate proves the existence of a ring which is now lost.

Later Eastern-Chālukya king Vishnuvardhana Mallapa. The plates register a long inscription of the later Eastern Chālukya king Vishnuvardhana Mallapa who according to the Pithāpuram pillar inscription was crowned at Pithāpuram on the 16th June A.D. 1202 (*Epigraphia Indica*, Volume IV, page 229). A few points in the genealogy which differ from that given in the Pithāpuram inscription are: (1) Vishnuvardhana IV is stated to have ruled 33 years instead of the usual 36 years; (2) we are informed that Narēndra-Mṛigarāja ruled for 48 years, fought 300 battles and built as many Śiva temples, tanks and villages—other inscriptions mentioning only 108 such battles and temples; and (3) Kollabhi-gaṇḍa-Vijayāditya ruled for 6 years while correctly it must have been 6 months as noted by Dr. Fleet from other inscriptions. It has been observed already that Dānārṇava ruled the kingdom while Amma (II) had gone to the Kālīṅga country. Dānārṇava's rule is here stated to have lasted only for 3 years. "After him the earth seemed as if it were running about penitent for 27 years, not being able to obtain a suitable lord." This period of interregnum agrees with what has been stated of the same in the Raṇastipūṇḍi plates of Vimalāditya (*Epigraphia Indica*, Volume VI, page 349). Then came to the throne Śaktivarman who ruled for 12 years; his brother Vimalāditya who married the daughter of the Chōḷa emperor ruled for 7 years; and then came Rājārāja who ruled for 40 years. His son Rājēndra-Chōḷa (Kulōttuṅga I) ruled for 50 years, which is correctly so, as derived from his stone inscriptions (*Annual Report* for 1913, page 106). The inscription next states that Kulōttuṅga's son Vikrama-Chōḷa went to rule the Chōḷa country. By this, we have to infer that the Vēṅgī country was till now, under the direct suzerainty of the Chōḷa emperors, Kulōttuṅga I, and Vikrama-Chōḷa but that afterwards either the deputies appointed by the Chōḷa kings or those who usurped that position for themselves, ruled that country.

The inscription then mentions a collateral branch of the Eastern Chālukya chiefs who were descended from Bēta-Vijayāditya V, down to Malla-Vishnuvardhana, in the very same terms as the Pithāpuram inscription, the only difference being that the mother of Vishnuvardhana is here called Lakshmi, while in the other she is named Gaṅgā. It also adds that Vishnuvardhana bore the surname Karavāla-Bhairava. A subordinate, of this king, who belonged to the solar race was Mahādēva whose father was another Vishnuvardhana and grandfather, Bhīma. These latter are stated to have ruled over a province watered by the Gaṭtamī (i.e., the Gōḍāvarī) and called Malayāvani. Their eulogy makes them the lords of Maddūripura, descendents of the solar race, supporters of the Chālukya dominion (whose flags were) decorated by a row of Garuḍa birds and who patronised the Brāhmaṇas of Vēṅgīpura. The chief Mahādēva, is stated to have granted in the Śaka year 1127, Phālguna, a village sur-named Chandrāvuri in Chēṅgūru-nāṇṭi-vishaya to 130 Brāhmaṇas, whose names are given in detail. The titles borne by these Brāhmaṇas are rather peculiar and occur again in a stone inscription from Nūtakki, in the Guntūr district (No. 117 of Appendix C). They were the special devotees of (an image of) Hanumān given to them by Rāma himself and established in the agrahāra of Māshāpurī on the western bank of the Gōḍāvarī.

KAKATIYAS.

30. Of king Gaṇapati of this dynasty who is known to have ruled for no less than 62 years (*Annual Report* for 1906, pge 79, paragraph 3) we have inscriptions ranging in date from Śaka 1133 to 1172. His earliest known record was copied in 1905 and was dated in Śaka 1131 (No. 204 of 1905). No. 88 of Appendix C comes next in order. It mentions the kings subordinate, the Mahāmaṇḍalēśvara Kōṭa-Mummaḍidēva, son of Gaṇḍabhūpati and Jāyapa-Nāyaka. The genealogy of the Kōṭa family

obtained from known records and given on page 138 of the *Annual Report* for 1916, does not mention either of these two chiefs. In a record of Śaka 1145 (No. 167 of Appendix C) Jāyapa-Nāyaka the famous general of Ganapati appears as a donor of land to a Śiva temple raised by a private individual. From the Chēbrolu and the Ganapēśvaram records (*Epigraphia Indica* Vol. VI, pages 38ff. and Vol. III, pages 82ff.) we already know that Jāya was not only a general of Ganapati but also his brother-in-law. No. 82 of App. C refers to the temple of Ayyakulatilaka-Chōdīśvara at Chembrōlu which must be the same as the temple of Chōdēśvara built by this general in the name of his father, and which was also known as Ayyavaṁśa-tilaka (*Epigraphia Indica*, Volume VI, page 39).

The first Kākatiya grant on copper-plates (No. 4 of App. A) hitherto discovered, which belongs to the time of Ganapati, Kākatiya copper-plate grant of Ganapati. was kindly placed in my hands by M.R.Ry. Ramakrishnakavi, M.A., of the Oriental Manuscripts Library, Madras. No information regarding their discovery has been received. The plates are three in number and measure 9" by 5". They are strung on a circular ring which was cut before the plates reached me. The ends of the ring are fixed into the bottom of a circular seal. On the latter on a countersunk surface are seen the figures of a boar and a cow facing the proper left. In front of these is a dagger and above them are the crescent and the sun. The plates supply the genealogy of the Kākatiyas and state that in the solar race was born king Manu who "prescribed the duties for the several castes." In that family was born king Karikāla-Chōla who, wandering about on a hunting expedition reached the southern country (Dakṣiṇāpatha) and there pitched his camp at a place called Kākati-pura. This mention of Kākati-pura supplies us with a new derivation of the dynastic name Kākatiya, different from those hitherto put forward. Durjaya who was next born in this family was so powerful that from his time the Kākati kings who came after him were called Durjayas. This story of Karikāla is rather difficult to believe in face of the well-known fact that Karikāla-Chōla is the famous Tamil king of the South, who is also claimed as ancestor by the Telugu-Chōḍa chiefs. After Prōla, Rudra and Mahādēva in succession, came Ganapati whose minister was Dēvarāja. This minister had four sons Rāma, Tikka, Mañchaya and Bēta. The second of these, Tikka or Tikka-Chamūpati, made a grant of the village Garavapāḍu to 50 Brāhmanas, in the Śaka year 1182, Raudra.

31. Of the time of Rudramadēvī, the daughter and successor of Ganapati, we have seven records which range in date from the second year of her accession, viz., Rudramadēvī. Śaka 1183 to Śaka 1210. A very influential officer of hers was one Paruvata-Nāyaka who is described as the queen's *aṅgarakṣa* (aid-de-camp) and stated to have been governing in her name (Nos. 130, 155 and 156 of App. C).

32. The huge pillar inscription at Malkāpuram in the Guntūr taluk of the Guntūr district, also belongs to the reign of Rudramadēvī. It was brought to the notice of the Archæological Superintendent by Mr. J. Ramayya Pantulu in 1915 and a short note on its contents by the same scholar appears in the report of the

The Malkāpuram inscription of her time. Archæological Superintendent for 1915-16, page 44f. The ruined temple before which the pillar is set up is now known as Pichehigullu to the people, and it will be seen from the sequel that it was once a flourishing big temple dedicated to god Viśvēśvara (Śiva) in which were also instituted a matha and a feeding-house. The inscription is of very great interest both for the historical information it supplies regarding the Kākatiya kings and for the detailed account which it gives of the famous Pāśupata teachers who preceded Viśvēśvara-Śivāchārya of the Gauda country who was himself the royal preceptor and a highly learned scholar.

Svayambhu, the god Śiva at Warangal, who was the tutelary deity of the Kākatiya kings, as stated in the Sanskrit work *Pratāparudriya*, is invoked at the beginning of the inscription. In the family of the Durjaya-Kshatriyas, i.e., the unconquerable (Kakati) kings, was born the powerful Prōla whose son was Rudra. His younger brother was Mahādēva who ruled after him. The son of the latter was the famous

Gaṇapati. His daughter was Rudradēvī in whose time the record under review is dated. The succession of Rudrāmbā to the Kākatiya throne under the male name

Kākatiya genealogy.

Rudradēva-Mahārāja has been frequently referred to in earlier epigraphical reports. In praising the greatness of Rudradēvī the inscription makes the statement: "What greater prosperity of the illustrious Rudradēvī could be described than that her son was the glorious Rudradēva, a pearl of the Kākati dynasty (vaṁśa) whose birth announced the destruction of the enemies, who devastated the empires of the three sovereigns and the strength of whose arm was blessed by the holy hand (śiva-basta) of the illustrious teacher Viśvēśvara." This statement that Rudradēva (i.e., Pratāpa-Rudra) was the direct son of Rudrāmbā is not consistent with what the Pratāparudriya has to say on this point. Pratāpa-Rudra according to the latter was the daughter's son of Rudrāmbā and was adopted by his grand-mother as her own son, being appointed to succeed her on the Kākatiya throne. It must be noted that the reference to the birth of Pratāpa-Rudra in this inscription of his mother of date Śaka 1183, shows that he was already born in that year. Thus the genealogical portion of the inscription supplies the interesting fact of the relationship of Pratāpa-Rudra to Rudrāmbā which plainly interpreted would be that of a direct son and not one adopted as the Pratāparudriya puts it.

33. Of greater interest is what follows of the history of the Śaiva teachers and of their influence on the royal families of that period. There was the country known as the Dahala-maṇḍala situated between the rivers Bhāgīrathī (i.e., Ganges) and Narmadā and in it was a line of Śaiva teachers whose founder was Durvāsa. In this line appeared Sadbhāva-Śaṁbhu who received from the Kalachuri king Yuva-rājadēva as a maintenance gift (bhikṣhā) the Three-Lakh province (i.e., one in which there were three lakhs of villages). This teacher founded a monastery (maṭha) called Gōlākī-maṭha and transferred the province for the maintenance of the teachers of that maṭha. In the same line was born Śaiva teachers of the Gōlākī-maṭha in the Dahala country. Sōma-Śaṁbhu who composed in his own name the work called Sōmaśaṁbhupad-

dhati. Then came Vāma-Śaṁbhu whose feet were also worshipped by the Kalachuri kings. He had thousands of disciples who by their mere sight were capable of blessing or cursing the lords of the earth. In due course appeared Śakti-Śaṁbhu and his pupil was Kīrti-Śaṁbhu. Then came the revered Vimala-Śiva born in the Kēraḷa (country) who was highly respected by the Kalachuri kings. His pupil was Dharma-Śiva or Dharma-Śaṁbhu. The pupil of this Dharma-Śaṁbhu was Viśvēśvara-Śaṁbhu who administered the dikṣhā (i.e., initiation) to king Gaṇapati and was himself a vedic scholar and a resident of the village Pūrvagrāma in the province Rāḍhā of the Gauda country. His other royal disciples were the Chōḷa and the Mālava kings as also the kings of Kalachuri. Gaṇapati actually styled himself the son of this teacher, evidently after receiving the Śaiva initiation. Viśvēśvara-Śiva's influence with king Gaṇapati appears to have been very great. Numerous teachers of the Śaiva faith from the Gauda country and numberless poets were rewarded by the king at the teacher's instance, while the teacher himself initiated a number of kings into the Śaiva faith by cutting asunder their pāśa (attachment to the world). 'With hanging ear-ornaments and a high tuft of gold-coloured matted hair, a brilliant face and necklaces, the teacher Viśvēśvara-Śaṁbhu seated in the hall of instruction (vidyā-maṇḍapa) of Gaṇapati's palace was indeed an object worthy of sight.'

In the Śaka year 1183, which corresponded to Durmati, on Friday the 8th of the dark half of Chaitra and the first day of Mēsha (corresponding to 25th March A.D. 1261), queen Rudradēvī gave to the teacher Viśvēśvara-Śaṁbhu, the village Mandara together with the laṅka-lands of the river, situated in Kaṇḍravāṭī a district of Velanāpḍu-vishaya on the southern bank of the river Kṛṣṇavēṇī, in accordance with the desire of her father who had already orally made a gift of it to the teacher. She also gave on this occasion, as a subsidiary gift the village of Velāṅgapūṇḍi (Velagapūḍi) to the same teacher. Among the boundaries of the village are mentioned Penumbāka, Uppalapāḍu, Rāvīpūṇḍi, Penumbāḍi, Perakamma and Inuṅgālu, the first four of which correspond to the modern Penumbāka, Vupalapāḍu, Rāvīpūḍi, and Penumbūli (?).

34. At Mandaram (the present Mandadam) the teacher established a temple for the god Viśvēśvara, built a monastery and a feeding-house, settled many Brāhmanas, and gave the village the name Viśvēśvara-Gōlaki. In this village Mandaram coupled with Velāṅgapūndi he gave to 60 families the donee Viśvēśvara-Śivāchārya and his of Drāviḍa-Brāhmanas, 2 puttis of charities. land each, measured by the well-known rod of Penumbāka, with full power to sell, exchange or mortgage. The remaining land he divided into three parts and gave one for the maintenance of the Śiva temple, another for the maintenance of the students and the matha of the Śaiva Puritans (Suddha-Śaiva) and the third for the maintenance of a maternity, a hospital and a Brāhmaṇa feeding-house. There were three teachers appointed for teaching the Vēdas, Rīg, Yajus, and Sāman and five teachers for teaching logic, literature, and the āgamas; one capable doctor and one accountant (kāyastha). Each of these ten received two puttis of land. In the temple were ten dancing-women and eight drummers including two pipers (mukharī) who received 1 putti of land each. One Kāśmirian (songster), 14 songstresses, 6 dancing-women and karaḍā-drummers, 2 Brāhmaṇa cooks and 4 servants, and likewise 6 Brāhmaṇa servants for the matha and feeding-house together, 10 village-guards called Vīrabhadrās, who, coming from the Chōla country wore matted hair, belonged to one of the four castes and did such acts as 'cutting off their scrotum, head or stomach' for the protection of the village, 20 other Śaiva devotees who were also servants of the village and were known as Vīramusṭi-servants and had to do the duties of goldsmith, copper-smith, mason, bamboo-worker, black-smith, potter, architect, carpenter, barber and artisan. Thus were given to 73 servants, 1 putti of land each. For the garden all round (the temple), Viśvēśvara-Śivāchārya gave one-sixteenth of a nivartana of land. The preceptor moreover, gave to 30 Brāhmanas of the Śrīvatsa-gōtra and the Sāmavēda, the natives of Pūrvagrāma in the province of Dakṣiṇa-Rādhā of the Gauda country, 1 putti each and appointed

Their regulation.

these in writing. Thus the total of 150 puttikas was given for the maintenance of the several services so as to last as long as the sun and the moon exist. Women held hereditary rights in the above arrangement and were permitted, when they had no sons, to enjoy their shares, provided they kept their āchāra and arranged through their agents for the proper discharge of the services for which the grants were made. Other lands of the village were allotted for the enjoyments of the gods and for feeding and clothing the itinerant Śaiva mendicants of the Kālānana (i.e., Kālāmukha) school who were Pāśupatas and had devoted themselves to study. Arrangements were also made for feeding at all times without any obstruction, *all (poor) people from the Brāhmaṇa down to the Chandāla* who came and asked for food. In the presence of hundreds of Śaivāchāryas, Viśvēśvara-Śivāchārya ordered that the chief of the temple, the feeding-house, the monastery and the whole village was to be the one who was installed by a preceptor of the Gōlaki-line and was an adept in the mysteries of the Śaiva faith, well-versed in the Śaiva doctrine, the protector of the Śaiva-Santāna, pure, resigned, merciful, learned, the foremost among virtuous Brāhmanas and a great naishṭhika teacher. For this work of supervision of the above-mentioned charities the presiding teacher was given 100 nishkas as his fee. If the teacher happened to be negligent of his duties or otherwise misbehaved the whole Śaiva community (Sāntānika) was empowered to appoint another in his place. On the occasion of the solar eclipse (on 1st April A.D. 1261) which evidently followed the above date, Viśvēśvara-Śivāchārya bathed in the Krishnavēṇī river along with numerous Brāhmanas and after sipping water according to rule, pronounced a curse upon those who obstructed his charities, or destroyed them.

The inscription before closing mentions a few other charities of Viśvēśvara-Śivāchārya which were made in various other places. At Kālīśvara he founded a

Other charities.

monastery called Upala-maṭha (cf. Kal-maṭha quite popular in the Bellary district), and gave it the Brāhmaṇa village Ponnagāma founded by himself. At Mandrakūta he set up a līṅga named after himself and gave for the maintenance of the temple and the feeding-house the villages Mānēpalli and Ūttupalli; in the town of Chandravalli he set up a līṅga after his name, extended the bund of the Kam-bhampalli tank and gave half of it for the worship of that līṅga. Having founded in

Ānandapada a town called Viśvēśvaranagara after himself, he set up a liṅga and gave to it the villages Ānandapura and Munikūtapura. In Kommu-grāma he established a liṅga called by his own name and gave for its enjoyment 30 khāri of (high-level) land and 5 khāri of low land. At Ēliśvarapura, north-east of Śrīśaila he founded a maṭha to which his disciple Gaṇapati granted for the feeding-house (there) the village Avāri (?) and as āchārya-dakṣhiṇā 'the fee of the teacher' the village Kaṇḍrakōṭa in the Palli-nāḍu-vishaya. Having set up a liṅga at Nivṛitti he gave it the village Pūnūru which was included in Vellāla and formed part of the forest of Dudyāla. Having set up at Uttara-Sōmaśilā the liṅga called Viśvēśvara, he gave to it the village Aitaprōlu.

35. The charities of Viśvēśvara-Śiva were so varied that they deserve some attention. In the first place it is curious to note that the 60 families settled in the village were Drāviḍa-Brāhmanas while Āndhra-Brāhmanas of whom there must have been many, are not mentioned. Śaivism in the Āndhra and in the Drāviḍa countries. Evidently the Pāsupata creed at this period was not quite so popular with the

Āndhra-Brāhmanas as with the Drāviḍas though, however, it is known that the Pāsupata religion of the Kālamukhas was in existence in the Telugu country even as early as the time of the Eastern Chālukya king Amma II (A.D. 945-970). But it does not appear to have exercised much influence over laymen as did the advent of the famous Śaiva saints of about the 8th and 9th centuries, in the south. Also at the beginning of the 13th century at Tiruvārūr in the Tanjore district, there was a Śaiva monastery called the Krishna-Gōlaki-maṭha (*Annual Report* for 1910, page 97) which was evidently connected with that founded by Sadbhāva-Śambhu in the Dahala country. A similar maṭha is mentioned in Nos. 359 and 361 of Appendix B which provided for the reading of the Tiruṇṇāna in the temple and the maintenance of a flower-garden respectively. No. 364 also mentions Gōlaki-maṭha and a certain Aghōradēva of that maṭha. The Chōla kings Rājarāja and Rājendra-Chōla and the later Kulōttuṅga-Chōla III are well known to have taken active interest in the propagation of this creed.

36. The provision for a maternity, a hospital and a college, add further epigraphical evidence for the intimate connection of these establishments with

The nature of Viśvēśvara-Śiva's charities. a well-organized temple. Music and dancing also received due patronage and some special songsters and songstresses from Kāśmīr were maintained. In my report for 1916, page 93, paragraph 15, reference was made to a class of Śaiva extremists called Kōṅga-Vīras who used to cut off their heads and tongues in a mandapa specially erected for that purpose, in the Śrīśaila temple. The purpose for their doing so was not, however, then quite clear. The Malkāpuram inscription states that for the protection of the village, Viśvēśvara-Śivāchārya appointed ten village-guards called Vīrabhadras who either cut off their own head, stomach or scrotum in performance of this duty. As in the case of the Brāhmana settlers, these also came from the Chōla country. Another class of village servants who were called Vīramushtis were the professionals of the village and performed the duties of the smith, artizan, carpenter, potter, and barber. Vīramushti is a Śaiva term and occurs in inscriptions frequently in connection with a fee raised from the followers of the Śaiva faith. Kōṅga-vālas (Kōṅga-Vīras?) are mentioned along with Eri-Vīras, Muṇai-Vīras and Ilaṇṇiṅga-Vīras as the followers of various Śaiva religious denominations (*Annual Report* for 1913 p. 100). The accountants and managers of the temple as well as of the village were imported from Pūrvagrāma in Rādhā, as already referred to. A feeding-house, in which the hungry of all classes from the Brāhmana down to the Chāḍāla were fed, was a special feature of the charities instituted by Viśvēśvara-Śivāchārya; and this catholicity of the teacher is quite in conformity with the Śaiva creed of which he was a great exponent. A verse in this connection taken from the *Skandakūlōttara* says—

पाषाणश्चिवसंस्कारात् मुक्तिमुक्तिप्रदो भवेत् ।

पाषाणश्चिवतां याति शूद्रस्तु न कथं भवेत् ॥

"The stone by purificatory ceremonies enjoined by the Śiva (-śāstra) grants worldly happiness and salvation and the stone (thus) becomes Śiva. Why then could not a Śūdra become one?" The last item mentioned in the inscription is the qualifications and the remuneration of the presiding teacher who, if he misbehaved was to be replaced by another man appointed by the community of Śaivas. This same strict behaviour has been enjoined in other inscriptions also where Śaiva teachers were appointed as heads of mathas (*Epigraphia Indica*, Vol. XII, page 290 f.).

37. A few remarks on some of the Śaiva teachers mentioned in the above abstract of contents may not be out of place. The founder of the line who is stated

Durvāsas.

to be Durvāsas, frequently occurs in many Tantra works as a preceptor presiding

over the Āmaradaka-maṭha (see Dr. Hultsch's report on Sanskrit manuscripts, No. 2 introduction, page XVI f.). A commentary on Aghōraśivāchārya's *Kriyākramadyōtikā*, called *Laghuprabhā*, written by Nirmalamāniguru, a Śaiva Brāhmaṇa of Tiruvālūr in the Tanjore district, says that the Tantra literature came into the world from Durvāsas. *Parāśaktimahiman* is a small work in praise of the goddess *Parāśakti* also supposed to have been composed by Durvāsas. Dr. Aufrecht mentions in his *Catalogues Catalogorum* other similar works of the same author.

Sadbhāva-Śāmbhu or Bhāva-Śāmbhu one of the teachers of this line was a contemporary of the Kalachuri king Yuvarāja and received from him a part of the Dahala country which consisted of three lakhs of villages. Among the Kalachuri-Chēdi kings there are two with the name

Yuvarāja. The one here referred to must evidently be Yuvarāja I, whose wife Nōhalā and son Lakshmanarāja are stated to have made some gifts to the Śaiva teachers of the Kadambaguba family (*Epigraphia Indica*, Vol. I, page 267 f.). Yuvarāja I, has been assigned to the end of the 10th century A.D., or more correctly to the beginning of the 11th. Dahala the country in which these Śaiva teachers flourished is identified with the Chēdi country in Central India of which Tewar (Tripurī of the inscriptions) was the capital. It was a Nine Lakh country of which three lakhs must have been given to the teacher Bhāva-Śāmbhu by Yuvarājadēva as a maintenance gift (bhikshā). Some of the Tripurāntakam inscriptions, of the time of Ganapati, refer to the Dahala country, its capital Tripurī, and the three lakhs of villages given to the Śaiva teachers of the Gōlākī-maṭha founded by Bhāva-Śāmbhu whom the Kalachuri king patronised.

The next teacher Sōma-Śāmbhu and his work Sōmaśāmbhupaddhati appear to be quite well-known among the writers of Śaiva works. Dr. Aufrecht, makes him

the pupil of Sa-Śiva and states that he flourished about A.D. 1073. It is not unlikely that this Sa-Śiva of Dr. Aufrecht is a mislection for Sadbhāva Śiva. The Sarvadarśanasangraha of Vidyāranya quotes his work and the *Laghuprabhā* already referred to, frequently mentions the Sōma-śāmbhupaddhati. The last three teachers referred to in the inscription are Vimala-

Vimala-Śiva, Dharma-Śiva and Viśvēśvara.

Śiva of Kēraḷa, Dharma-Śiva and Viśvēśvara-Dēśika. These three are also

mentioned in the Tripurāntakam inscriptions; the first in a record of Śaka 1169 (= A.D. 1247) as Bimala-Śivāchārya of Gōlagiri in Tripurī which was situated in the nine-lakh country of Dāhala and the third in very high terms of respect as the teacher of Ganapatidēva-Mahārāja established on the episcopal seat of Gōlagī-maṭha of three lakhs of villages, famous in the three worlds, and as the disciple of Dharma-Śivāchārya the family preceptor of the kings of Tripurī (i.e., the Kalachuris). It might be noted that the intervening teachers between Vimala-Śiva and Sōma-Śāmbhu who wrote about A.D. 1073 as already stated, must have been at least seven, of whom the Malkāpuram record mentions only three. In the Tripurāntakam record of A.D. 1247, which falls into the reign of Ganapati, Bimala-Śiva (i.e., Vimala-Śiva) does not appear as the royal preceptor, evidently because Ganapati, as the next verse of the Malkāpuram inscription informs us, was initiated into the Śaiva creed by Viśvēśvara-Śivāchārya, the pupil's pupil of Bimala-Śiva in or a little before A.D. 1252.

38. The province Rādhā which formed a portion of the Gauda country, to which Viśvēśvara belonged, has been identified with a part of Bengal by Mr. R. D. Banerji, M.A. The village Pūrvagrāma has to be looked for somewhere in southern Rādhā. Further, among the donees of Mandāda and Velaṅgapūndi, are mentioned 30 Brāhmanas

Takkana-Lādam same as Dakshina-Rādhā in the Gauda country. of the village Pūrvagrāma in the Dakshina-Rādhā province who were evidently of the same community as that to which

Viśvēśvara-Dēśika belonged. Dakshina-Rādhā is the southern Rādhā and corresponds to the Tamil Takkana-Lādam of the inscriptions of Rājendra-Chōla I, as pointed out by Mr. Banerji (*Journal of Royal Asiatic Society of Bengal*, Vol. V, page 71 f.). The epithet royal preceptor (rājaguru) given to Viśvēśvara is more than justified by the statement that the Chōla, Mālava and the Kalachuri kings were also his lay disciples. As the date expressly indicates, the teacher Viśvēśvara whose advent into the Kākatiya court was in the time of Gaṇapati, must have continued to exercise his influence and position as a great Śaiva teacher and scholar also in the court of Rudrāmbā. It may further indicate that Viśvēśvara may have also initiated Pratāpa-Rudra into the Śaiva creed. Five other inscriptions engraved on the same huge pillar (Nos. 95 to 99 of Appendix C) record other gifts made to the temple of Viśvanātha at Malkāpuram and supply the name of Kāśīśvara-Śivāchārya a direct pupil of Viśvēśvara and evidently also his successor on the pontifical seat of the Gōlakī-matha. Viśvēśvara's officer who was in charge of the grain stored for various charities, was Koṭṭaruvu Mallaya-Preggeda son of Kommana-Preggeda of the Bhāradvāja-gōtra. No. 95 mentions as donees of land-grants the Śilpāchārya-Guddōju, the smith (akkasāla) Prōlōju and three other masons who were evidently connected with the building of the Viśvanātha temple at Mandaram.

39. Of Pratāpa-Rudra we have only two records (Nos. 131 and 173 of Appendix C) in the collection which are dated respectively in Śaka 1225 and Śaka 1236. The former of these mentions a hitherto unknown officer of the king named Sōmaya-Gannaya. This officer must be distinguished from Nāgaya-Ganna, another officer and commander of the king, who received the dedication of the Telugu poem Mārkaṇḍēyapurāṇamu written by Mārana, a pupil of the famous Telugu poet Tikkana-Sōmayāji (*Lives of the Telugu poets*, p. 90). If Pratāparudra patronised the Sanskrit poet Vidyānātha the author of the Pratāparudriya, his subordinates, Mārāya-Sāhini (or Sāhini-Māra) and Nāgaya-Gannaya gave their patronage to Telugu literature, having respectively been the patrons of Bhāskara-Rāmāyaṇamu and Mārkaṇḍēyapurāṇamu.

40. A tentative genealogy of the Kōtas appeared on page 138 of the *Annual Report* for 1916. No. 109 of Appendix C, dated in Śaka 1130 and coming from Mukkamala within a few miles of The Kōtas, originally subordinates of the Dharnikōṭa the site of the ancient Kākatiyas. Dhānyakataka the capital of the Kōta

chiefs, records a gift made for the merit of Kētirāja who is evidently no other than Kēta II of the genealogical table quoted above. Inscriptions of the chiefs of this line between the Śaka years 1131 and 1156 have not yet been found. This want is partly supplied by a few records of the year's collection. In Śaka 1133 we are introduced to a certain Mahāmaṇḍalēśvara Kōta-Mummaḍi-Dēvarāja, son of Gaṇḍa, figuring as a vassal of the Kākatiya king Gaṇapati (No. 88 of Appendix C). What his relationship was to Kēta II or Bhūma III of the genealogical table, is not known. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 65, refers to an inscription dated Śaka 1082 at Pedamakkena in the Sattenapalle taluk (Guntur district) which mentions the Mahāmaṇḍalēśvara Kōta-Gaṇḍapa-Rāja and his wife Bhūtamadēvī. These might have been the parents of Mummaḍi-Dēvarāja mentioned above. If the date was correctly read it would be the earliest date known so far, for the chiefs of the Kōta line. No. 79 of Appendix C which is perhaps also one of the Kēta II extends the period of his rule to Śaka 1135. Mummaḍi-Dēvarāja of Śaka 1133 who would thus

Kēta II and his long rule. be his contemporary, was evidently a member of a collateral branch. No. 79

supplies the names of two mistresses of Kēta II viz., Amarama and Kētama daughters of a certain Yerrama-Nāyaka. The king is already known to have had two other concubines in Gasavi-Sūramadēvī and Bhaṇḍārvu Prōlamadēvī (*Epigraphia Indica*, Vol. VI, p. 156). No. 261 of 1897 mentions five queens of Kēta. From

Panidem in the Sattenapalle taluk, Guntur district, Mr. Sewell notes an inscription dated Śaka 1153 (= A.D. 1231) which records a grant by Prōludēvi, a rāni (wife) of Śrīman-Mahāmaṇḍalēśvara Kōṭa Dodḍa-Gēta Rāja (*Lists of Antiquities*, Vol. I, p. 65). As observed above Kēta (II) had a mistress named Prōlamadēvi of which Prōludēvi may be a possible variant. Besides Dodḍa-Gēta must refer to Kēta II, this appellation being evidently applied to him to distinguish him from his grandson Kēta (III), who was perhaps born already in Śaka 1153. It is doubtful if Bhīma (III) of the genealogical list ruled at all. In this case the rule of Kēta II would extend not only up to Śaka 1135 according to No. 79 of Appendix C, but also to Śaka 1153, i.e., very close upon the beginning of the reign of Kēta III.

41. We have seen that the copper-plate record No. 5 of Appendix A in the *Annual Report* for 1916, was dated in Śaka 1162 in the time of Manma-Kēta or Kēta III. But No. 141 of Appendix C of this year's collection states that Gaṇapa or Gaṇapatidēva-Mahārāja, son of Manma-Kēta and Bayyamāmbā, made a grant in Śaka 1156. This apparent difficulty has evidently to be explained by supposing that

Gaṇapa was already in this year the crown prince of his father Kēta III.

This supposition is further corroborated by No. 65 of Appendix C which is dated in Śaka 1160 in the reign of the Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja. Nos. 175 and 103 of Appendix C which are dated in Śaka 1169 and Śaka 1184 respectively, also belong to the time of the Mahāmaṇḍalēśvara Kōṭa-Gaṇapayarāja.

From Tādikōṇḍa in the Guntūr taluk of the Guntūr district, come two records one of which (No. 174 of Appendix C) is dated in Śaka 1183 and registers a gift by a certain Vennaladēvamma. No. 171 of the same Appendix which is mutilated, refers again

to Kōṭa-Vennamadēvi who called herself 'lord of Dhānyakatakāpura' and 'worshipper of the feet of god Amarēśvara'—

the two well-known epithets of the Kōṭa chiefs. If the latter were identical with the former this lady-chief will have to be connected with the time of Kōṭa-Gaṇapati. What her position was with reference to the royal family is unknown.

42. The subordinate family of chiefs known as Parichehhēdis appears to have held sway in the Telugu country to the south of the Krishnā from about Śaka 1049 to about Śaka 1199 (*Epigraphia Indica*, Vol. VI, page 224 f. and No. 136 of Appendix C).

Parichehhēdis entitled 'lords of Virajāpuri.' They are represented by seven inscriptions in this year's collection. The earliest chief of the line known hitherto was Nambaya or Nambirāja, a subordinate of the Chōla-Chālukya king Vikrama-Chōla. From Nos. 140 and 141 of Appendix C dated in Śaka 1144 and Śaka 1156 respectively, it appears that the chiefs of this family were contemporaneous with, but evidently independent of, the Kōṭa chiefs who called themselves 'the lions to the elephants, viz., the sāmantas (i.e., subordinates) of the Chōla-Chālukya kingdom.' The Parichehhēdis on the other hand styled themselves 'the main pillars of the Chālukya kingdom.' From the inscriptions of this family obtained hitherto we are not in a position to frame any connected genealogy. No. 140 of Appendix C noticed above, gives them the title 'lord of the town of Virajāpuri' in addition to the epithets noticed in paragraph 52 of the *Annual Report* for 1916. Virajāpuri might be the same as that town, the conquest of which is attributed to the Eastern Chālukya king Kollabhigaṇḍa Vijayāditya (IV) in No. 23 of Appendix A already noted. The Mahāmaṇḍalēśvara

Pandya's building of the Agastyēśvara temple at Guntūr. Pandyarāja of this family (No. 83 of Appendix C) is stated to have built and endowed in Śaka 1080 (A.D. 1158) the

Agastyēśvara temple at Guṇṭṭūru (modern Guntūr) in the Ōṃgērumārga, the district over which Nambaya held sway (*Epigraphia Indica*, Vol. VI, page 224). The genealogy given in this inscription is incomplete on account of the bad preservation of the stone. Six generations are given. Pandya's relationship to Bhīma who is mentioned immediately before him is not certain. If it is presumed that these were son and father, the antiquity of the family and its lordship over the Ōṃgērumārga (district) would date at least from about Śaka 900. We have to await discovery of further records to establish Nambaya's relationship to Pandya.

THE VIJAYANAGARA DYNASTIES.

43. The earliest Vijayanagara record in the collection (No. 27 of Appendix C) belongs to the reign of Bukka I called in the inscription Vīra-Bukkana-Vodeya.

Bukka I ruling at Hosapattana He is stated to have been ruling from Hosapattana which has not yet been identified. According to some inscriptions in the Chitaldroog district the town Hosapattana was in the Hoysanadēśa, i.e., the Hoysala country. For some remarks on Hosapattana see *Epigraphia Carnatica*, Vol. XI, Introduction, page 24. The next record in chronological order is No. 734 of Appendix B which is dated in the reign

Harihara II.

of Harihara II. It registers a gift of land to gods, Brāhmaṇas and Bhaktas in the year Śaka 1318 (= A.D. 1396). The distinction here made between Brāhmaṇas and Bhaktas is exactly what was perhaps intended in the so-called Rāmānuja record at Śravaṇa-Belgoḷa (Mr. Rice's *Epigraphia Carnatica*, Vol. II, page 100, No. 136) (see also Sir R. G. Bhandarkar's "Vaishnavism", page 54). The last year of

Dēvarāya I.

Dēvarāya I, is known to have been Śaka 1344 (*Archæological Survey Report* for 1907-8, page 246). To this year belongs a record at Pātūr in the Guntur taluk (No. 125 of Appendix C) which mentions as donor the prince Rāmachandra who as we know already was the governor of the Udayagiri province in Śaka 1338 (*Indian Antiquary*, Vol. XXXVIII, page 91 f.). The fact that he made a grant of a land in

His son Rāmachandra, probably ruler of Koṇḍavīdu.

this part of the country which belonged to the Koṇḍavīdu-rājya shows that Rāmachandra subsequent to his rule over

Udayagiri, may have been deputed to rule over the frontier province of Koṇḍavīdu.

44. The only Sāluva record copied during the year comes from the Gōvinda-rājaperumāl temple at lower Tirupati (No. 762 of Appendix B). It was copied at the instance of Mr. J. Ramayya Pantulu in the hope that some further information about

Sāluva Naraśiṅgayadēva-Mahā-arasu.

the Sāluvas would be found in it. It registers that in Śaka 1389 (= A.D.

1457) king Naraśiṅgayadēva-Mahā-arasu ordered certain procedure to be adopted with respect to the distribution of the sacred food offered to the god in the Tiruvengalanātha temple on the Tirumale hill, the Govindarājaperumāl temple at Tirupati and the Aḷagiya-Perumāl temple at Tiruchānūr and refers also to the two feeding houses (Rāmānujakūṭa) established by the king at Tirumale and Tirupati.

45. Nos. 718 and 573 of 1916 dated respectively in Śaka 1466 and 1467 fall into the reign of Sadāśiva. The former belongs to Mahāmandalēśvara Rāmarāja

Rāmarāja Viṭṭhaladēva-Mahārāja a subordinate of Sadāśiva.

Viṭṭhaladēva-Mahārāja who had conquered the Tiruvaḍi (Travancore) country (*Annual Report* for 1900, paragraphs 78

to 81) and during whose governorship was issued the copper-plate grant (No. 6 of Appendix A in the *Annual Report* for 1906), by king Sadāśiva in Śaka 1459, the earliest date known so far for this king. Viṭṭhala seems to have enjoyed a quasi-independent power in the south as evidenced from the title Rājādhirāja assumed by him both in the copper-plate mentioned above and in No. 140 of 1905. No. 718 of Appendix B refers to the younger brother of Viṭṭhala, viz., the Mahāmandalēśvara

His brother China-Timmayadēva-Mahārāja.

Rāmarāja-China-Timmayadēva-Mahārāja.

The fact that, in the resumption of land registered in this inscription the local officers of Chinna-Timma as well as of Viṭṭhala took part, suggests that the province to which the record relates must have been held jointly by these brothers who are together known to have conquered the southern country (*Annual Report* for 1915, page 111, paragraph 50). No. 598 of Appendix B mentions the ruling king as Rāmarāja Viṭṭhaladēva-Mahārāja-China-Timmayadēva-Mahārāja. But from No. 443 of 1905 we know that this same Chinna-Timmayadēva-Mahārāja was ruling the Chandragiri-rājya as his own province (uammiḍa-śīrmai) in Śaka 1467 (*Annual Report* for 1911, page 86, paragraph 56). The record under review mentions the Mahāmandalēśvara Apratikamalla Manumbōli (Chennayadēva-

Feudatory chiefs of the Manubōlu family.

Chōla-Mahārāja as a subordinate of the Vijayanagara crown. A record from

Halukūru in the Madakasira taluk of the Anantapur district (No. 32 of Appendix C)

supplies the name of another chief of this same family, viz., the Mahāmaṇḍalēśvara Apratikamalla Manubōli Tirumalayyadēva-Mahā-arasu who was also a subordinate of Rāmarāja Viṭṭhalayyadēva. It states that this chief was in possession of the Nidugal-nādu and gave in that capacity a grant of land as *kattugodage* to two gaṭiḍas for having repaired one of the breaches in a tank. Grants of *kattugodage* to private persons for repairing tanks at their own expense, also occur in Nos. 49 and 50 of Appendix C of the time of Achyutarāya. A still greater interest attaches No. 718 inasmuch as it mentions that a Brahman of Chēramahādēvi (i.e., Shermadevi in the Ambasamudram taluk) having fallen from his original high caste, his land and

Disposal of an outcast Brāhmaṇa's property in the 16th century.

house-site were confiscated to the local temple of Tiruveṅgalanātha, with the income whereof four measures of rice were cooked for the god's offerings and used for feeding four Brāhmaṇas. The adjudging body that sat over this case of caste-degradation was composed of the two local agents of Viṭṭhala, the Mahāmaṇḍalēśvara . . . Nārāyaṇa Chauhattamalla Rānavijaya Velumapāti Vengaladēva-Mahārāja, the kāryakartā (i.e., the agent) of (Viṭṭhala's younger brother) Rāmarāja-China-Timmayadēva-Mahārāja, the karanam and the learned great men (vidvan-mahājanas) of Chēramahādēvi, Ēlāpuram and Narasāpuram. The other record No. 573 of 1916 dated in Śaka 1467 mentions like No. 191 of 1914 the first four sons of Timmarāja as per table given on page 201 of the *Archæological Survey Report* for 1908-09. Viṭṭhala's record at Amarapura in the Madakasira taluk (No. 38, Appendix C) is dated in Śaka 1466 and registers the remission of the taxes tere, kāṇike and beṭṭi on barbers.

46. Another feudatory of Viṭṭhala was the chief Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu. The reference to Rāmavarman Tiruvadi in No. 584 of Appendix B of the time of Chinna-Timma the brother of Viṭṭhala, must be to this same Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu (see also No. 302 of Appendix B).

A large number of inscriptions copied during the year belong to the kings of Travancore entitled Tiruvadi. The names Udayamārtāṇḍavarman and Vīra-Rāmavarman occur alternatively and seem to have been quite popular in the family. An early king mentioned is Rāvaṇarāman Mārtāṇḍa Tiruvadi with date Kollam 610 (No. 324 of Appendix B). Another unnamed chief (Tiruvadiḡal) of Jeyatuṅga-nādu was, as already stated, a contemporary and perhaps also a relation of the Pāṇḍya king Jaṭavarman Kuḷasēkhara I (No. 370 of Appendix B). Records of Vīra-Udayamārtāṇḍavarman, Vīra-Rāmavarman and a second Udayamārtāṇḍavarman come from the villages Brahmadēśam, Pallakkāl and Ambāsamudram in the Tinnevely district and range in date between Kollam 678 and 723. The full titles given to these chiefs are Śāṅkara-Nārāyaṇa, Veṅṟumankōṇḍa and Bhūtalavīra. Mr. T. A. Gopinatha Rao, in his first volume of Travancore Archæological Series (p. 55) also refers to a certain Travancore king Udayamārtāṇḍavarman, a contemporary of the Vijayanagara king Achyuta, who taking advantage of the weakness of the later Pāṇḍyas began to encroach upon their dominions. Udayamārtāṇḍavarman is found in most of his records to have adopted the title Śīraiṇvāy-Mūttavaṇ which means "the senior (member) of the Śīraiṇvāy (branch)"; and Śīraiṇvāy has been referred to as the name of a military stronghold or a province with military strongholds, in No. 373 of Appendix B. His dates range from about Kollam 653 to Kollam 707. No. 374 of 1916 registers a gift of the village of Vēppaṅḡulam alias Vīramārtāṇḍappēreri by the king to the temple at Brahmadēśam. Vīra-Mārtāṇḍa appears to have been one of the king's surnames since in another inscription (No. 389 of 1916) mention is made of the village Vīramārtāṇḍa-chaturvēḍi-maṅgalam as having been founded in the name of the king. Nos. 311, 288 and 289 of 1916 mention a service called Śaṅbagarāmaṇṣandi and Rāmavarman is stated in one of his inscriptions (No. 306 of Appendix B) to have been encamped at Śaṅbagarāmanallūr and on that occasion to have conferred certain rights on Vidyāpati Āṇḍakkūttar Mudaliyār, the head of a maṭha at Tinnevely. We may not be wrong in taking Śaṅbagarāma to be another probable surname of Udayamārtāṇḍavarman. The other Travancore chief Vīra-Rāmavarman (Nos. 289, 302 and 306 of Appendix B) has been already noticed to have been a subordinate of the Vijayanagara chief Viṭṭhala (*Archæological Survey Report* for 1908-09, p. 196). The relationship that existed between Rāmavarman and Udayamārtāṇḍavarman is not very clear.

No. 671 of 1916 is dated in the 3 + 6th year of one Ravivarman and it is a question whether this can be the same as the Bhūtalavīra Ravivarman mentioned in No. 79 of 1896 and is stated to have belonged to the Śīraivāy family.

Ravivarman.

47. Annan Basavanna-Nāyakkar and Rāmappa-Nāyakkar already known to us as Viṭṭhala's officers (*Archæological Survey Report* for 1908-09, page 195 f.) are mentioned in No. 373 of Appendix B, which registers a gift by Rāmappa-Nāyaka, son of Gaṇḍa Vaśavaya-Nāyaka. This same Rāmappa-Nāyaka is again mentioned in

Two other officers of Viṭṭhala.

another inscription (No. 598 of 1916) as having made a gift for the merit of Viṭṭhala's brother China-Timmayadēva-Mahārāja. The interest of the record No. 373 of Appendix B lies in the various heads of income with which the grant was made to the temple. These were mēlvāram, upādhi, inibōgam (i.e., viniyōgam), the dues to the king (கோழுமைப்பாட்டாயம்), viz., tirvaikkānam, lakkābōgam including (the fee for the maintenance of) the hill-forts of Jeyatunga-nādu and Śīraivāy, tirigaikādamai, tarikkaḍamai (tax on looms), ūttaipāttam, pāšivilai (fishery) and (taxes on) the idāngai and valāngai classes. The impost levied for the military defence of the conquered country deserves particularly to be noted.

48. The famous Viśvanātha-Nāyaka of Madura who followed Achyuta in his campaigns and got the Tiruvadi country from him as an amaranāyaka, was another officer of Viṭṭhala in the south. He calls himself an agent of Achyuta in No. 599 of 1916 and an agent of the Karnāta king Rāmarāja in No. 385. No. 609 records a gift by one Uddanda, a subordinate of Viśvanātha. Viśvanātha and his successors who are represented in the collection almost without a break up to Tirumala-Nāyaka, acknowledged the Vijayanagara suzerainty while in reality they were ruling independently. The dates for the reigns of these chiefs differ sometimes from

The Nāyakas of Madura.

those given by Mr. Sewell in his *Lists of Antiquities*, Vol. II, p. 200. Kumāra Krishnappa-Nāyaka, son of Viśvanātha, appears with the dates Śaka 1475 and Śaka 1477 (Nos. 497 and 530 of App. B) which are about ten years earlier than the earliest date given for him by Mr. Sewell. The latter record refers to a certain Ēkāmbaramudaliyār who was the agent of Krishnappa-Nāyaka. His son Virappa or as he is called in the inscription Viśvanātha-Krishnappa-Virappa, the agent of the Karnāta king Tirumala I., appears under the date Śaka 1492 which is three years earlier than that given for him by Mr. Sewell. His younger brother Viśvanātha-Nāyaka who was a joint ruler with him, calls himself the agent of Śrī-Rāṅga II. in No. 663 of App. B which is dated in Śaka 1500. The titles which this Nāyaka bore are rather interesting. These were: Keḍuvāṇṇiyargandaṇ, Araśūr-Rāmaṇ, Vira-Vikramādittan and Iraṇḍumuga-Virabhadraṇ. For the chief Virappa, No. 318 supplies the date Śaka 1521 which, according to Sewell, falls into the reign of the next king, Virappa-Krishnappa or Kumāra-Krishnappa II. to whom belongs No. 717, dated in Śaka 1522. Muttukrishnappa is not represented in the collection. To his son Muttu-Virappa belong Nos. 309 and 378 of dates Śaka 1545 and 1547 which refer to a caste settlement in the Kaṇṁālā community noted below under the miscellaneous section. Nos. 285, 293 and 519 are dated in the reign of the famous Tirumala-Nāyaka. The last of these mentions among his ancestors Nāgaya-Nāyaka and Viśvanātha-Nāyaka. Chokkaliṅga-Nāyaka mentioned in No. 521, dated Kollam 823 (= A.D. 1648-49) may have to be identified with Chokkanātha-Nāyaka of Sewell's genealogical table.

49. Of Rāmarāja-Timmarāja (i.e., Tirumala I.) who was for sometime minister of Sadāśiva, mention is made in No. 64 of App. C, dated Śaka 1476. He is stated to have given as nāyaṅkaram the Konda-vīṭi-sīma to the Mahāmaṇḍalēśvara Timmarāja, son of Ōbalarāja and grandson of Siddhirāja. Siddhirāja-Timmarāja is

Rāmarāja-Timmarāja and his subordinate Timmarāja, son of Ōbalarāja and grandson of Siddhirāja.

also mentioned in paragraph 71 of the *Annual Report* for 1916, as the ruler of Koṇḍaviḍu about Śaka 1477. The Telugu poem *Paramayōgivilāsamu* composed by him and noted on page 201 of the *Archæological Survey Report* for 1908-1909 describes him as the son of Ōbalarāja, the grandson of Ananta and the great-grandson of Siddhirāja. Nos. 59, 163 and 165 of App. C, show that Siddhirāja-Timmarāja continued to be the ruler of the Koṇḍaviḍu province till Śaka 1482. The grant of the

dated in
A.D. 1590. Kollam

wrong sent

fee called Dommari-pannu to the local temple, registered in No. 59, is interesting. It states that with the consent of the various samayins the Dommara agents met together and decided the grant of the fee which was their due, for the merit of the 24 sub-castes of their community. The right of the Dommaras to collect such a fee, is known to have existed in the Nellore district even in the British period (Thurston's *Castes and Tribes*, Vol. II p. 187). The mention of Jagarāja, son of Siddhirāja-Timmarāja in a record of Śaka 1483 (No. 541 of App. B in the *Annual Report* for 1916) seems to suggest that Jagarāja succeeded his father in the charge of the Kōṇḍaviḍu province. Tirumala (I.) under his well-known name Gutti-Yarām-Tirumalarājayyadēva, Era or Yeran-Tirumaladēva or Gutti-Tirumalarājayya, is mentioned in Nos. 1 and 176 of App. C and Nos. 575, 577 and 739 of App. B. Of a well-known poet of this time of the Tāllapākkam family named Tiruveṅḷalanātha (paragraph 72 of *Annual Report* for 1916) we have an indirect mention in

Tāllapākkam Tiruveṅḷalanātha.

No. 182 of Appendix C which states that Gundavaram in the Guntur taluk was an

agrahāram belonging to this personage (see *Annual Report* for 1916, page 14 f).

50. To the reign of Śrī-Raṅga (II.) the son of Tirumala (I.) belong Nos. 162, 89 and 113 of 1917, dated in Śaka 1496, 1498 and 1499 respectively. A record of

Śrī-Raṅga (II.).

the same king, dated in Śaka 1499 was copied last year at Kōṇḍaviḍu. The

existence of these records in the country on the southern side of the river Kṛishṇā proves that the authority of the Vijayanagara crown over the Kōṇḍaviḍu province did not suffer by the battle of Tālikōṭa. The viceroy at Kōṇḍaviḍu at this period was a certain Rāmarāja-Jagarājayya, different from Jagarāja, son of Timmarāja mentioned in the previous paragraph.

51. The high gōpura of the Vishṇu temple at lower Tirupati was stated in my *Annual Report* for 1913, page 124, to have been constructed by the Matla chief Tiruveṅḷalanātha. This does not appear to be quite correct. Two inscriptions copied from the gōpura during the year (Nos. 763 and 764 of Appendix B) clearly state that the gift of the gōpura was made by Anantarājayya, son of Matli Tiruveṅḷalanātharājayyadēva-Chōḷa-Mahārāja and that certain figures cut on the stone walls of the same gōpura are those of Matli Tiruveṅḷalanātharāja and his queen Chennamma. Evidently these figures were cut on the walls by the son in honour of his parents and not by the latter in memory of their building the gōpura as was supposed in my earlier report.

MISCELLANEOUS.

52. No. 6 of Appendix A belongs to a king whose inscriptions have not hitherto been discovered. It consists of four plates of six written sides, measuring $6\frac{1}{3}$ " by 2". They are strung on a circular ring to which had been attached a seal which is now broken. The bottom of the seal which held the ends of the ring is however still seen.

The alphabet is of the Western Chālukyan type and may be referred to the beginning of the 8th century A.D. The grant is dated from Pishṭapura (i.e., the modern Pithāpuram in the Gōdāvari district).

A new copper-plate grant of about the 8th century A.D. The first king mentioned is Mahārāja Rana-Durjaya. His son was Vikramēndra; and his son was Prithivi-Mahārāja of the Rama-Kāśyapa-gōtra (evidently a mistake for Kāśyapa-gōtra). In the 46th year of his reign, on the full-moon day of Kārttika, the king gave the village Tāṇḍivāda in Pāgunāra-vishaya to Bhavaśarman, who was a student of the Chhandōga-sūtra and belonged to the Kāmākāyana-gōtra. The donee was the son of Prithiviśarman and the grandson of Vishṇuśarman both of whom were great Sanskrit scholars. The donee who was a resident of the village Kōṇḍamañchi, was well-versed in the Trisahasra-vidyā and had written (?) twenty commentaries on the śāstras. He had studied the Vēdas, the six Vēdāṅgas, Logic, Upanishads and Yōga and was piously engaged in performing sacrifices and observing rituals. The ājñapti of the grant was Śrī-Rāma-Durjaya.

The king and his two ancestors mentioned in the inscription cannot be identified. The Pithāpuram pillar inscription of Prithiviśvara of the 12th century A.D. mentions a certain Rana-Durjaya among the early ancestors of the Velanāṇḍu chiefs of the

fourth caste. Perhaps this name was borrowed by the Velanāṇḍu panegyrist from the line to which the donor Prithivi-Mahārāja of our grant belonged. Pāgunāra-vishaya in which the granted village Tāṇḍivāda was situated has perhaps to be identified with the Pāvunavāra or Pāgunavāra-vishaya of the Eastern Chālukya copper-plates.

53. Of Gāṇadēva, a subordinate of the Gajapati king Kapilēśvara, we have had hitherto only one copper-plate record dated in Śaka 1377 (*Indian Antiquary*, Vol. XX, p. 390 f.). In this year's collection we have a stone record of his, of the Śaka year 1376 (No. 70 of App. C), which is one year earlier than the copper-plate record. The chief is here called Gāṇadēva-Rautarāya-Mahāpātra.

54. The Venkaṭāchalapati temple at Kariśūṇḍamaṅgalam contains some records which refer to a line of teachers presiding over a maṭha in that temple. This temple is stated in No. 566 of Appendix B to have been situated on the southern bank of the river Taṇ-Porundam (i.e., Tāmraparṇi) and to have been in former ages worshipped by the sage Rōmaśa-Mahāmuni. It was repaired and reconsecrated in Śaka 1320 (No. 567 of Appendix B) by Mukundānanda-śrīpāda and evidently in consequence of it, its property was handed over for management to himself and his pupils and the then ruling Tiruvaḍi chief Mārtāṇḍa-aḍigaḷ of Jayasimha-nāḍu. Mukundānanda was one of the teachers in apostolic descent from the Paramahansa-Parivrajakāchārya Dēvēndrapuri. His intimate connection with the temple is established by No. 576 of Appendix B which gives some details about the mismanagement of the temple property and the property of the maṭha by one of his disciples, the subsequent enquiry and dismissal of the offender concerned and the new appointment of some other pupil in his place. Another teacher in the line was a second Mukundānanda, Mukundānanda-śrīpāda or Mukundānandapuri who was a direct pupil of the Paramahansa-Parivrajakāchārya Amararājapuri-śrīpāda after whom the village Kariśūṇḍamaṅgalam or Teṇ-Tiruvēṅgaḍam was called Amararājapuri-chaturvēdimāṅgalam. This Mukundānanda II. transferred the whole property of the maṭha with its lands, valuables, cloths, coins and vessels to the temple of Venkaṭāchalapati in Śaka 1375 stipulating certain conditions regarding the auditing of accounts and the maintenance of disciples representing the line, that resided in the maṭha. Śaṅkarānanda-śrīpāda of No. 579, dated in Kollam 685, i.e., Śaka 1431, was evidently a much later teacher of the same line who presided over the maṭha of Dēvēndrapuri. It is not clear who these teachers were but the suffix *śrīpāda* or *puri* which these added to their names may show their connection with one of the probable orders of sannyāsins whose names ended in *puri*. From Māḍipāḍu in the Sattenapalle taluk of the Guntūr district, comes a record (No. 187 of Appendix C) which gives a list of teachers whose names ended with the suffix *śrīpāda* similar to those of the Dēvēndrapuri line mentioned above. One of these teachers named Raghurāmāśrama-śrīpāda declared as stated in the inscriptions, that the river Kṛishṇā which flows close to the spot where the inscription is found, was highly sacred on account of its legendary connection with the Bhāgīrathī (i.e., the Ganges).

Other flourishing maṭhas connected with temples in the south, which were both teaching institutions as also resorts of itinerant mendicants, are mentioned in numerous other records copied during the year. The Gōlaki-maṭha at Tiruvāliśvaram has been already referred to. The teachers of that maṭha belonged to the lineage (santāna) of Jñānāmritāchārya and explained tirujñāna (i.e., Śivajñāna) to the people who visited the temple. Another line of teachers of the Jiyar-santāna of the same maṭha, is also mentioned. In the Tiruvāliśvaram temple were two other maṭhas called Virapanditaṇ-tirumadam and Grāmarājaṇ-tirumadam. In Brahmadēśam was a maṭha called Periyānāṭṭu-madam. At Maṇṇārkōil was the Vaishṇava-maṭha of Śeṇḍalaṅgāra-māmuni. At Shermadevi, in the temple of Appan, was the maṭha called Muḍivalaṅgumperumāl-tirumadam in which provision was made for feeding the

Their educative influence.

tridāṇḍi-sannyāsins and a teacher of the śāstras. The Saiva maṭhas, viz., Saivap-

perumāl-madam, Kilai-madam, Mēlai-mamda and the Tirunāvukkarasār-tirumadam

also existed side by side with the Vaishṇava maṭha at Shermadevi. The Śaiva maṭha of Vāḷvalapāndyaṇ-tirumadam was situated in the temple of Gīriyāmbālpuram in the Ambāsamudram taluk of the Tinnevely district and there was the Kavira-maṭha in the town of Tirunelvēli itself. Besides these maṭhas, the temples were also sometimes the centres of education inasmuch as they employed teachers of Vēdas, Śāstras, Purāṇas, etc., and encouraged singing and dancing (Nos. 390, 418, 565, 664 and 671 of Appendix B). The Malkāpuram inscription already noticed under the Kākatiya section has been found to describe a model institution of the kind. No. 695 refers to the gift made by a Brāhmaṇa to the Sarasvatī-Bhaṇḍāra of a temple by which we have to understand the library of books preserved in the temple for public study and reference or to a fund set apart for the advancement of education. Nos. 412, 413 and 421 of Appendix B, refer to the poet Rāmanāthaṇ Marudavanakavirāṇ of the 16th century who was patronised by the Śaiva temple at Tiruppuḍamarudūr, for eulogising the greatness of that god. The enacting of dramas on festive occasions in temples has been already noted.

55. Inscriptions dealing with social legislation are always of some interest. One such record is No. 325 of Appendix B which quotes two earlier records of Kollam 555 and Kollam 591. These latter refer to an ostracism placed by the Vellāḷars on the members of the Vellai-Nāḍar community who it is stated earned their livelihood generally by service. A few Vellai-Nāḍārs having, in their service as accountants,

Disputes between Vellāḷars and Vellai-Nāḍārs. agents, etc., committed some unspecified offence against their employers of the Vellāḷa community, the general public, the

heads of families, accountants and all other members of this latter community in the district, met together and resolved; (1) that the three specified offenders be killed and (2) that it was beneath the dignity of the community to employ in future any Vellai-Nāḍārs even in cooly service and much less to permit them to be agents, accountants and officials. At the time of the record under reference, Kollam 628, further additions were made to the restrictions already registered. The Vellai-Nāḍārs were not to take girls in marriage from the Tamil villages nor take up service in the Tamil country. The 23 listed offenders of the Vellai-Nāḍar community were to be killed wherever they were found. No Vellai-Nāḍaṇ was to be permitted in future to enter the Tamil districts. This social legislation of the Vellāḷars and the dubious reasons given for doing so, describe the conditions under which inter-caste divisions and sub-divisions generally came to be rigorously enforced. The resolution was on the very face of it a very severe one and it is not possible to explain why the ruling king did not interfere in such a social legislation even when it concerned breach of public peace and ultimate loss of lives. The natural hatred which the Vellāḷars of the present day still entertain for the Nāḍārs or Śānārs in the Tinnevely district could possibly receive some explanation in the light of the facts revealed by this curious record. The restrictions imposed on the Vellai-Nāḍar community that they should not enter the Tamil villages nor take Tamil girls to wife, indicate that these Vellai-Nāḍārs were not of Tamil origin but were evidently natives of the bordering land which was Chēra or Kēraḷa.

Two other records on social legislation are Nos. 309 and 378 which are dated in Śaka 1545 and Śaka 1547. They register a royal writ granted by Virappa-Nāyaka of Madura to the five sub-sects of the artizan community, facilitating their separation from each other and consequent dismemberment of the community. The reasons for

Separation of the five sub-divisions of Kam-māḷars. this separation are not stated as in the case of the Vellāḷars and the Vellai-Nāḍārs.

It has to be noted that the order does not seem to have proceeded from the king himself but to have been the result of an initiative taken by the sub-sects themselves. This is inferred partly by the statement that the writ was a privilege granted in the presence of Uḍaṅkūṭṭam-aṇaiṇjāṇ or Uḍaṅkūṭṭam-pāḍagaṇaṇaiṇjāṇ Kulasekharan-āśāri who was evidently the leader of the Kamāḷa community. This spirit of exclusiveness which was sought for in the 17th century, has happily given place to quite the opposite feeling in the present day. The non-interference of the Brāhmaṇas in this connection is significant.

Another community known as the Valaṅgai Uyyakkonḍārs—evidently merchants—is mentioned in No. 297 of Appendix B. Being much reduced in circumstances this

community was allowed certain concessions which consisted in a reduction of the communal tax (pagudi), viz., 64 poṇ for kār and 62 for paśāṇam.

56. The Muhammadan occupation of the country (துலக்கவாணம், i.e., °வாணம்) and the consequent ruin of the temples mentioned in Nos. 602 and 604 of Appendix B prior to A.D. 1488, must evidently refer to the interregnum in the Pāṇḍya country caused by the Muhammadans who, we know, were in possession of the Madura kingdom for nearly fifty years till they were ousted by the Vijayanagara prince Kampaṇa-Uḍaiyar (*Annual Report* for 1916, page 126).

57. It has been noticed above that records of the Vijayanagara king Śrī-Raṅga II dated in Śaka 1499 are found at Koṇḍaviḍu and Nidumakkula (No. 446 of 1915 and No. 113 of Appendix C to this report). But No. 93 of Appendix C also dated in Śaka 1499 (= A.D. 1577), refers to The Gōlkoṇḍa king Yibhurām Śāha (Ibrahīm Quṭb Shāh) the rule of the Gōlkoṇḍa king Ibrahīm Quṭb Shāh (A.D. 1550–1580) and seems to suggest that about Śaka 1499 the Muhammadan expansion south of the Kṛishṇā river was either beginning or had begun already. It is also possible that the existence of the records of Śrī-Raṅga II side by side with the one of the Quṭb Shāhi king in the Koṇḍaviḍu country has to be explained on the strength of the statement made in the Telugu poem *Yayāti-charitramu* that Śrī-Raṅga II and the king of Gōlkoṇḍa were on friendly terms at about this period though but temporarily (Archæological Survey Report for 1911–12, page 185, foot-note 2). According to Brigg's *Ferishta* (Vol. III, page 437 f) Koṇḍaviḍu was actually taken by the forces of Ibrahīm Quṭb Shāh in A.D. 1579.

The record No. 93 of Appendix C registers an agreement arrived at by the people of the villages attached to the Rāvīpūṇḍi-sthala, regarding the land-measurement of the villages included in that sthala (revenue circle?) and the taxation. The measurement referred to was thus fixed.

Scheme of land-measurement and taxation. 50 cubits; 38 paggamus measured in a circle, made one kuchchala or 360 kuṇṭas (sowable?) with na 3 (i.e., three tūmus) of grain. With the kuchchala thus fixed the inscription next records the extents of land in each of the villages named above including the virigattus (correctly viridattu = isolated portions). The kāpus had to pay on each kuchchala of land one samasya (?), as tax; the Turukavāru (i.e., Muhammadans), $\frac{1}{2}$ samasya and the Brāhmanas were to be sukhavāsins (i.e., to live in happiness without any payment of taxes). On cows and bulls the cultivators (kāpus) paid 1 samasya, while the Brāhmanas and Muhammadans enjoyed exemption. The other residents of the village laid $\frac{1}{2}$ samasya for the same.

58. No. 128 of Appendix C which is another inscription from the Telugu country belonging to the Muhammadan times is dated in Śaka 1585 (A.D. 1663). Though written in Telugu it is full of Hindustani terms and seems to register that the people of Parimi (i.e., the modern Peda-Parimi) having raided (certain) lands of Tāṇḍikoṇḍa claiming them as their own, the residents of both Parimi and Tāṇḍikoṇḍa represented their case to the Huzūru (king). The people of the (neighbouring) villages gave evidence that the bhōgavaṭṭa (i.e., possession-deed) belonged to Tāṇḍikoṇḍa and not to Parimi and that the people of the latter village were causing unnecessary disturbance. Thereupon Valī Mahammattu-Dastigaha Saidu Abdullā-gāru who had the mokhāsa of that village, ordered that the bhōgavaṭṭa should take effect in favour of the people of Tāṇḍikoṇḍa, that the Parimi people had no right (?) (hajītu) to cause any disturbance (garakasā) and that henceforward inscribed stones must be put up in unseen places—the reasons for doing so not being stated—in accordance with the bhōgavaṭṭa relating to the Tāṇḍikoṇḍa lands.

59. Of a local family of Zamindars known as Vāsireddi in the Guntur district and referred to by Mr. Sewell on page 64 of his *Lists of Antiquities*, Volume I, we get two inscriptions at Chintapalli, in the Sattenapalle taluk of the Guntur district. An inscription of Venkaṭādri-Nāyudu of this family is also found at the Amarēśvara temple at Amarāvati in which temple, in the mukha-maṇḍapa, stands a statue of this

chief, wearing a crown. Inscriptions Nos. 185 and 186 of Appendix C dated in Śaka 1765 and 1766 respectively record gifts of Achammagāru who from local

Vāsireddi Venkatādri-Nāyudu. information is learnt to have been the wife of Venkatādri-Nāyudu. A few miles north of Krōsūru in the Sattenapalle taluk is the village Achchampet (i.e., Achchammapēta) which also is stated to have been founded and named after this lady. Venkatādri-Nāyudu himself is known in the folklore of this part of the country as the builder of 108 linga shrines to all of which he is stated to have granted lands. This story seems to be confirmed by the fact that in almost every temple in the part of the district near and about Amarāvati the mantrapushpam is recited even now for the prosperity of the Vāsireddi chiefs, the only alternative mention made being that of the

The Mānūri family. Rājā-Mānūri family. Two inscriptions of this latter family of Zamindars of the British period whose present seat is at Chilakalūrpet in the Narasaraopet tuluk, Guntūr district, have been found at Anantavaram, Guntur taluk (No. 62 of Appendix C) and Koritepādu (now part of Guntur town) (No. 81 of Appendix C). From the latter of these it is seen that the chiefs were probably originally the Muzumdārs (chief accountants) in the sarkāru of Mūrtijānagar (i.e., Kōṇḍavidu) (see p. 71 of Sewell's *Lists of Antiquities*, Volume I) and later on became the Zamindars of Sattenapalle taluka.

60. Two other records of this early British period may also be noted here. No. 308 of Appendix B refers to the The Hon'ble the East India Company. Honourable East India Company and to its officers "who were protecting the charities" of the Kāśināthasvāmin temple at Ambāsamudram. No. 696 of Appendix B records the repairs caused to be made to the Appaṇ (Venkatāchalapati) temple at Shermadevi by the resident mahājanas of the village at the instance of M.R.Ry. Varada Rao, son of the Hon'ble Rajaram Rao, while evidently he was the Head Assistant Collector there.

Order—No. 1035, Home (Education), dated 10th August 1917.

Recorded.

2. The Government observe that the number of inscriptions copied and examined fell from 835 in 1915-16 to 668 in 1916-17. Part V of Volume II of the South Indian inscriptions was published during the year under review. The Assistant Archæological Superintendent for Epigraphy is requested to push forward more vigorously the work of systematic publication of the inscriptions collected.

3. The Superintendent, Archæological Survey, is requested to submit after personal inspection his views in regard to the conservation of the monuments referred to in paragraph 8 of part I of the report.

4. The programme of work for the next field season is approved. The Government trust that the Assistant Archæological Superintendent will carry it out completely.

(True Extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
 „ the Superintendent, Archæological Survey, Southern Circle.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the „ of Burma (with C.L.).
 „ the „ of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 Editors' Table.

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1172, 6th September 1918

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1917-18.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 17th July 1918.
No.—383.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report on Epigraphy* for 1917-18. A duplicate copy with the necessary corrections and Appendix E containing the dates calculated by Mr. L. D. Swamikannu Pillai, which has not been received yet from him, will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

Part II of the report was exclusively drawn up by my Senior Assistant Mr. G. Venkoba Rao while he acted for me during my absence on leave for three months.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 31st July 1918.
No.—D. 415.

I have the honour to submit herewith the stitched proof of my *Annual Report on Epigraphy* with one set of photographs taken during the field season under review. I request that I may be supplied with twenty spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

**Endorsement of the Superintendent, Archaeological Survey, Madras,
No. 414, dated 3rd August 1918.**

Submitted.

A. H. LONGHURST,
Superintendent, Archaeological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1918.

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PART I.

OFFICE ROUTINE.

As directed in G.O. No. R. 180, Home (Education), dated 13th August 1917, I was in charge of the current duties of the office of the Superintendent of Archaeological Survey from 22nd August to 11th September 1917. Mr. K. V. Subrahmanya Ayyar returned from his long leave of one year and three months, on 4th December 1917. The two Epigraphical Students Mr. C. R. Krishnama Achari and Mr. G. V. Srinivasa Rao were also granted privilege leave—the one for two months and fourteen days from 4th December 1917 to 18th February 1918 and the other for one month and seven days from 3rd January 1918 to 9th February 1918. Mr. K. R. Srinivasa Ayyangar, who was appointed on probation for one year from 2nd February 1917, has been given an extension of probation for still another year.

DISTRIBUTION OF WORK.

2. The three Epigraphical Students and one of the Senior Assistants are generally deputed for tour work from three to four months in the year by turns, the tours commencing from the first week of August and closing with the last week of February. Every one of these, after his return to headquarters, is engaged for about two months in arranging and pasting—a process which has to be scientifically attended to in putting together the several pieces, often hundreds, of an inscription, to enable one to handle it completely. They next transcribe the records and draw up a preliminary list of the collection made by them severally. The average collection of the four assistants together in a year comes to about 600 stone inscriptions. The transcripts are carefully checked and reviewed in the *Annual Report* drawn up between March and June, part of June and July being taken up in reading through and correcting the proofs of the report.

3. The publication work which consists mainly of the issue of the *South-Indian Inscriptions* and also sometimes of such special work as may be assigned to this office by the Government, is attended to by me assisted only by the other senior assistant at headquarters, since the rest of the staff is almost always occupied with the current work of collection and transcription. Often too, it is found necessary that my senior assistant at headquarters and I have also to go out on short tours to inspect personally some important monuments. Such absence from headquarters combined with the long leave availed of by the assistants clearly accounts for the delay in publication or the shortage in collection and it is easy to see that in a scientific department like mine a trained hand absenting himself on long leave could not be readily replaced and as such the outturn of work must in one form or other suffer.

PROGRESS IN PUBLICATION.

4. Since writing paragraph 3 of part I in my *Annual Report* for 1917, I sent to the press Volume III—Part III of *South-Indian Inscriptions* consisting of 479 manuscript pages including texts, translations and introductions of 116 Tamil inscriptions, on 21st December 1917. The whole of the manuscript was returned by the Superintendent, Government Press, for revision and was re-submitted on 19th February 1918 after careful reading, together with material for six *facsimile* plates. Volume III—Part IV, which is taken up on hand, has advanced to 100 pages of clean manuscript of the Tiruvālaṅgādu plates. About fifty pages still remain. A general index and introduction to Volume III will also go into this part and would, when completed, comprise about 350 pages of manuscript. The six *facsimile* plates that go with the Tiruvālaṅgādu inscriptions are also ready. Volume IV of *South-Indian Inscriptions* has also advanced to 125 pages of clean manuscripts and about 250 pages more, including an introduction and index, have to be added, to issue the volume.

5. Scholars appear to be somewhat concerned with the delay in the publication of *South-Indian Inscriptions* by this office. In a separate communication I have explained to Government that so long as I am held directly responsible for the regular issue annually of the report on the collection in its present form and the issue simultaneously of *South-Indian Inscriptions* on the lines laid down by Doctor Hultzsch, the first editor of the series, no higher rate of progress is possible but that with a revision of the staff, the re-distribution of collection and publication work and the conversion

of the series of *South-Indian Inscriptions* into a quarterly journal—for securing also the co-operation of outside scholars—could alone expedite the progress of publication of these inscriptions.

TOURS OF THE ESTABLISHMENT.

6. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical Student with Mr. G. V. Rangarajayya, the then acting Telugu Epigraphical Student, went to inspect certain villages in the Kurnool district to which the Deputy Collector of Koilkuntla had drawn my attention. They started on 3rd July 1917 and after working together for some time they started for the Madakasira taluk of the Anantapur district to finish the remaining firka in the villagewar survey of that taluk. Mr. Rangarajayya was asked to proceed to Tenkāśi and Mr. Srinivasa Ayyangar finishing the villagewar survey of the Hindupur taluk returned to headquarters on 30th December 1917. Mr. Rangarajayya joined the Tamil Epigraphical Student Mr. G. V. Srinivasa Rao at Tenkāśi, who left Madras on 5th September 1917, and both working together for about three months in that taluk finished the survey of two firkas and 3 villages of the third firka and returned to headquarters on 2nd December and 19th December 1917 respectively.

7. The Senior Assistant Mr. G. Venkoba Rao accompanied me on my special tour (*vide* next paragraph) and was deputed to finish the other places of the Tamil districts. He started on 11th January 1918 and copied inscriptions in about a dozen villages, five of which were not included in the printed programme but were brought to my notice by the Archæological Superintendent and required my immediate attention. He also examined between the 2nd and 11th of November 1917 with Mr. C. R. Krishnama Achari, the faintly visible Nāgarī, Grantha and Telugu inscriptions in the dark interior of the *vimāna* over the Yudhishtirēśvara shrine on the Mahēndragiri hill in the Ganjām district. These inscriptions written on a very rough surface almost as with the point of a pin are altogether impossible to copy on paper and the attempts of Mr. Venkoba Rao and Mr. C. R. Krishnama Achari to read them direct from the stone in strong Kitson lights have also been unsuccessful inasmuch as there was absolutely no space for the adjustment of the eye so necessary in reading inscriptions. The flash-light photographs of these taken by Mr. Longhurst did not help us any way better in deciphering the characters. The Raja Sahib of Mandasa very kindly secured for my assistants when these were there two sets of copper-plates, one of which is clearly of the Gaṅga king Anantavarman Vajrahasta who was crowned in 1033 A.D. The other plates are very faintly written. Both the sets will be noted below in Part II. Mr. Venkoba Rao further examined the date-portions of certain Tamil inscriptions in the Pudukkōttai State which are in the possession of Diwan Bahadur T. Desika Achariyar, F.A., B.L., Trichinopoly, at the special request of Mr. L. D. Swamikanu Pillai.

ASSISTANT SUPERINTENDENT'S TOUR.

8. The Brāhmī cave inscriptions of Southern India which were brought to the notice of scholars about ten years ago and which were also submitted to some for critical study, still remain uninterpreted. I published a *facsimile* plate of a large number of them in my Reports for 1912 and 1915. Scholars engaged in the study of South-Indian history of the first centuries of the Christian era and earlier, have not paid to these ancient records the attention they deserve. In order to stimulate fresh inquiry in this connexion, I took advantage of the presence in my office of Mr. Ramaprasad Chanda, B.A., Honorary Secretary of the Varendra Research Society, Eastern Bengal, and a brilliant scholar of ethnology, who was specially deputed by the Director-General of Archæology to study epigraphy in my office. I induced him to take up these curious Brāhmī documents of Southern India for study and make an attempt, however slight it may be, to interpret them. We accordingly started together with the Senior Assistant Mr. G. Venkoba Rao on 4th September 1917 for the caves near Madura and Tinnevely, incidentally visiting also the Pallava cave at Trichinopoly, the Nelliappar temple at Tinnevely and the rock-cut sculptures and inscriptions at Kalugumalai.

9. Some fresh Pallava writings on the upper cave at Trichinopoly were discovered, which further confirm the excavation of the cave by the Pallava king Mahēndra I in the 7th century A.D. The lower cave at the foot of the hill has two cellars on either side of a rock-cut hall as in the case of the upper cave but has on

PLATE I.

ANCIENT INSCRIPTIONS IN THE CAVERNS OF SOUTHERN INDIA.

சுந்தரபட்டினம் (அ) அம்ம, மீதுபட்டி. 1925/90

865-69/91.

Varichchiyur.

சுந்தரபட்டினம் (அ) அம்ம, மீதுபட்டி. 1925/90

Muttupatti (c).

Alagarmalai (a).

Alagarmalai (b).

சுந்தரபட்டினம் (அ) அம்ம, மீதுபட்டி. 1925/90

Alagarmalai (c)

Alagarmalai (d).

சுந்தரபட்டினம் (அ) அம்ம, மீதுபட்டி. 1925/90

Alagarmalai (e).

Alagarmalai (f)

Alagarmalai (g)

Kunnakkudi.

Muttupatti (b).

Arittapatti (a).

சுந்தரபட்டினம் (அ) அம்ம, மீதுபட்டி. 1925/90

Arittapatti (b).

சுந்தரபட்டினம் (அ) அம்ம, மீதுபட்டி. 1925/90

Arittapatti (c).

Muttupatti (a).

சுந்தரபட்டினம் (அ) அம்ம, மீதுபட்டி. 1925/90

Phulta.

சுந்தரபட்டினம் (அ) அம்ம, மீதுபட்டி. 1925/90

Arittapatti (d)

சுந்தரபட்டினம் (அ) அம்ம, மீதுபட்டி. 1925/90

its back wall huge sculptures of Gaṇapati, Śiva, Durgā and the Sun-god in place of the Tamil inscription which we see in the upper cave. No Pallava-Grantha inscriptions are seen in the lower cave. The signatures of three private individuals in later Tamil of about the 13th century on one of the pillars, the sculptures noted above, and some details of architecture suggest a much later origin of this cave. One or two fresh inscriptions not copied in previous years were also discovered at Kaḷugumalai and all the labels in Vatteluttu characters beneath the magnificent rows of Jaina images on the rock were directly read from the stone in order to facilitate publication at some future date.

10. To go back to the Brāhmī inscriptions: careful readings directly from the stone and from the estampages were prepared on the spot of almost all such records as had been hitherto collected by the department and a few fresh ones were also discovered on the Siddharmalai cave at Mēttuppattī. A *facsimile* plate of these fresh inscriptions and of others not already published, is appended hereto. Mr. Ramaprasad Chanda is shortly going to publish a monograph on these inscriptions which is expected to throw some fresh light on these hitherto obscure documents.

11. I returned to headquarters from this short southern trip on 25th September 1917, and started again on 5th October 1917 for Berhampur at the request of Mr. T. C. Rath, B.A., a very earnest scholar much interested in the Epigraphy of the Uriya country. Mr. Krishnama Achari also accompanied me and we together visited all the places of the Ganjām district noted in the printed programme together with some others mentioned by Mr. Rath; but, to our great disappointment we found that this tour yielded no interesting results except certain indications as to the spread of influence of the Telugu kings of the Gaṅga line of Mukhalingam far into the interior of the Uriya country almost as far as Rambha on the outskirts of Orissa. Mr. Rath, however, secured for us five sets of valuable copper-plates, four of which belong to the Bhañja line of Uriya kings and one to Indravarman of the Gaṅga dynasty of the 9th century A.D.

On returning to Bezwada from Berhampur I again examined with Mr. Krishnama Achari the antiquities of the place and discovered close on the south side of the Kanaka-Durgā temple a rock with sculptures of about the 17th century with labels indicating the names of gods and goddesses cut below them. Most of the figures are forms of Durgā, the very popular deity of Bezwada at present. A *facsimile* plate of these figures also is published with a view to give an idea of what fantastic forms the goddess Durgā was capable of assuming according to the *Mantrasūtra*. Many rock-cut caves on this same side of the Indrakīla hill point to their Chālukyan origin by the writings in distinct Chālukyan characters which they bear here and there. At one such cave called Gōvinda-Bāvāji-maṭha was discovered a record of the early years of the 9th century A.D. which confirms the remarks made by me already about the antiquity of Bezwada in paragraph 77, page 149, of the Annual Report for 1916. I returned to headquarters on 30th October 1917.

12. Mr. Krishnama Achari before proceeding to Mahēndragiri with Mr. G. Venkoba Rao—vide paragraph 7 above—to examine the inscriptions there, visited Pedana near Masulipatam and copied an Arabic inscription kindly read for me by Mr. Yazdani of His Highness the Nizam's Government in whose opinion the record is not of any epigraphical or historical importance. After returning from Mahēndragiri he copied some more inscriptions at West Vipparru, Ghantaśāla and Masulipatam securing also a set of copper-plates of a local chief who was probably a Reddi subordinate. His further tour for the village-war survey of the Tenali taluk was suddenly stopped on account of his ill-health and he went on leave from camp on 4th December 1917.

THE YEAR'S WORK.

13. The *Annual Report* for 1916-17 was submitted to Government on 20th July 1917 and the tours described above commenced on the 3rd July 1917 and extended over a period of nearly seven months, during which period 490 villages were visited and as many as 687 inscriptions were collected. One hundred and eighty-nine inscriptions copied in the last touring season from sixteen villages in the Tanjore, Trichinopoly and South Arcot districts and a village in the French Settlements, Pondicherry, but not included in the report for 1917 have also been examined. The total number of the inscriptions included in Appendices B and C thus comes to 876,

the highest number on record. Tentative transcripts of all these inscriptions have been prepared and index tickets have been drawn up for the listed collection of last year.

14. Appendix A contains a list of twenty-two copper-plate inscriptions examined during the year. In addition to the few already acknowledged I have to express my thanks to M.R.Ry. J. Ramayya Pantulu, M.R.Ry. M. Kalidasu and Professor V. Rangacharya for six sets of copper-plates secured by them for my examination.

15. A single copper-plate with two written sides in modern Tamil characters has been sent for examination by the Superintendent, Government Museum. It is a forgery similar in contents to the one described on page 11 of the *Annual Report* for 1910. The *Añju-pañchālattār*, i.e., the five sects of the artisan class, viz., blacksmiths, carpenters, workers in brass and copper, masons and gold and silversmiths, constructed a bronze car for the goddess Kāmākshi Ammaṭṭ of Conjeeveram and in the course of taking it round in procession the car was obstructed by some vicious magical influence by a member of the weaver class. A certain Vegalitōṭṭiyar Marudaśiṅganāyakkaṇ of Kochchi-Malayālam came to the rescue and detecting the persons who had obstructed the running of the car offered them up in sacrifice to the evil spirits whom they had invoked. In return for this service he was granted in the presence of Appurāja Kaśirāja and others a fee of rupee 1 per head on the artisan community and an annual income in grain.

16. An interesting fact which is recorded in the copper-plate inscription (No. 2 of Appendix A) is that prior to the claim of the Srī-Vaiṣṇava Brahman the image of Hanumanta in the village was worshipped by a shepherd (*kuruba*) called Madale Horaka. The Brahman reconsecrated the image according to the *Pāncharātra* ritual and took possession of all the property belonging to the temple. Among the other copper-plates examined during the year under review are some (Nos. 19 and 21) which are evident forgeries, and appear to have come into existence under circumstances similar to those of the copper-plates from the Madaksira and Dharmavaram taluks mentioned in the *Annual Report* for 1917.

17. Two sets of copper-plates noticed already in the previous Annual Reports (viz., No. 11 of 1914-15 and No. 12 of 1916-17) have been acquired for the Madras Museum and deposited there.

18. Of the miscellaneous work done at the request of the outside public I have only to mention a short note on the work accomplished by this office in Epigraphy in this Presidency since its inception, and furnished to His Excellency the Governor of French Settlements, Pondicherry. Another note on the worship of *Sati* in Southern India was also sent to the Director-General of Archaeology for the information of the Hon'ble Mr. Walsh (Member of the Board of Revenue in Behar and Orissa) for a paper to be written by him on that subject. A palm-leaf Sanskrit manuscript in Telugu characters was read for Dr. Sukthankar, Assistant Archaeological Superintendent, Western Circle, which deals mostly with *stōtras* like Lalitāsahasranāma, Navaratna-mālikā, Bagalāstavarāja, etc., and some curious *mantras* like Śarabhasālva-mantra, Pañchamukhi-Hanumatkavacha-mantra, Bagalāmukhi-Brahmāstra-mantra and Bagalā-mālā-mantra, etc. Mr. Narasimha Rao, a vakil of Tenali, sent me a few palm leaves impressed with stamps ("annaṣ four" on the right side and "treasury" on the left back of the palm leaf) which I transcribed and translated for him. The contents reveal a hopelessly forged tradition expressed in a most confused style regarding the acquisition of a gold image of Viṭṭhala by Rāghavēndrasvāmī, one of the pontiffs of the Dvaita school of Mādhvas.

CONSERVATION.

19. As regards conservation I have to mention only the two temples noted below:—

(1) The temple of Punyanāthēśvara at Tiruvadavāyil in the Nannilam taluk of the Tanjore district contains many inscriptions and is epigraphically important. One of these records contains the eleven verses in Tamil of the *Dēvāram* hymns of the Saiva saint Tiruñjānaśambandar cut on stone. Printed editions of the *Lēvāram* do not make mention of this temple nor do these verses find a place in them. This is the first

PLATE II.

CARVINGS IN RELIEF ON THE HILL-SIDE NEAR THE KANAKA-DURGA TEMPLE AT BEZWADA.



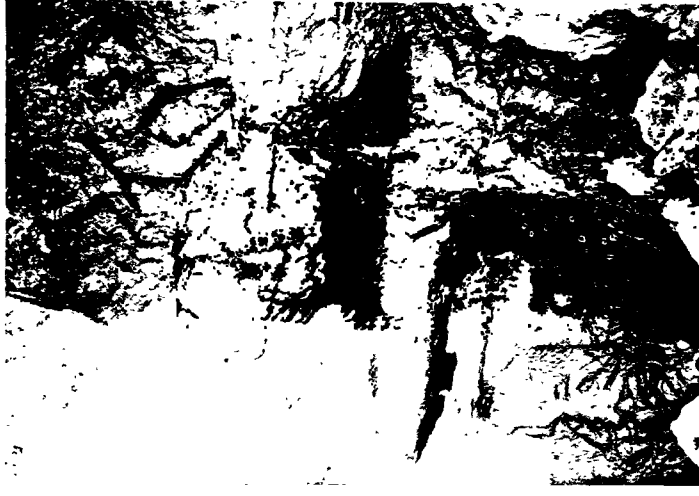
Chandamuni-Durga.



Vaahu.



Matangsvari and Prathama-Durga.



Some faint carvings.



*Sambhasramardini-Durga and
Chamundesvari.*



Raudra-Mahakali.

instance in which the *Dēvāram* verses are found engraved on the walls of a temple. The temple whose existence was brought to my notice by Mr. Jagadisvara Ayyar, Manager, office of the Archæological Superintendent, is very much neglected and richly deserves the subvention of Government.

(2) The temple of Brahmēsvara at Brahmādēsam, one mile south-west of Mandagappattu in the Villupuram taluk of the South Arcot district, is also epigraphically important. The central shrine is covered all round with Chōla records of the first quarter of the eleventh century A.D. Many other inscriptions were found buried below the earth and could not be copied for want of time and convenience. The temple deserves early conservation.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1917-18 :—

Expenditure.

							RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	..	..	6,000	0	0
Establishment	..	..	..	..	..	..	9,059	7	5
Temporary establishment	..	..	..	..	..	..	94	3	1
Assistant Superintendent's travelling	..	..	..	..	..	..	717	13	0
Establishment travelling	..	..	..	..	..	..	1,906	6	6
Contingencies	4,261	12	8
Total ..							22,039	10	8

Receipts.

Sale of garden produce	5	12	8
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21. Stone inscriptions copied at the following places are registered in Appendices B and C :—

- I. *Anantapur district*.—Twenty-three * villages in the Madakasira taluk and forty-nine † villages in the Hindupur taluk.
- II. *South Arcot*.—Panaiyavaram, Ennāyiram, Kandamaṅgalam, Vṛiddhāchalam, Kugaiyūr, Tiruvaraṅgam and Brahmādēsam.
- III. *Ganjam district*.—Athogodo, Pratāpūr, Pālūr, Phulta and Mahēndragiri.
- IV. *Kistna district*.—Bezwaḍa, Peḍana, Donḍapāḍu ‡, West Vipparru, Ghaṇṭasāla, Ghaṇṭasālapālem ‡, Dharmaghōshtam ‡, Ennammapāḍu ‡, Pennērammapāḍu ‡, Kōṭadibbalu ‡, and Masulipatam.
- V. *Kurnool district*.—Kolimigunḍla, Kōṭapāḍu, Perusōmula, Yerragudi, Hanumantagunḍam, B. Uppalūru, Kōvelakunṭṭla, Ākumalla, Ardaviḍu and Rēmaṭa.
- VI. *Madura*.—Kaḷluppatti ‡, Tirupparaṅgunṇam and Mēṭṭupatti.
- VII. *Ramnad district*.—Lakshmīpuram (Ramnad).
- VIII. *Tanjore district*.—Perumulaḷ, Korukkai, Ambal, Kōyil Tirumālam, Tirukollambūdūr, Tirumakkōṭṭai, Kūhūr, Tukkāchchi, Tiruvidavāyal, Mādarvēḷūr and Tiruvādi.
- IX. *Tinnevely district*.—Kaḷugumalai and Marugāltalai and sixteen § villages in Teṅkāśi and Kadaiyanallūr *firkas* and three villages in Alāngulam *ḷirka* of the Teṅkāśi taluk.
- X. *Trichinopoly district*.—Tirumāṇūr ||, Tirumukkūḍal, Sōmūr, Nayināmalai and Kaḍambarkōyil.
- XI. *Vizagapatam district*.—Rāmatīrtham.
- XII. Pondicherry, French Settlements—Tiruvāṇḍārkōyil.

* Thirty-nine other villages were also examined but contained no inscriptions.

† Two hundred and sixty-six other villages were also examined but contained no inscriptions.

‡ Visited but contained no inscriptions.

§ Fifty-four other villages were also examined but contained no inscriptions.

|| Visited but contained no inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1918-19.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Ālattur	South Arcot	Reported to contain old temples with inscriptions.
2	Āvūr	North Arcot	Contains many inscriptions.
3	Ayyampālayam	Do.	Reported to contain inscriptions.
4	Bīradamaṅḡalam	Salem	A stone with inscription.
5	Chittoor	Chittoor	Rock inscription.
6	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the river Godavari.
7	Conjeevaram	Chingleput	Many inscriptions not copied in previous years.
8	Dadapuram	South Arcot	Reported to contain inscriptions.
9	Gaṇapāvaram	Kistna	Inscriptions in the Gaṇapāśvarasvāmin temple.
10	Ilayampatti	Salem	Reported to contain inscriptions.
11	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
12	Kattuvappallaipatti	Salem	Stone in a field containing inscriptions.
13	Kiliyaṇūr	South Arcot	Reported to contain old temples with inscriptions.
14	Lokanahalli	Coimbatore	To copy certain Kanarese inscriptions reported by L. A. Cammiade, Esq.
15	Maḍam	North Arcot	Temple containing inscriptions.
16	Madura	Madura	Temple with inscriptions.
17	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
18	Mailavaram	Guntur	Reported to contain inscriptions.
19	Marakāṇam	South Arcot	Reported to contain old temples with inscriptions.
20	Munṇūr	Do.	Do.
21	Nelakōṭa Āva near (Pōlavaram).	Godavari	"A Buddhist stupa" and inscriptions.
22	Nīśankhadurga	Chittoor	Reported to contain inscriptions.
23	Olagapuram	South Arcot	Reported to contain old temples with inscriptions.
24	Ponṇēri	Salem	Stone on the road side contains an inscription.
25	Pūḷal	Chingleput	Reported to contain old inscriptions.
26	Sakkōḍi	Salem	Reported to contain inscriptions.
27	Salem	Do.	Old inscriptions on a boulder in a reservoir.
28	Śīṅḡavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
29	Śīṅḡaperumalkōyil	Chingleput	Rock-cut cave with inscriptions.
30	Śūṇāmpaṭṭu Villuvakkam	Do.	Reported to contain old temple with inscriptions.
31	Taḍuvāyi	Guntur	Reported to contain inscriptions.
32	Tenṇēri	Chingleput	Reported to contain inscriptions in the irrigation tank.
33	Tirukaṇḍji	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
34	Tirumalpādi	North Arcot	Reported to contain inscriptions.
35	Tribhuvani	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
36	Trichinopoly	Trichinopoly	To copy the Pallava Grantha inscriptions newly discovered.
37	Veligoṇḍa	Nellore	Reported to contain inscriptions.

B.—Places taken from Mr. Sewell's lists of antiquities or otherwise expected to contain inscriptions of historical value.

1	Āvalur	South Arcot	}
2	Āyal	North Arcot	
3	Bhadrachalam	Godavari	
4	Sembōḍu	South Arcot	
5	Vellūru	Do.	

C.—Detailed survey for inscriptions, talukwar.

Guntur district—Tenali taluk.

Tinnevely district—Tenkasi taluk (Āḷaṅḡalam fīka).

Tanjore district—Shiyali taluk.

Bellary district—Harpanahalli taluk.

APPENDIX.

A.—List of copper-plates examined during the year 1917-18.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Superintendent, Government Museum, Madras.		....	Śaivādhana- Saka 431, Sarvadhārin, Pirattāsi 13.	Tamil ..	Returned to the owner.	..	The date is wrong. But Kali 4031 curiously enough corresponds to the cyclic year Sarvadhārin. This is evidently another forgery of the type of No. 1 of Appendix A to the Annual Report for 1909 and No. 6 of Appendix A to the Annual Report for 1910. See above part I, paragraph 15.
2	The Reddy of Sivaram, through the Tahsildar of Madakasira, Anantapur district.	..	....	Śaka 1065, Rudhirōd- gārin. Śrā- vapa, śa. dī. nathana, Monday.	Kannarese ..	Do.	..	Refers to the foundation of a village called Chandrasekharpura by Medaken-Nayaka son of Mahanayaka Kamagēti Kasturi Bara-manna-Nayaka, on which occasion the right of worship in the temple of Hanumanta at Chitrapuri was claimed by a certain Raigā-charya, the priest of the Pombolala-Gopālas-vamun temple, which the Nayaka granted. Similar to No. 12 of Appendix A to the Annual Report for 1906. The inscription is evidently a forgery. The name of the village granted is not clear, three to four lines at this place being written on erasure. See below Part II, paragraph 7.
3	M.R.B. J. Ramayya Pontulu Garu, Retired Deputy Collector, Madras.	Western Chalukya.	Vinayāditya - Satyaśraya Narendradēva.	Śaka 512, Sadhārāpa, Magha, śa. dī. trayōdasi, Monday.	Sanskrit (Nagari).	Will be acquired for the Museum.	..	Incomplete. Registers the gift of the village Kunuaduru on the bank of the Tungabhadra by the king on the occasion of the installation of his two sons Agastīśvara Chōda and Shannukha-Chōda as yavara-jas. The village was divided into four shares two of which were given to the gods Agastīśvara at Mandhara and Kumarasvamin at Tamarapura. The third was given to his own servants, &c., of the two temples. These are the missing third and fourth plates of No. 24 of Appendix A, to the Annual Report for 1917 with which the grant is complete. Registers the grant, with all the incomes, of the village Marripundi surnamed Raghunāthapuram situated in the Valanadu division of the Kōṇḍavīdu-Sīma to the great scholar and astronomer Sarva-Bhāṭia, who belonged to the Yaska-gotra and Apastamba-sātra and was a Yajurvedin. He was the son of Kōṇḍu-Bhāṭia and grandson of Sarva-Bhāṭia and was a resident of the village Ponnurupali as also a devotee of the god Gokaranādēva. The gift was made on the representation of the king's minister Rama-rāja.
4	M.R.Ky. M. Kalidasu Garu, High Court Vakil, Guntur.	Telugu-Chōda.	Śaṁbhū-Chōdādēva of the Kōsa family, residing at Nelluhāpura.	.. 50th year ..	Do.	Returned to the owner.	..	
5	Do.	Vijayanagara.	Sadasīva-Maharaya	Śaka 1478, Naja, Śrā- vana, śa. dī. ashāmi, Jayanti, Thursday.	Do.	Do.	..	

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
6	M.R.Ry. Iarini Charan Rath, B.A., District Munsif, Aska, Ganjam district.	Bhanja ..	Netribhanjadéva alias Kal- yapakalasa.	..	Sanskrit (Nāgarī).	Returned to the owner.	..	Registers the tax-free gift of the village Arāṭa in the Vāṇḍevākhanda-vishaya by the king to some Brahmanas some of whom were of the Vajasaneyi-charapa and Karva-sākha while the others were of the Vata-gōtra. The king was the son of Banabhanjadéva, the grandson of Śatrubhanjadéva and the great-grandson of Śilābhanjadéva. States that the king granted, tax-free, the village Mula-Machhāda in the Machhāda-khanda-vishaya to a Brahman named Bha- [t]a-j-Purandara, son of Devādāśarman and grandson of Hariśārman of the Vajasaneya-charapa and the Rāhita-gōtra. The king was the son of Śilābhanjadéva, grandson of Digbhanjadéva and the great-grandson of Banabhanjadéva.
7	Do.	Do. ..	Maharāja Vidyāddharabhanja- déva alias Avāyākālāśa.	..	Do.	Do.	..	Records the tax-free gift of the village Mach- chhāda in the Machhākhanda-vishaya by the king to Bha[ṭ]a Rudāda, the son of Kṣāra and the grandson of Charamvasarman of the Vajasaneya-charapa and of the Vata-gōtra. The king's ancestry is the same as in No. 6 above.
8	Do.	Do. ..	Netribhanjadéva Kalyapakalāśa.	..	Do.	Do.	..	Registers the grant of some land in the village Amāśāṅga of the Jalanyōra-vishaya by the king to Svamiśarman, son of Bhaṭṭaputra, of the Vajāsana (i.e., Vajasaneya)-charapa, Karma (i.e., Karva)-sākha and Jātukarna-gōtra. The king is said to have been the lord of Kalinga; and Svētākāśiṣṭhāna is mentioned.
9	Do.	[Eastern Ganga].	Muharāja Śrī-Indravarmadéva	..	Do.	Do.	..	Records the grant of the village Komyāna in the Vōḍa-vishaya with all its income to the Dikṣita Jagadharāśarman, of the village Paḍhuvaḍapādhaka in the Kōṭṭaravēṅga-vishaya. The donee belonged to the Bharad- vāja-gōtra and Madhyandimya-sākha and was a student of the Yajur-vēda. He was well-versed in the Śrauta and Smārta rituals and was strong in astronomy (jyōtiś-śāstra). The grant was made on the uchehayana- ekadashī day in the bright half of the Kārtika month when Vishnu is believed to wake up from his four-months' sleep.
10	Do.	Bhanja ..	Yasabharinjadéva, ruling over the [Kṣi]ṇjūlīśa.	[3]rd year Kārtika, su. di. ekadashī.	Do.	Do.	..	

A.—List of copper-plates examined during the year 1917-18—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
11	M.R.Ry. V. Banguacharya Avargal, M.A., Presidency College, Madras.	Eastern Chalukya.	Jayasimhavarabha-Maharaja (i.e., Jayasinha I).	Kartika, Paurmasya, Vishu- vadhina.	Sanskrit Telugu.	Returned to the owner.		States that the king granted the village Kombaru lying one gavyuta to the south of the village Vienturu in the Kantharuvajai- vishaya, to a scholar in the Vedas and the Sastras named Somasarma, who was the son of Svamisarma and grandson of Devasar- man. The last was a Taittiriya Brahma- charin of the Gargya-gotra and a master of the four Sastras.
12	Sri Raja Sahib of Mandas, Ganjam district.	Eastern Ganga.	Anantavarmanadeva	Śaka (nava- sataku-santa- rasa) 9[76] 16th year.	Sanskrit mixed cha- racters (Nagari, Telugu, and Grantha).	Do.		Registers the gift of the village Madhipathara- khanda [in] the Mahendra-bhoga to a certain Ujanaka by Rānaka Sri-Ishamathedi, son of Mahamandalesvara Kanaka Sri-Bhamathedi of the Kadamba (i.e., Kadamba) family, the lord of five vishayas (pañchavishayadhipati). The order of gift is addressed to the officials and people of the Panchapatra-vishaya. The plates are so very faintly engraved in characters of about the 9th century that it is almost impossible to read them. Register the grant of the village Iamvadi in [Sula ...]-vishaya. The donee's name is not clear.
13	Do.	Do.	Rajendravarmadeva, son of Anantavarmanadeva.	342nd year of the Ganga rule.	Sanskrit Telugu.	Do.		The grant was issued from Kalanganagara. Records the gift of a land growing 1,000 are- ca-nut trees, another land sowable with 50 khandikas of paddy-seed and a house-site in the village Attili in the Attali-vishaya, to the songstress Challa who was the daughter of Mallapa, the son of Thundaka who was no less than an apsaras in beauty. Much mutilated and incomplete. One or two plates missing. The order of the gift made to a Brahman (name lost) of the Bhadravaja- gotra is addressed to the officials of the Varananda (i.e., Velanadu)-vishaya.
14	The Andhra Sahitya Parishat- Patrika office, Madras	Eastern Chalukya.	Sarvalokasraya Vishnuvar- na-Maharaja alias Chalukya- Bhima (I).	Śaka 814 munu- vasu, Meshā, Chaitra, śa- di, dvitya, Monday, Maitra, Mithuna.	Do	Do.		Registers the grant by the king of the village Kavalaparti, situate in Undiapuram, to a number of Brahmins as an aghara. It also records the names of a dozen other villages similarly granted by him to Brah- mins. The king's capital is mentioned to be Suvaram.
15	Do.	Do.	Sarvalokasraya Vishnuvar- dhana-Maharaja. <i>Satkhman</i>	.. ..	Do.	Do.		This is a sale-deed executed by three indivi- duals of the village Potulapuri to two other individuals waiving permanently the right of collecting certain taxes payable to them, for the consideration of 50 ghata-varahalu received as the commutation amount.
16	The Deputy Tahsildar of Pentapadu, Tanuku taluk, Kistna district.	..	Undiraja of the Solar race and the Harita gotra.	Śaka 1304, Dundubhi, Magha, śu- di, dasami, Thursday.	Do.	Do.		
17	M.R.Ry. Venkataraddi, son of Nallapareddi, Buohepalli, Hindupur taluk, Anantapur district.	Vijayanaga- ra.	Vikraptapa Ramaraja Venkatapurayutova-Mahā- raya.	Śaka 1566, Śrīmanthe, Chaitra, śu- di, pañchami.	Telugu	Do.		

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
18	M.R. Ry. Rama Rao, Contractor, Lepakshi (same taluk and district).	....	....	Śaka 1602 Durnati, Vaisakha, as. 8 th tithiya.	Telugu	Returned to the owner.	..	States that, while Lingōji-Pandita was governing the Karnāṭaka kingdom from Penugonda-paṭṭaṇa as a subordinate of Akhanna-Pandita, the younger brother of Madanna-Pandita who was the best of Brahmins and the chief officer of the king of Bhagnagar, Naṭṭappa of the Kamakayana-Viśvāmitra-gōtra, Āśvalayana-sūtra and Rik-sakha who was the śhaḷa-karṇam of Lepakshi in the Roddhanāṭi-sṭhala in Penugonda-rājya gave some land in that village to Kumārāyya of the Bharadvāja-gōtra, Āpastamba-sūtra and Yajus-sakha, who was the aradhya at Lepakshi. It registers also the gift of rates on pack-bullocks, shops, looms and marriages to the same Kumārāyya by the samayins of Ayyavali, etc., the Vaisya of the 102 gōtras, the representatives of mathas the Yajamānas of the Lepakshi-sṭhala, etc., assembled in the temple mandapa of that place for daily offerings and lamps to the god Naṭṭjundēśvara.
19	The Village Munsiff of Somaghatta, (Hindupur taluk, Anantapur district).	....	....	Śaka 1415, Bahudhanya (wrong), Kārtika, 4 th , Paurṇimā, Wednesday.	Do.	Do.	..	States that a certain Pedda Ahōbalarēddi who was a divan under Maḥamāṇḍalēśvara Kriṣṇadēvaraya who was ruling at Penugonda built a temple to Ahōbala Maḥugiri-Lakṣmī Nrisimhasyaṇin at Somaghatta in accordance with the direction given to him by the deity at Ahōbala in a dream. Registers the gift of the village Kinirāḷa-palle in the Goraṇṭla-samutā by the king for offerings and some gold for lamps to the god and of certain contributions by the karṇam of Somaghatta.
20	The Sbrōtriyaṁdar of Yajna-settipalli (Hindupur taluk, Anantapur district).	Vijayanagara.	....	..	Sanskrit in Nagari.	Do.	..	The record is incomplete, only the first 3 plates of the set remaining. It stops with the partial description of the qualities of king Sīraṅga, the son of Pedda Venkaṭapati who was the second son of Sīraṅga, the son of the great Rāmarāja who was the minister of Sadāsiva. See the genealogical table, Epigraphia Indica Vol. III, page 238. The king is stated to have been crowned by Tēdayārya.

A.--List of copper-plates examined during the year 1917-18--cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	The Tahsildar of Madakasira (same taluk and district).	....	Maharaja Bukkaraya ..	Śaka 1305. Prabhava, Phalguna.	Kanarese and Nagari	Returned to the owner.	..	The Śaka date falls into the reign of Virupaksha I predecessor of Bukka II. Registers in detail the incomes that the guarding officers (kavulu-doregalu) of Madakasira were to get from the several classes of people, residing in the village. Also specifies the incomes that the ayagaras (i.e., the village servants) of certain villages were to get since the tank at Harive was repaired. Registers the grant of land at Karaipatti, hamlet of Pejanivedam made by the king for certain services and charities to be conducted at the time of the festivals of the god Bala-Subrahmanya on the Palani-hill on the bank of the Shanukhanadi in the Vaigavarnadu. The grant was executed in favour of Subrahmanya-Udaiyar, son of Pulittolu Mallikarjuna-Udaiyar, residing at the Palanikhetra. A certain Dalir Venkatarayar was given land and entrusted with the charity. The coin Rajagopali is mentioned.
22	The District Judge, Madura ..	....	Raya Vijaya-Raghunatha Tondaimanar, ruling over the Madurai-nadu.	Śaka 1687, Kali 4866, Parthiva, 4, Tat, Friday, śu. śi. pachhami, Uttara (Uttara- Phalguni), Anantayoga, Balava-kara- ra.	Tamil ..	Do. ..	..

B.—Stone inscriptions copied in 1917 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
189	On the north wall of the central shrine, in the Agastyaśvara temple at Tirumukkudal. (Karur taluk, Trichinopoly district).	....	....	26th year	Tamil	Records a sale of land as a tax-free dōvadāna by the residents of Ilanagar, a village in Adāyūr-nādu a subdivision of Kā[ra]lanta-ka-vaḷaṇādu to the temple of Madurāntaka-īśvaramudaiyar at Nāgarām Madurāntakapuram in the same nādu. The vendors agreed to pay the taxes on the land.
190	On the same wall .. ..	....	....	....	Do. ..	Beginning and end lost. Seems to register a sale of land. Mentions Kshatriyaśikhamaṇi-chaturvēdimaṅgalam and the channel Matrū-vaykkal.
191	Do. .. ..	....	....	26th year	Do. ..	Built in in the middle. Registers a sale of land by the merchants (nagaratōm) of Sāttāgūr, a village in Taṭṭaigala-nādu which was a subdivision of Kēraṇṭaka-vaḷaṇādu, to the temple of Madurāntaka-īśvaramudaiyar at Madurāntakapuram in the same nādu.
192	Do. .. ..	....	....	....	Do. . .	Beginning lost. Seems to record that the assembly of Kshatriyaśikhamaṇi-chaturvēdimaṅgalam agreed to pay the taxes on certain lands sold by them to the same temple from the interest on the money received by them.
193	On the west wall of the same shrine.	....	....	25th year	Do. . .	Incomplete. Records that, in accordance with the order of Nāduvirukkuṁ Paśalai Kṛishna Bhaṭṭar who settled the district (nādu kṛmū śeygira), the merchants (nagaratōm) of Madurāntakapuram in Taṭṭaigala-nādu, which was a subdivision of Kōraḷa-nādu, apportioned the tax-free dēvadāna lands of the temple of Madurāntaka-īśvaramudaiyar which were situated in Kshatriśikhamaṇi-chaturvēdimaṅgalam, Sāttāgūr, and Ilanagar in Adāyūr-nādu, for offerings, lamps, sribali and other services in the shrines of Śrīkaraṇaviṭṭaṅka and Uṇāpurimeśvār.
194	On the same wall	Chōla ..	Parakēsarivarman [alias] Rajendra-Chōladeva I. Uḍaiyar śrī.	16 + 22nd (kū) year.	Do. ..	Incomplete. Records a sale of land to the temple of Madurāntaka-īśvaratū-Mahadēva at Madurāntakapuram by the great assembly of Kshatriyaśikhamaṇi-chaturvēdimaṅgalam, a brahmadēva in Taṭṭaigala-nādu, a subdivision of Kēraṇṭaka-vaḷaṇādu. The fragment below it seems to register a gift of land to a private individual who was found on examination fit by the officer (adhikārin) Irumadīśōla-Muvēndaveḷar to have performed the consecration ceremony of the god Madurāntaka-īśvaramudaiyar properly.
195	Do. .. ..	....	....	27th year	Do. ..	End lost. Gift of gold for a lamp.
196	On the south wall of the same shrine.	Chōla ..	Parakēsarivarman alias Rajendra-Chōladeva.	3rd ..	Do	Built in at the end. Seems to register a grant of 25 vēli of land, by Raja[ra]jādēva who was pleased to take his seat in [Raja]śrēya, made at the instance of Damoḍarabhaṭṭaṭṭan of Kadalaiṅguḍi who was the madhyasta (nāduvirukkuṁ), to the temple of Mahadēva at Tirumukkudal in Taṭṭaiy-nādu, a subdivision of Kēraṇṭaka-vaḷaṇādu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓197	On the north and west walls of the Añjalakhi Ammañ shrine in the same temple.	Koñgu-Pandya.	Rajakēsarivarmañ alias 'Tribhuvana-ohakravartin Vira-Pandya-deva.	15th year ..	Tamil ..	Registers a gift of money by the Sivaipadaavar (fishermen) community residing in the naḍus on the two banks (of the river) for offerings and festivals to the temple of Añḍaiya-Nayanar at Tirumukkal in Tañḍaiyūr-naḍu.
✓198	On the south wall of the central shrine in the Somēśvaramūḍaiyār temple at SOMUR (same taluk, and district).	Chōla	Rajarāja-Rajakēsarivarmañ (Rajarāja I).	21st ..	Do. ..	Registers gift of land for offerings and other expenses on the ayaṇa-Saṅkramaṇa days to the temple of Mahadeva, by a native of Devanappalli in 'Tañḍaiyāl-naḍu, a subdivision of Kēra[la]-tāṭaka-valaṇaḍu.
199	On the same wall	Do.	Do.	17th ..	Do. ..	Records the gift of a gold diadem to the temple of Tiruṇombalūr-Paramēśvara at Devanappalli in Tañḍaiyāl-naḍu, a subdivision of Kēra[la]-tāṭaka-valaṇaḍu. It was caused to be made out of the fines collected from the defaulting temple servants, by the survey officer (uḷaḷavittu) Tiruvaḍigal Sattan who inquired into the expenses of the temple.
200	On the east wall of the same shrine.	....	....	Kilaka, Tai, 15	Do. ..	Gift of land by a private individual to the temple of Tiruṇombalūr-Paramēśvara at Devanappalli.
201	On the same wall	Chōla	Rajarajakēsarivarmañ alias Rajarājadeva I.	21st year ..	Do. ..	Registers a gift of land by purchase for offerings to the temple of Tiruṇombalūr-Mahadeva.
202	Do.	Do.	Do.	Do. ..	Do. ..	Gift of gold for a day-lamp to the temple of Tiruṇombalūr-Paramēśvara, by a lady of Devanappalli in Kēra[la]-tāṭaka-valaṇaḍu.
203	Do. .. ..	..	....	Kilaka, Tai, 15	Do. ..	Registers the sale of a temple land, by the residents of Devanappalli in Tañḍaiyāl-naḍu, a subdivision of Kēra[la]-tāṭaka-valaṇaḍu who are stated to have renewed the temple and revived worship.
204	On the west wall of the maṇḍapa in front of the same shrine.	..	....	....	Do. ..	Records that a certain Nittalaivaṇṇa Tennikamañ Eḷuvaiñ alias Devanappalli-Araiyāñ caused to be made the images of the devatapalāhas in the temple of Tiruṇombalūr-Ayār. The characters belong to the time of Rajarāja I.
205	On the south wall of the same maṇḍapa.	Chōla	Parakēsarivarmañ	84th year ..	Do. ..	Gift of gold for a perpetual lamp to the temple of Tiruṇombalūr-Mahadeva, by a native of Sīṅgūr in Mīy-Mūla-naḍu.
206	On the same wall .. ..	..	....	....	Do. ..	Gift of cows for two lamps to the same temple. These were added to those already belonging to the temple and the managers of the temple agreed to take care of them and burn the lamps.
207	Do. .. ..	..	....	....	Do. ..	Unfinished. Mentions the devadāna lands of the same temple.
✓208	Do.	Chōla	Parakēsarivarmañ	6th year ..	Do. ..	Gift of gold for a lamp to the same temple, by Pirantakāñ Puruṣottamañ of Dānatoṅgattēriñ-koikkōlar.
✓209	On the south side of the rock near the Varadarājāsvarmañ temple on the hill at Nayinaṁmalai (Nāmakkaḷ taluk same district).	..	....	Prajōtpatti, Vai-gaṇi, 26.	Do: ..	Much damaged. Mentions Rāmachandira-Nayakkār-Ayyaṇ. Seems to record the privileges of the Peñchalaipattarāḷ.
✓210	On the north and west walls of the Svayambhūnāthasvarmañ temple at Perumalai (Mayavaram taluk, Tanjore district).	Vijaya-nagara.	Vīrapratāpa Vīra-Kriṣṇadeva[varāya]	Śaka 1489, [śvara, Puṣya, śu. di. Paṇṇina.	Do. ..	Built in at the beginning. Records the remission of taxes in favour of a number of temples and mentions the conquests of Kriṣṇarāyaṇa in No. 511 of 1905.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On the south wall of the same temple.	..	....	....	Tamil ..	States that this temple (tirumalai) was built by Edirisiōlar alias Pallavarayar, the headman of Ukkal.
212	On the same wall	Chōla	Tribhuvanachakravartin Rajarajadeva ..	3rd year	Do. ..	Records gift of 1500 kaṣu by the wife and the daughter of Tiruvattappanai, the headman of Kodai in Iṇḍai-maṇḍalam for offerings to the image of Dakṣiṇāmūrti set up by them in the temple of Mūlaṭṭa-Nayanār at Perumalai which was a brahmadeya in Vilai-naḍu, a subdivision of Jayagondasōla-valaṇaḍu.
213	Do.	Do.	Tribhuvanachakravartin Tribhuvanaviradeva.	37th year and 129th day.	Do. ..	Gift of 500 kaṣu by the wife of the chief mentioned in No. 212 above for a lamp to the temple of Mūlattadevar.
214	Do.	Do.	Kulōttuṅga-Chōladeva	15th year and 175th day.	Do. ..	Fragments. Register a gift of land free of taxes to the temple of Vikramachōlōsavarunḍaiyar at Perumalai which was a brahmadeya of Vilai-naḍu in Jayagondasōla-maṇḍalam.
215	On the west wall of the maṇḍapa in front of the central shrine in the Virattāvara temple at Korukkai (same taluk and district).	..	....	....	Do. ..	Beginning built in. Gives a list of lands probably belonging to the temple and mentions Rajanarayanachaturvedi-maṇḍalam in Virudarājabhayanakara-valaṇaḍu.
216	On the south wall of the same maṇḍapa.	Vijayanagara.	Vīrapratapa Dēvarāja-Maharaya ..	Saunya, Kartigai, 15.	Do. ..	Built in at the beginning. Seems to refer to a settlement between the Valaṅgai 98 and the Iḍaṅgai 98 east-s regarding the heavy and illegal rates of taxes payable by them.
217	On the same wall	Do.	Vira-Bukkaraya, son of Vira-Arirāja (i.e., Harihara II).	Śaka 1327, Parthiva, Mina, su. di. ashtami, Friday, Mṛgaśirsha.	Do. ..	Records the sale of (the village of) Kulōttuṅga-sōlaṇ-Karup-ūr to Tiruvambalamudaiyan Tondaimānār by Sellappillai alias Sembiyan Kōnār, the headman of Kiliñjalar in Korukkai-naḍu, a subdivision of Vadagarai-Virudarājabhayanakara-valaṇaḍu.
218	Do. .. ..	..	....	Parthiva, Padguni 10.	Do. ..	Registers the gift of the village mentioned in No. 217 above, for worship and repairs to the temple of Tiruvattānamudaiya-Nayanār at Korukkai by the same individual.
219	Do.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madurai (Madura). I am ('eylon), Karuṇār and the crowned head of the Paṇḍya.'	2[9]th year ..	Do. ..	Fragments. Record gift of paddy for meeting the expenses of maintaining the servants of Tiruppalaiyārai, the construction of a cave (guhāi) called Tiruvannukarasu-tirukuhai, for feeding the destitute apurvins who visited it and the Mahēśvaras who attended the festival of Tiruvattā-tirumai at Korukkai alias Vikramasōla-chaturvedi-maṇḍalam in Korukkai-naḍu, a subdivision of Virudarājabhayanakara-valaṇaḍu. Refers to the recitation of tiruttāṇḍagam in the temple.
220	Do.	Do.	[Tribhuvana]chakravartin Rajarajadeva (III).	12th	Do. ..	Fragments. Register a gift of money for five lamps.
221	Do.	Do.	Tribhuvanachakra[va]rtin Ra[ra]jadeva (III).	[1]3th year, Kaṇni, ba. di. dvadasi, Thursday, Svāti.	Do. ..	Registers a gift of money for a lamp to the temple of Tiruvattānam at Korukkai, by a native of Kavanr in Paṇḍur-naḍu, a subdivision of Uyyakkondar-valaṇaḍu.
222	Do.	Do.	Tribhuvanachakra[va]rtin Rajadhirajadeva, 'who took Madura and Ceylon.'	13th year	Do. ..	Damaged. Seems to record a gift of land to the temple of Tiruvattānam-Uḍaiyar at Korukkai in Korukkai-naḍu, a subdivision of Virudarājabhayanakara-valaṇaḍu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
223	On the north wall of the same mandapa.	Chōla	Tribhuvanachakravartin Rajarajadeva	19th year ..	Tamil ..	Records the names of a number of temple servants obtained by purchase and free gift by the same temple during the reign of this king and that of Tribhuvanachakravartin Kulottunga-Chōladeva and Tribhuvanachakravartin Rajadhirajadeva. Mentions also Vagor alias Jayasinga-kulakala-chaturvedimangalam, Arur alias Rajanarayana-chaturvedimangalam in Kurukkal-nadu a subdivision of Virudarajabhayankara-vaianadu and Vilainagar alias Nittavinōla-chaturvedimangalam in Vilai-nadu, a subdivision of Jayangonda [solai]-vaianadu.
224	On the same wall	Do.	Tribhuvanachakravartin Rajadhirajadeva.	[6]th year, Mithuna su. di. tritiya, Saturday, Purnar- vasu.	Do. ..	Registers a gift of land, free of taxes, for offerings and flowers, to the temple of Tiruvittānamudaiyar at Korukkai alias Vikramasōla-chaturvedimangalam in Kurukkal-nadu, a subdivision of Virudarajabhayankara-vaianadu, by purchase from the village assembly of Korukkai who owned it for a period of 50 years as it had neither claimants nor cultivators.
225	Do.	Do.	Tribhuvanachakravartin Tribhuvanavira- deva, 'who having taken Madurai (Madura), Ilam (Ceylon), Kāvūr and the crowned head of the [Pa]ndya, was pleased to perform the anointment of heroes and the anointment of victors'.	32nd year ..	Do. ..	Gift of money for two lamps to the same temple.
226	Do.	Do.	Tribhuvanachakravartin Kulottunga- Chōladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	11th year, Maka- ra, su. di. sap- tami, Monday, Uttirattadi.	Do. ..	Records a gift of land for lamps to the same temple. These lands were variously situated and included those purchased during the 6th and 7th years of the king.
227	Do.	Do.	Tribhuvanachakravartin Kulottunga- Chōladeva, 'who was pleased to take Madura, Ilam (Ceylon), Kongu, alias Virasōlamangalam, and the crowned head of the Pandya.'	26th year, Simha, ba. di. dvitiya, Monday, Uttirattadi.	Do. ..	Unfinished. Records the sale of a house to the temple. Provision was made for the baling of water from an adjoining well and for taking water by digging a channel.
228	Do.	Do.	Tribhuvanachakravartin Rajadhiraja- deva, 'who was pleased to take Madura and Ilam (Ceylon).'	13th year ..	Do. ..	Gift of money by a lady named Amayan Umaiyaivi belong- ing to the Periya-Agappavaram for offerings to the temple of Tiruchohamondisvaramudaiyar and to the images of Tiruppalivayal-Nachohiyar and Akondā- nayakadeva set up by her in the temple at Panaiyūr which was a devadana of Gangaikondachōlīsvaramudaiyar and was situated in Kurukkal-nadu, a subdivision of Virudarajabhayankara-vaianadu. The supply of paddy for the said purpose by the lady was discontinued and the Sivabrahmanas received the amount and revived the charity.

B.—Stone Inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Chōla ..	Tribhuvanachakravartin Chōlādēva.	2nd year ..	Tamil ..	Records that the servants of the temple of Udayar Tiruvirattamalaiyar at Tirukkurakkai in Kurukkal-nadu, a subdivision of Virud-rajabhayaṅkara-vaṇādū, ratified the grant by which they had paid into the temple treasury in the 19th year of Periyadēvar Rājārājādēva, 60 kaṣu and agreed to burn camphor to the image (P) of Abhinābhūṣaṇa from the interest accruing on it.
230	Do.	Do. ..	Tribhuvanachakravartin Rājārājādēva ..	Lost	Do. ..	Unfinished. Registers a gift of land by purchase, for lamps to the same temple, by a lady of Kaduvāṅguḍi who paid 2,000 kaṣu for the purchase of the said land.
231	Do.	Do. ..	Do. ..	14th year, Mīna, śū. di. chaturdaśi, Wednesday, Makha.	Do. ..	Unfinished. Records that a certain Śivadavaṇ-Perumal alias Kalingarayan, made a gift of land in Kulōttunga-śōlanallur which was separated from Kurukkal alias Vikramaśōla-chaturvēlūnāḡalam, for the requirements of the service called Śivadavaṇperumal-sandi to be conducted in the interval of the early morning and midday services.
232	On the east, north and west walls of the Chāṇḍēśvara shrine in the same temple.	Do. ..	Parakēśarivarma <i>alias</i> Tribhuvana-chak[ra]vartin Vikrama[Chōlādēva].	....	Do. ..	Damaged and incomplete. The introduction is the same as in the inscription No. 79 of South-Ind. Inscr., Vol. II, page 182 ff.
233	On the same walls	Do. ..	Tribhuvanachakravartin Tribhuvanavirādēva, 'who having taken Madura and Iḡam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	88th year, Makara, śū. di. ekādāśi, Saturday, (Rōhini).	Do. ..	Records a gift of money by Neṇmalikilāṅ Tiruvēgambaiyāṅ Kandaiyavaranaṅ of Viḍaiyār, a village in Pajaiyāṇṇar-nāḍu, a subdivision of Maṇavil-kōṭṭam which was a district in Jayaṅgondāśōla-maṇḍalam, for the purchase of land free of taxes for Tiruḡṇāṣaṇambāṇḍar monastery (gubai) and for meeting the expenses of the monastery out of the interest accruing on it.
234	On the west wall of the same shrine	Do. ..	Tribhuvanachakravartin Tribhuvanavirādēva, 'who having taken Madura, [Iḡam] (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	Lost	Do. ..	Seems to register a gift of land for lamps to the temple of Tiruvirattamalaiyar.
235	On the north wall of the Gaṇapati shrine in the same temple.	Vijaya-nagara.	Vira-Kṛṣṇadevarāya-Mahārāya.	Śaka 1409 (mistake for 1499), Śāvara, Pushya, [śū. di.] pau[ṇṣam].	Do. ..	Incomplete. Mentions the conquests of the king and the Śiva and Viṣṇu temples in the Chōla-maṇḍalam to which he granted remission of taxes.
236	On the west and south walls of the central shrine in the Brahma-purīśvara temple at Ambal (Nannilam taluk, same district).	..	....	....	Do. ..	Fragments. Mentions Mēlūr alias Ariṣṭava-Nerkunṇam in Amba-nāḍu, the tank Pūḷiyāṇḍi-eri and Kalappa-larayan.
237	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Fragments. One of the pieces mentions the conquests of Kulōttunga III viz. Madura, Iḡam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
238	On the left entrance into the Somaskanda shrine in the same temple.	Chōla	Rajarajadeva	10th year ..	Tamil ..	Gift of money for two lamps by a merchant of Ambar, to the temple of Edirichōlōisvaramudaiyar at Vaigavūr alias Edirichōlō-Nerkunram in Ambar-nadu, a subdivision of Uyyakkondar-vaianadu.
239	On slabs built into the east wall of the first prakāra of the same temple.	....	....	....	Do. ..	Fragments. Refer to gifts of land for worship made in the fifth and ninth years of Rajarajadeva.
240	On the south wall of the first prakāra of the Magalesvara temple at Koyil Tirumalam (same taluk and district).	....	....	...	Do. ..	Unfinished. Gives a list of lands sold by public auction (Rajaraja-peruvilai) and the purchasers thereof.
241	On the same wall	Chōla	Tribhuvanaachakravartin Rajarajadeva	4th year ..	Do. ..	Records that certain lands in Irumudiśōlanallur which was a devādāna of the temple of Tirumāgālamudaiyar at Ambar in Ambar-nadu, a subdivision of Uyyakkondar-vaianadu, were purchased for the requirements of the monastery (gubai) called Pelisattalagiyai and that Prince (pillai) Kalingarayar ordered that the taxes on the said lands be assigned to it.
242	Do.	Do.	Tribhuvanaachakravartin [Chōl]adeva.	9th year, Rishabha 8, Pushya.	Do. ..	Records that certain garden lands, previously given to (god ?) Savuri of Kanapuram free of all taxes, were now sold to the temple of Tirumāgālamudaiyar for the festival of the god, by the assembly of Kōvalamadevi-chaturvedi-maṅgalam, as the said Savuri was dispossessed of all holdings in the country and the garden lands referred to were being misappropriated.
243	Do.	Do.	Do.	16th year, Dhanus, ba. di, Wednesday, Hasta.	Do. ..	Registers a gift of land in Arūr alias Śrīrūvelūr in Panaiyurnadu, a subdivision of Kulōttungasōla-vaianadu for conducting the Tiruvādirai-festival in the same temple.
244	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva	21st year and 80th day.	Do.	In accordance with the order of the king, issued on the 20th year and 348th day of his reign, that the lands held by persons who proved treacherous should be sold in public auction (Rajaraja-peruvilai) for prices to be fixed by certain revenue officers, and that the sale-deeds should be given to purchasers signed by the officers of the taxation department, the holdings of two individuals at Gunaganantali-maṅgalam in Panaiyurnadu were forfeited. Mentions the temple of Gunatāngisvaramudaiyar.
245	Do.	Do.	Do.	5 + 1st year, Dhanus, ba. di, chaturdasi, Wednesday, Anusha.	Do.	Records that the assembly of Mudiṅḍasōla-chaturvedi-maṅgalam which was a brahmadāya in Panaiyurnadu, a subdivision of Kulōttungasōla-vaianadu, made provision for offerings to the goddess Ayyanmadevi-Nachohiyar in the temple of Tirumāgālamudaiyar for the welfare of the king Ulagudaiya-Perumal and the prosperity of the village.
246	On the north wall of the same prakāra.	Do.	Do.	21st year and 80th day.	Do. ..	Refers to the order of the king as recorded in No. 244 above and registers the sale of land so forfeited.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
247	On the north wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	21st year, Tula, ba. di. septamī, Wednesday, Pushya.	Tamil ..	Records a sale of land by the wife of Arayan Poppambalakuttan alias Nilacagaraya, the headman of Vīlātor in Avur-kurram, a subdivision of Nittavinōda-vaṇaṇādu, to the temple of Tirumagaṇaṇḍaiyār. States that Valavan-Anniyur and Irumudiśōlanallūr in Ambar-naḍu were the devadānas of the same temple.
248	Do.	Pandya	Jatavarman Tribhuvanachakravartin Rajarajan Sundara-Pandya.	13th year, Kumbha, sa. di. tṛitiya, Wednesday, Śadayam (Śatabhishaj).	Do. ..	Gives the boundaries of Irumudiśōlanallūr and other hamlets included in Ambar and registers the sale of a number of lands situated therein. Mentions paḍiyilar, devaḍaiyār and the temples of Avimuttisvaramuḍaiyār, Nandisvaramuḍaiyār, Sōmana[tha]dēvar and Avani-nārāyaṇa-Vinnagar-Eṇterumaṇ.
249	Do	Do.	Jatavarman Tribhuvanachakravartin Sundara-Pandya.	2nd year, [Vriṣhika] (Vriṣhika), ba. di. śaṣṭhi, Friday, Pushya.	Do. ..	Registers sale of house-sites by the merchants of Vikrama-śōlapuram (a part of P) Ambar in Avbar-naḍu, a subdivision of Uyyakkondār-vaṇaṇādu, to Sakatāṇār Monṇaiyār Akalanḱaṇḍaiyār who was the hereditary chief of the city (nagarāma) of Ambar and who also figures in No. 248 above.
250	On the south wall of the mandapa in front of the central shrine in the Bilvanāthesvara temple at Tirukkolambudūr (same taluk and district).	Chōla	Tribhuvanachakravartin Rajarajadeva ..	6 + 1st year, Mēsha, sa. di. chaaturdaśi, Saturday, Sittirai.	Do. ..	Records that Aruvandai Ariyaṇ Svētavanapperumal alias Kalingarayaṇ of Ambar purchased certain lands from the temple at Tirukkolambudūr in Serrūr-kurram, a subdivision of Arumūḍideva-vaṇaṇādu and gave other lands in exchange.
251	On the same wall	Do.	[Tribhuvanachakravartin Rajarajadeva]	20th year	Do. ..	Damaged. Seems to register a gift of paddy for services in the temple of Tirukkolambudūḍaiyār. Mentions the temple of Rajarajēsvaramuḍaiyār and Abimuttisvaramuḍaiyār.
252	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	16th year and 186th day.	Do. ..	Damaged. Refers to a grant made in the 29th year of Kulōttunga-Chōladeva 'who abolished the tolle'.
253	Do.	Do.	Tribhuvanachakravartin Rajarajadeva ..	Lost	Do. ..	Damaged. Gift of land by the individual mentioned in No. 250, above.
254	On the east wall of the same mandapa.	Do.	[Tribhuvanachakravartin Kulōttunga-Chōladeva], 'who having been pleased to take Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Pandya performed the anointment of [heroes] and the anointment of victors.'	3* year	Do. ..	Built in at both ends. Seems to provide for offerings to the images of Tirumilakāṇḍatruppaṇṇaiyār and [Siva]chōṇḍamaniyār set up in the temple.
255	On the east, north and west walls of the Saundaryanāyaki-Amman shrine in the same temple.	..	....	....	Do. ..	Stones missing and out of order. Gift of lands in several villages, for offerings to the images of Kulajagāṇḍa-Madeva and his consort Niraḷittamēṇṇulai-Naḱōṇaiyār, Aṭṭam-pēḷiya-Aḷagar and his consort, Aḷkōṇḍanāyakaḍeva and his consort, and Avimuttisvaram-Uḍaiyār and his consort. The first-mentioned goddess was set up by Perumūḍaiyāṇ Saṅgaṇ alias Amarakōṇṇār.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓ 256	On the north wall of the central shrine in the Jñānapurīśvara temple at Tirumakkottai (Mannargudi taluk, same district).	Chōla ..	[Tri]bhuvana[lo]hakaravartin Rajarājadeva (III).	10th year, Simha, śu. di. trayodaśi, Sunday, Sravana.	Tamil ..	Records a gift of land free of taxes to the temple of Tirumaiyāṇam-Uḍaiyar at Tirumaiyāṇa Mummudiśōla-mallūr, the western hamlet of Kulōttuṅgaśōla-chaturvēdi-maṅḡalam, a brahmadēya of Puraṅgarumbai-naḍu, a subdivision of Rajendraśōla-valanaḍu.
257	On the same wall .. ..	..	....	Subbānu, Karttigai, 10, śu. di. aṣṭamī, Monday.	Do. ..	Incomplete. Records that Tiṇṇappār, son of Mallu-Ravutar built a shrine for Periyānāchohiyār, in the temple of Meykku-Nayinār at Tirumērkōṭṭai in Vāṇḍayanaḍu, set up an image of this goddess and made provision for repairs and services.
258	On the north and west walls of the same shrine.	..	....	Īṣaru, Puraṭṭadi, 15.	Do. ..	States that a certain Śevagappetunai-Pillai appointed a person to look after a lamp.
259	On the same walls .. ..	..	....	Virodhikrit, Tai, 2	Do. ..	Registers an order to the mahajanas of Palaiyūr alias Bhupatirāyapuram, that the old method of levying taxes in grain for the protection of the country must be revived, instead of the then prevailing custom of collecting both in grain and money. Mentions Manali in Tirumērkōṭṭai-naḍu a subdivision of Vāṇḍali-naḍu.
260	On the west and south walls of the same shrine.	Pāṇḍya ..	Māravarman Tribhuvanaachakravartin Bhuvanēkaviraṇ Kulasekharadeva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Puṣam (Pushya).	Do. ..	Registers a gift of land to the shrine of Śokkaviṇayaka-Pillaiyar at Avikōṭṭai by Meykundaḍevāṇ Sokkaiyāṇ alias Vijaya-Gaṇḍagopalan of Arasavagūr, a village in Vāṇḍali-naḍu which was a subdivision of Rajendraśōla-valanaḍu.
261	On the same walls	Vijaya-nagara.	Achytadeva-Maharaya	Dumukhi, Tai 20, Makara, śu. di. prathamā, Monday, Saṅkranāṇa.	Do. ..	Gift of land to the temple of Mēkku-Nayinār at Tirumērkōṭṭai by Puḷlikonda-Mudaliyār, son of Narasana-Mudaliyār of Koyai-pēṇu for the merit of the king.
262	Do	Chōla ..	Tribhuvanaachakravartin Rajarājadeva ..	31st year	Do. ..	Gift of land to a matha on the southern side of the temple of Tirumayyāṇam-Uḍaiyar by one of the undaliyārs of the Viḍakkimadam at Tiruvārūr. The order registering the grant was issued by Tribhuvanaakkaduveṭṭi.
263	Do.	Pāṇḍya ..	Māravarman Tribhuvanaachakravartin Bhuvanēkaviraṇ Kulasekharadeva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pushya.	Do. ..	Built in at the bottom. Seems to register a gift of land. (contents almost similar to that of No. 260 above. The record gives full power to the donee to alienate the land as he chooses. Mentions Vijaya-Gaṇḍagopala.
264	On the south wall of the same shrine.	..	....	Śaka 147[6], Ananda, Tai 30.	Do. ..	Gift of land for offerings to the temple of Meykku-Nayinār by a certain Nayinār-Pillai.
265	On the same wall	Chōla ..	Tribhuvanaachakravartin Rajarājadeva ..	31st year	Do. ..	Records an order of Karpagappetunai alias Ra[ra]ja[ra]kaḍuveṭṭi remitting the taxes on certain lands granted to the undaliyār of the matha on the southern side of the temple of Tirumayyāṇam-Uḍaiyar (vide No. 262 above).

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
266	On a pillar set up in the mandapa of the same temple.	Chola	Rajaraja-Rajakesarivarman 'who destroyed the ships at Salai.'	13th year ..	Tamil ..	The pillar is set upside down and the beginning of the inscription is built in. Records that the assembly of Palaiya-Sembiyama-devi-chaturvedimangalam, which was a brahmadēya on the southern bank (of the Kaveri), issued, in place of an old document which was lost, a new sale-deed to a certain Parakeśari-Vijayapariyan, the headman of Puravar-Eliur for certain lands which were irrigated by Kulamanikkapperi in Kottanallar and which they had purchased from him. Refers to about the 4th year of the reign of king Rajakesarivarman 'who was pleased to mount a wall (madalēti eḷanderuḷina).
267	On the same pillar ..	Do.	Kulottuṅga-Choladeva ..	3rd ..	Do. ..	Gift of money for a lamp. Mentions Kulottuṅgaśōḷa-chaturvedimangalam a brahmadēya in Purangarambainadu, a subdivision of Rajendraśōḷa-valanadu. Fragment.
268	On the north, west and south walls of the central shrine in the Ranganatha-Perumal temple in the same village.	Pandya	[Maṇavarman Kula]śekharade[va]	..	Do. ..	
269	On the same walls ..	..	....	Kalyunkta, Aṇapi, 6.	Do ..	Seems to record a gift of land, free of taxes, by the order of Saṅga Kāṇja-Namhiyar to the temple of Tiruvurugaperumal at Tirumērkōḷṭai in Vaṇḍali-nadu, a subdivision of Rajaraja-valanadu.
270	Do. ..	..	....	Vaya, Arpaṣi, 9 ..	Do. ..	Damaged. Seems to record a gift of land by Vira Naraśiṅgarāja-Nayaka to the same temple for a lamp.
271	On the east wall of the mandapa in front of the same shrine.	..	....	Manmatha, Maśi, 20.	Do. ..	Records that a certain Tirumalai-Setṭiyar constructed a new ear to the same temple and conducted festivals.
272	On the east and north walls of the same mandapa.	Vijayanagara.	Achyutaraya ..	Śaka [1]45[8], Durmukhi, Purattasi, 6.	Do. ..	Damaged. Records a gift of land for offerings to the same temple for the merit of Achyutaraya by a native of Iṇḍat-mandulam.
273	On the north wall of the central shrine in the Amraṇḍavara temple at Kūhur (Kumbhakonam taluk, same district).	Chola	[Tribhuvanachak]ravartin Kulottuṅga-Choladeva.	3[4]th year ..	Do. ..	Built in at the beginning. Records a gift of land to the temple of Tirumambalanudaiya-Mahadeva at Kūgūr in Tirunaiyūr-nadu a subdivision of Kulottuṅgaśōḷa-valanadu, by a native of Vaṇḍanagar in Purangarambainadu, a subdivision of Rajendraśōḷa-valanadu.
274	On the same wall ..	Do.	Chakravartin Kulottuṅga-Choladeva ..	38th ..	Do. ..	Gift of land for expenses connected with the shrine of Tiruppalliyar-Nambirāṭiyar in the same temple by the merchants of Virudarajabhayabharapuram in Tirunaiyūr-nadu, a subdivision of Kshatriyaśikhamapi-valanadu. Built in at the beginning. Gift of land by the residents of Kūhur in Tirunaiyūr-nadu to (the image of) Pillai Nambi-Āruraṇar who sang (i.e., composed) the Tiruppadiyam hymns.
275	Do. ..	Do.	Ra[ja]ra[ja]kesarivarman, 'who destroyed the ships [at Salai].'	12th ..	Do. ..	Built in at the beginning. Gift of money for a lamp to the temple of Āḍiyāvaramudaiyar at Kūḷaṭṭi.
276	Do. ..	Do.	Rajakesarivarman alias Rajarajadeva ..	26th ..	Do. ..	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
277	On the same wall	Chōla	Rajarajakesari[varman] (Rajaraja I)	9th year	Tamil	Records sale of land to the temple of Adityavaramudaiya-Bhagharakar at Kurur by certain persons who were unable to raise the money for paying the fines imposed on them.
278	Do.	Do.	Rajakesarivarman alias Kulottunga-Choladeva.	22nd "	Do.	Enumerates the lands made tax-free and given to the temple in the 20th, 21st and 22nd years of the king's reign and mentions Vijayarajendra-chaturvedimarigalam a brahmadeya in Tirunarayur-nadu which was a subdivision of Uyyakkondar-valanadu.
279	Do.	Do.	Rajaraja-Rajakesarivarman (Rajaraja I)	14th "	Do.	Records a gift of land by purchase for a lamp to the temple of Aditta-Isvaramudaiya-Mahadeva at Kurur by a merchant residing in (the street called) Tribhuvanamahadevipperagadi outside Tāñjāvar in Tāñjāvur-kūṭṭam. Mentions Vidēlvīdugu Tukkachochi-chaturvedimarigalam a brahmadeya in Tirunarayur-nadu.
280	Do.	Do.	Parakesarivarman alias Adhirajendradeva	3rd "	Do.	Damaged. Registers a gift of land to a certain individual who had daily to recite the Tiruppadiyam twice before Maṃbelaṃudaiya-Mahadeva for (the recovery of the health of) the king. Mentions Vilakkolimarigalam.
281	On the north and west walls of the same shrine.	Do.	Rajarajakesarivarman (Rajaraja I)	7th "	Do.	Gift of land for lamps to the temple of Adityavaramudaiya-Parasavamin at Kurur in Tirunarayur-nadu by Namban Diran a resident of Tiyaṅgudi in In[ga-na]ḍu. Mentions the measure called Maṇḍavan, the village Vidēlvīdugu-Tukkachochi-chaturvedimarigalam a brahmadeya in the same nadu and refers to the 7th year of the reign of Parakesarivarman.
282	On the same walls	Do.	Kulottunga-Choladeva	19th "	Do.	Built in at the beginning. Records a sale of land to the temple at Kurur by a native of Sataṅgudi in Tirunarayur-nadu a subdivision of Kshatriyasikhamani-valanadu. Refers to the shrines of Pillaiyar-Vaduganadar and to a revenue survey.
283	On the north, west and south walls of the same shrine.	Do.	Chakravartin Kulottunga-Choladeva	18th "	Do.	Built in at the beginning. Registers a gift of land by a private individual for worship in the shrine of the goddess, Tirupalliyarai-Numbirattiyar.
284	On the same walls	Do.	Rajakesarivarman[alias] Tribhuvanachakravartin Kulottunga-Choladeva.	49th "	Do.	Fragments. Much damaged.
285	On the west wall of the same shrine	Do.	Rajaraja-Rajakesarivarman alias Rajarajadeva I.	22nd "	Do.	Gift of land to the temple of Aditta-Isvaramudaiyar at Kurur in Tirunarayur-nadu a subdivision of Kshatriyasikhamani-valanadu. Refers to a revenue survey of land.
286	On the west and south walls of the same shrine.	Do.	Rajarajakesarivarman (Rajaraja I)	7th "	Do.	Relates to the gift of land for 3 lamps by the same individual mentioned in No. 281 above and refers to gifts of land made in the 7th, 8th and 9th years of king Parakesarivarman.
287	On the same wall	Do.	Uttama-Chola	2nd "	Do.	Gift of land by purchase for offerings and worship to the same temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
288	On the south wall of the same shrine.	Chola	Rajakesarivarman alias Kulottunga-Choladeva.	Damaged ..	Tamil ..	Incomplete. Seems to register a gift of land to Kulottungaśaṅkappaṇṇipalli at Kurūr alias Kulottungaśaṅkappaṇṇipalli in Tirunāyūr-nādu a subdivision of Kulottungaśaṅkappaṇṇipalli, and the devadāna of Tiruvellerukkiśvaranūdayar, and Tirumambalanūdayar.
289	On the same wall ..	Do.	Rajarajakesari [varman] (Rajaraja I) ..	6th year ..	Do. ..	Damaged. Provides for offerings to the temple of Adittamūdaya-Iśvaranūdaya-Iśvaranūdaya at Kurūr in Tirunāyūr-nādu.
290	Do. ..	Do.	Do. ..	7th " ..	Do. ..	Gift of 90 sheep for a lamp to the same temple.
291	Do. ..	Do.	Do. ..	Do. ..	Do. ..	Gift of 90 sheep for a lamp to the same temple. The donor was Rajaraja-Pallavaraiyan of Kavalalan one of the Perundaram of the king.
292	Do. ..	Do.	Parakesarivarman ..	9th year ..	Do. ..	Gift of 25 kaṣa for a lamp to the temple of Adittavīśvaranūdaya-Bhaṭṭaraka at Kurūr in Tirunāyūr-nādu, by a certain Astraśiva.
293	Do. ..	Do.	Tribhuvanachakravartin Kulottunga-Choladeva.	49th " ..	Do. ..	Gift of land for a flower-garden. Mentions Muṇḍigondaśaṅkappaṇṇipalli and Kuṭṭikalaśaṅkappaṇṇipalli-Iśvaranūdaya-Mahadeva.
294	Do. ..	Do.	Rajarajakesarivarman alias Rajarajadeva (I).	27th " ..	Do. ..	Unfinished. Gift of money for lamps to the temple of Tirumambalanūdayar at Kurūr by three ladies one of whom was the wife of Vayri Kuṭṭeran alias Śōlavijjadira [Pallavaraiyan] one of the officers of the Perundaram of King Rajarajadeva.
295	Do. ..	Do.	[Rajaraja-Rajakesarivarman] (Rajaraja I).	[9]th " ..	Do. ..	Refers to a gift of land in exchange for lands already given for festivals to the temple of Aditta-Iśvaranūdaya-Bhaṭṭaraka. Mentions the channel called Kalidraṇ-vaykkal.
296	Do. ..	Do.	Parakesarivarman alias Rajendra-Choladeva.	[7]th " ..	Do. ..	Much damaged. Registers a sale of land by the assembly of Tirupperundurai which was a brahmadeya in Tirunāyūr-nādu a subdivision of Kṣatriyaśikhamaṇi-valanādu to the temple of [Adittavīśvaranūdaya-Iśvaranūdaya-Mahadeva at Kurūr. Refers to a revenue survey.
297	Do. ..	Do.	Chakravartin Kulottunga-Choladeva ..	2[2]nd " ..	Do. ..	Gift of a land by purchase to the temple of Tirumambalanūdaya-Mahadeva for feeding a certain number of persons during Sunday festivals.
298	Do. ..	..	....	....	Do. ..	States that this stone temple was built by Maṇḍanūdayar-Varaguna-toḷṇḍar whose figure is sculptured above the inscription.
299	Do. ..	Do.	Rajarajakesarivarman, 'who destroyed the ships at Śālai.'	[10]th year ..	Do. ..	Built in at the end. Gift of land and a house-site to the temple of Aditta-Iśvaranūdaya-Bhaṭṭaraka for conducting the festival called Śittirai-tiruvijja in the shrine of Nambi-Arṭṭan.
300	Do. ..	Do.	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	23rd " ..	Do. ..	Incomplete. States that certain land granted to the temple was made tax-free.
301	Do. ..	Do.	Rajakesari[varman] alias Kulottunga-Choladeva.	[2]nd " ..	Do. ..	Built in at the end and damaged.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
302	On the same wall	Chola	Rajaraja-Rajakesarivarman (Rajaraja I) ..	16th year	Tamil ..	Built in at the end. Gift of land, by purchase, for a lamp to the temple of Aditta-Isvarumudaiyadeva by the wife of Virasikhamani-Pallavaraiyar. Mentions the brahmadeya village Vidaiyalvidugu Tukkachchi-ohaturvedimangalam.
303	Do.	Do.	Udayar srt-Rajendra-Choladeva I ..	20th "	Do. ..	Built in at the end. Registers a gift of land by purchase by Madurantakadevi for feeding the persons who attended the nine-days' festival in the temple of Aditya-Isvaramudaiya-Mahadeva.
304	Do.	Do.	Rajarajakesarivarman alias Rajarajadeva I ..	Lost	Do. ..	Damaged. Registers a gift of land, by Vayirikuttarai alias Solaivijadira-Pallavaraiyan the headman of Kurur, for offerings to a shrine constructed by him in this village which is stated to be situated in Tirunaiyurnadu a sub-division of Maumadiso-la-valanadu.
305	Do.	Do.	[Pa]rakesarivarman alias Rajendra-Choladeva I.	5th year	Do. ..	Built in at the end and damaged. Gift of money for a lamp.
306	On the east wall of the mandapa in front of the same shrine.	Vijayana-gara.	Virapratapa-Krishnadeva-Maha[raya] ..	Saka 1426, [Bha]va, Tula, su. di. Uthānadva-[dasi].	Do. ..	Built in at the end. Mentions Mambalamudaiya-Nayinar.
307	On the north wall of the same mandapa.	..	....	27th year, Makara, ba. di. Monday, Pushya.	Do. ..	Stones missing and out of order. Seems to register a gift of a house for a monastery (guha).
308	On the same wall	Chola	Tribhuvanachakravartin [Ku]lottunga-Choladeva.	10th year	Do. ..	Incomplete. Gift of land for a lamp to the temple of Tirunambalamudaiyar at Kurur by certain residents of Paljavur alias Solakeralana [?]hur in Tirunaiyurnadu a sub-division of Kulottungasola-valanadu.
309	Do.	Do.	Vikrama-Choladeva	3rd "	Do. ..	Records that Madurantakan Sendan alias Virudarajabhayankara-Vayanataraiyan of Pūñjurur in Tirunaiyurnadu a sub-division of Kulottungasola-valanadu and Sattanugudaiyan Vasudevan Aruran alias Parakramasolanuvudavejan of Sattanugudi in the same nadu sold lands in Arumolidevanallor to meet the expenses of the festival on the new-moon days and for feeding the devotees who attended the temple on the day of Sittirai-tiruvila festival respectively to a matha in the temple of Tirunambalamudaiyar at Kurur. Mentions Manabharapa-Isvaramudaiya-Madeva at Vullakattungudi.
310	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva.	38th "	Do. ..	Gift of land for a lamp to the same temple by certain residents of Peralathur in Tirunaiyurnadu a sub-division of Kulottungasola-valanadu.
311	On the north and west walls of the same mandapa.	Do.	Vikrama-Choladeva	[5]th "	Do. ..	Unfinished. Seems to provide for offerings to the same temple by the assembly of Vijayarajendra-ohaturvedimangalam a brahmadeya in Tirunaiyurnadu who met together in the temple of Teṇ-Tirukkalatti-Mahadeva

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the west wall of the same mandapa.	Chola	Tribhuvanaachakravartin Choladeva.	17th year	Tamil ..	Gift of land for lamps to the same temple by a native of Sirralatur in Tirunaiyur-naḍu, a subdivision of Kāṭṭiyāśikhamaṇi-vaḷanaḍu.
313	On the south wall of the same mandapa.	Do.	[Tribhuvana]chakravartin Ra[jarajadeva] III.	20th "	Do. ..	Fragmentary and stones out of order. Seems to record a gift of land for a flower-garden. Refers to Periyadevar Tribhuvanaviradeva and mentions Sirrākaḍu in Ark-kāṭṭu-kurram, a subdivision of Paṇḍikulaśani-vaḷanaḍu.
314	On the same wall	Do.	Rajakesarivarman alias Tribhuvana-chakravartin [Ku]lōttunga-Choladeva.	6th "	Do. ..	Records a gift of land by purchase by a lady for burning a lamp in the same temple.
315	Do.	Do.	Parakesarivarman alias Tribhuvana-chakravartin Rajarajadeva.	4th year, Simha, Wednesday, Pushya, su. di. trayōḍaśi.	Do. ..	Records a gift of land by purchase to provide for a processional image of the god set up in the temple.
316	Do. .. ..	..	[Raja]ra[ja]	9th year, Mithuna, su. di. prathamā, Thursday, Purnamasu.	Do. ..	Unfinished. Gift of land by purchase for offerings to the temple of Tirumāṇḍeḷamūḍaiyar at Kurur in Tirunaiyur-naḍu, a subdivision of Kulōttungaśola-vaḷanaḍu. The land was sold by the assembly of Takkāchohi alias Vijaiyaraḷendra-chaturvedimarigalam in the same naḍu which is stated to be a subdivision of Uyyakkonḍar-vaḷanaḍu.
317	On the south, east and north walls of the central shrine in the Nēroddharaśaśvāmin temple at Panaiyavaram (Vilupuram taluk, South Arcot district).	Chola	Parakesarivarman alias Uḍaiyar śrī-Rajendra-Choladeva I.	....	Do. ..	Stones in disorder. Seems to record a gift of land and money for worship and offerings in the temple. The conquests of the king extend up to Kaḍaram.
318	On the south wall of the same shrine.	Do.	Parakesarivarman alias Rajendradeva ..	6th year	Do. ..	Built in at both ends and incomplete. Begins with the introduction <i>Ḥṛṇṇaśaśv</i> , etc. Gift of paddy for a lamp to the temple of Paravai-Iṣvaramūḍaiya-Mahadeva by a native of Taḍḍalam in Jayaṅḍaśola-maṇḍalam.
319	On the same wall	Do.	Rajendradeva ..	Do. ..	Do. ..	Built in at the beginning. Gift of paddy for a lamp to the temple of Paravai-Iṣvaramūḍaiya-[Maha]ḍeva in the city of Paravai-puram in Pura[yur]-naḍu a subdivision of Paṇaiyur-naḍu which was a district of Rajēndraśola-vaḷanaḍu. Characters similar to that of No. 318 above.
320	Do. .. ..	..	....	8th year	Do. ..	Built in at the beginning. Provides for offerings and lamps to (the images of ?) Rajēndraśoladevar and Paravai-Naṭṭaiyar set up in the same temple.
321	On the south wall of the maṇḍapa in front of the same shrine.	..	....	....	Do. ..	Fragment. Provides for offerings, worship, reading of the Sivadharmā, recitation of the Tiruppadiyam hymns, musical performances on the vīṇai, etc., in the temple.
322	On the east wall of the same maṇḍapa.	Chola	Parakesarivarman alias Uḍaiyar śrī-Adhirajendradeva.	3rd year	Do. ..	Gift of land by purchase to the same temple by a native of [Pu]ṅgaṇjēri in Mīlalaḷi-kurram, a district of Rajarajē-Paṇḍinaḍu.

Panaiyavaram (317)

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall .. ..	..	....	..	Tamil ..	Fragmentary. Mentions the temples of Paravai-Īvara-mudaiyar and Rajendrasōla-Vinnagar-Āṭṭar. Makes provision for maintaining a teacher in a free school, for waterbeds in front of the above-mentioned two temples and the mandapa called Rajendrasōlan and for one who supervises the devādāna, śālābhoga and the temples.
324	On the south wall of the first prakāra of the same temple.	Pandya	Maṅavarmaṇ alias Tribhuvanachakravartin Vikrama-Pandya-deva.	[5]th year ..	Do. ..	Much damaged. Mentions the temple of Kaṇṇamaṇḍa-Nayanār in Puravai-Paṇaiṅgaṭṭar in Paṇaiyūr.
325	On the same wall .. .	Do.	Vikrama-Pandya-deva ..	6th ..	Grantha and Tamil.	Damaged. The inscription commences with the words samasta-bhuvanaikavira, etc. Gift of lands for offerings and other requirements of the same temple.
326	On the east wall of the same prakāra.	..	....	[Pira]ṭṭa (Prabha-va), Paṅṅuṇi, 3.	Tamil ..	Seems to record a gift of a garden for the merit of Muddu-Kṛṣṇappa-Nayaka.
327	On the same wall	Vijayana-gara.	Kaṇṇappa-Uḍaiyar, son of Rokkappa-Uḍaiyar.	..	Do. ..	The right side of this inscription is obstructed by the images of the Nayanmar. Seems to record a gift of land. Mentions Puravūr Paṇaiṅgaṭṭar and Senbui in Vaṇṇap-paḍi-naḍu on the northern bank of Penn-i (Peṇṇār).
328	On the south wall of the Natiya-mbiḷa shrine in the same temple.	Do.	Virupappa-Uḍaiyar, son of Ariyappa-Uḍaiyar (Haribara II).	Śaka 1312, Śukla. Katakū, 4u. di. Sunday, Mōla.	Do. ..	Above it is a fragment of an inscription in early characters which provides for various requirements of the temple of Maḍurāntaka-Īvaramudaiyar at Paravaiyūram in Paraiyūr-naḍu, a subdivision of Paṇaiyūr-naḍu which was a district of Rajendrasōla-valanaḍu.
329	At the entrance into the second prakāra of the same temple, left side.	Do.	Venkaṭapaṭideva-Maharaja	Haviḷambi, Arpaḍi	Do. ..	Records a <i>tax-free</i> gift of the village of Kuṇṇalūr in Kōliya-puranalūr-paṇṇu for worship, festivals and repairs to the temple of Uḍaiyar-Kaṇṇamaṇḍa-Nayanār at Tiruppu-ravūr Paṇaiṅgaṭṭar alias Paravaiyūram in Paraiyūr-naḍu, a subdivision of Paṇaiyūr-naḍu which was a district of Rajarāja-valanaḍu.
330	On the east, north, west and south walls of the central shrine in the Alagiya-Naradīnga-Perumāḷ temple at Ennayiram (same taluk and district).	Chōla	Rajakēśarivarman alias Uḍaiyar śri-Rājadhīrājadēva.	30th year, Mīna, 4u. di. Friday, Tiru-vadiraī (Arura).	Do. ..	Beginning lost. Begins with the introduction <i>śaśaṇḍaḥ</i> , etc. Records that the assembly of the free village (tanīyūr) Rajarāja-chaṭturvēdimāṅgalam, a brahmadēya in Paraiyūr-naḍu, a subdivision of Rajendrasōla-valanaḍu met in the mandapa called Mummadiśōlan with Arangaṇi Viṅṇirundāṇ alias Niṇṇendrasōla-Mūvēnda-veḷar who was governing the village, and ordered the lands belonging to the temple of Tiruvayppaḍidevar to be taxed according to the lowest scale as in the case of the lands of the temples of Rajarāja-Vinnagar-dēvar and Kuṇḍavai-Vinnagar-dēvar.
331	On the north wall of the same shrine.	Vijayana-gara.	Abhayadeva-Maharaja, son of Virappa-tapa Naradīnga-deva-Maharaja, who instituted the elephant hunt.	Śaka 1401, Viṭari, Miṭṭhūḷṇa, 4u. di. paṇḍchami, punarvasu, Wed-nesday.	Do. ..	Records the gift of Nallalam as a vada-ṭṭṭuṇaiṇṇipparṇu by Śraṅṅarājār, son of a certain Veṇṇumalai-ṭṭar, to a private individual. The free village of Kuṇṇayiram Raja-chaṭturvēdimāṅgalam is said to be situated in Paṇai-yūr-naḍu, a subdivision of Palakunra-kōṭṭam which was a district of Jayaṅṅonda-Chōlamapḍalam.

Final

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
332	On the same wall	Vijayanagara.	Sadāśiva-Mahārāya, son of Achyutadeva-Mahārāya.	Śaka 1467, Viśvavasu, Kumbha, Śa. di. daśami, Friday, Hasta.	Tamil	Unfinished. Under the orders of Śrappā-Nayakkar-Ayyaṅ, provision seems to have been made for presenting betel-leaf offering in the temple of Aḷagiyāsinga-Perumal at Enayiram in Panaiyūr-nadu, a subdivision of Rājārāja-vaṇaḍu, a district of Pakkūṇṇa-kōṭṭam in Jayan-gonda-Chōlamanḍalam.
333	Do.	Chōla	Parakēśavarman alias Udaiyar Śri-[Rājendra-Chōladeva] I.	.. ..	Do.	The introduction commences with the words <i>Śrappā-Nayakkar</i> , etc. Records that at the order of the king, a gift of 42 voli of land in Anahūr alias Rājārājanallor was made to the temple of Rājārāja-Viṇṇagar by the assembly of the free village (tāṇiyūr) Rājārāja-chaturvedimān-galam for offerings, festivals, recitation of Tiruvāymoli and the maintenance of an educational institution in which the Vedas, Vyākaraṇa, Mīmāṃsa, and Vēdānta were taught.
334	On the west and south walls of the same shrine.	.. ..	....	Śaka 1465, Śobhakraṭ, Magha 7.	Telugu	Records that Śrappā-Nayanigam, the younger brother of Adapa-Baiyappa-Nayanigam reconsecrated the temple of Aḷagiyāsinga-Perumal at Enayiram which was built by Rājendra-Chōla and had become dilapidated.
335	On the same walls	Chōla	Parakēśavarman alias Udaiyar Śri-Rājendra-Chōladeva I.	25th year and 112th day, Kappi, Śa. di. Thursday, Pūnarvasu.	Tamil	Records that on the order of the king, the assembly of Rājārāja-Chōlamanḍalam which was a free village in Jayan-gonda-Chōlamanḍalam met together in the hall called Mummadiśōḷaṇ-maṭṭapa along with Nambi-Udaiyar-nḍaiyar who governed the village, and made a settlement (vyavasthā) regarding the incomes derived from lands belonging to a number of shrines and set apart for various services. Among the temples and deities mentioned are Rājārāja-Viṇṇavar-Āḷvar, Kundava-Viṇṇavar-Āḷvar, Śaundarāśōḷa-Viṇṇavar-Āḷvar, Dēvendra, Śarasvatī, Śrī-Bhaṣṭarakiyār, Mahamōḍiyār, Śrīyādeva, Śaṭṭamāṭṭi, Mahāśāsta, Durgaiyār, Subrahmaṇya, Jyēśṭhīyār and the village gods.
336	On the south wall of the same shrine.	Do.	Parakēśavarman alias Tribhuvanachakravartin Rājārājadeva.	11th year	Do.	Records that at the order of the king, the assembly of Rājārāja-chaturvedimāngalam in Rājārāja-vaṇaḍu, gave Nannāḍēṇṇakkam alias Vikkiramāśōḷanallur which was a devādāna, of Tiruvirāṇṇisvaramudaiyār at Eydar, a hamlet of this village, to Uyyakkondan Paṇḍhānēdī-vaṇan of Vaṇobiyūr in Poliyūr-nadu, a subdivision of Arumolideva-vaṇaḍu and his descendants, as a janma-kāpi. The village granted was renamed Rājārāja-Vaṇobiyūr and entered in the Revenue accounts. Mentions the Chief Secretary (tirumandiavola) Chōlōndasiṅga-Muvēndavēḷāṇ.
337	On the same wall	Vijayanagara.	Sadāśiva-Mahārāya...	Śobhakraṭ, Tai, 2 ..	Do.	Registers the gift of the village Periya-Āśor to the temple of Aḷagiyāsinga-Perumal at Enayiram, by Venkaṭāḍri-Nayaka, for the merit of the king.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
338	On the same wall	Vijaya-nagara.	Sadasiva-Maharaya	Saka 1467, Visva-vasu, Kanni, di. dasami, Friday, also Sunday.	Tamil ..	Records the grant of Madapattiyam right and certain privileges to Sodi-Kondanna-Nayakkar by the treasurer and manager Srinahparaj-pillai of the temple of <i>Aṅgiya-siṅga-perumal</i> situated in the centre of the 24 sacred shrines (tirumuraṅgam) of Kṛṇḍayiram which was a free-village in Panaiyūr-naḍu, a subdivision of Rājaraḷa-vaḷanadu, in the district of Palakurra-kōṭṭam in Jayan-gonḍa-Chōḷa-maṇḍalam.
339	Do.	Chōḷa ..	Mahamandalevara Rājaraḷendra-Chōḷa-dera.	Saka [107] 288, Jaya, Rishabha, su. di. dasami, Friday, Hasta.	Do. ..	Gift of the villages of Niganur, Matlakkur, Viravanallur and Sattanur which were the hamlets of Ponnur in Sīngamporūda-vaḷanadu, a subdivision of Palakurra-kōṭṭam, to the same temple.
340	Do.	Do. ..	Rajakesarivarman alias Uḍaiyār Kulottunga-Chōḷadeva.	7th year	Do. ..	The introduction commences with the words <i>ḥṛṣṭaśrīḥ</i> , etc. Gift of 10 cows for a lamp to the temple of Rājaraḷa-Vinnagar-Aḷvar at Rājaraḷa chaturvōḍimaha-galam by Uḷaḷandaṅ Tiruvraṅgadevaṅ of Kulattur.
341	Do.	Do. ..	Parakesarivarman alias Uḍaiyār Rājendra-Chōḷadeva I.	30th year and 27th day, Karṭṭaka, ba. di. dasami, Thursday, Kṛit-tika.	Do. ..	Gift of land by the assembly of Rājaraḷa-chaturvōḍimaha-galam for the festivals of Sittirai-ṇḍaiyām called after Rājaraḷa and Māṣi-Punarpuṣam for Raghavachakravartin in the temple of Rājaraḷa-Vinnagar-Aḷvar. The assembly is said to have met in the temple of Rājaraḷa-Iṣvara-maḍaiyar.
342	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rājaraḷadeva ..	6th year	Do. ..	Stones out of order. Seems to register a gift of land for offerings.
343	On the north wall of the same maṇḍapa.	....	....	....	Do. ..	Built in at the beginning. Gift of land for offerings, festivals, recitation of the Tiruppadiyam and the three Vēdas as well as for feeding Brahmanas in the Rājendra-śōḷan-śālai. Mentions ūrvāriya-perumakkal.
344	On the south wall of the same maṇḍapa.	....	....	....	Do. ..	Contains only a part of the introduction commencing with the words <i>ḥṛṣṭaśrīḥ</i> . On the same wall is another unfinished introduction commencing with the words <i>ḥṛṣṭaśrīḥ</i> .
345	On a pillar in the same maṇḍapa ..	Chōḷa ..	Tribhuvanachakravartin Virarajendra-dera.	6th year	Do. ..	Records that the maṇḍapa was constructed by Annaiyappaṅ Paṇḍiṇḍakkoṇḍaṅ Kandaṅ; Sriyaṅ alius Rājaraḷa-Sambuvarayan.
346	On another pillar of the same maṇḍapa.	....	....	....	Do. ..	Much damaged. Mentions Viru-Narasīṅgaraya-Nayakkar.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
355	On seven other slabs built into the same temple.	Chōla	Rajakēśarivarman alias Rajarajadeva I	26th year ..	Tamil	Fragments. Seem to register a sale of land to the temple of Tiruvayppadi-Ālvar by the assembly of Tribhuvanamahadevi-chaturvedimangalam, a free-village in Jayangonda-Chōlamandalam. Mention Virarāyanaṭṭappēri. Registers a gift of land to the temple of Setāngi-Vinnagar-Parasavāmin by the assembly which met in the Tiruk-kavanam in front of the temple of Virarāyana-Vinnagar at Tribhuvanamahadevi-chaturvedimangalam. Another fragment relates to a gift of land by Gaṇḍarādittai Madarantakai.
356	On two other slabs built into the same temple.	Do.	Rajarajakēśarivarman, 'who destroyed the ships at Kandalur-salai.'	10th year, Kishabhā, Thursday, Viśākha.	Do.	
357	On six other slabs built into the same temple.	Do.	Parakēśarivarman alias Udayar [Rajendra-Chōla].	Lost	Do.	Fragments. The introduction commences with the word <i>śrī</i> and the grant portion after the name of the king cannot be traced.
358	On eight other slabs built into the same temple	Do	Rajakēśarivarman alias Udayar śrī	2nd year ..	Do.	Fragments. The introduction commences with the words <i>śrī</i> and <i>śrī</i> . Seem to register a gift of a lamp.
359	On the north wall of the central shrine in the Pañchenadevaru temple at Tiruvandarkovil (Pondichery, French settlements).	Do.	Rajendra-Chōladeva II. Rajakēśarivarman	5th ..	Do.	States that the silver vessels and gold belonging to the temple of Tiruvāṇi-Nakkaṅkōyil-Parasavāmin having been utilised in former years by the śabbā, certain lands were given in exchange to the temple in the 28th year of the reign of king Kaṇṇaradeva. Refers also to a gift of land made in the 14th year of the reign of Nadirukōṇḍa Parakēśarivarman.
360	On the same wall .. ..	..	...	Siddharthi. Paṅga- rit, 6.	Do.	Records that Pilaipōṇṭṭappilai, son of Appanna-Pillai built the shrine of Kumārasavāmin.
361	On the north and west walls of the same shrine.	Chōla	Rajakēśarivarman alias Rajarajadeva I	27th year	Do.	Gift of sheep for two lamps to the temple of Tiruvayudeiya-Parasavāmin at Tribhuvanamahadevi-chaturvedimangalam, a brahmadeya in Jayangonda-Chōlamandalam. Marudur alias Parakēśarinnallur was the eastern hamlet of this village.
362	On the west wall of the same shrine.	Do.	Rajarajakēśarivarman, 'who destroyed the ships at Kandalur-salai.'	12th year, Pṇanus, Tuesday. Aśvina.	Do.	Records that the assembly of Tribhuvanamahadevi-chaturvedimangalam having met in the mandapa built by Munudisōla-Umbalanāṭṭavēlan, remitted the taxes on the hamlet of Mudiyaṇ Vallaippakkam which was purchased and given to the temple by Immudisōla Mayēndaveḷan and fixed the fines to be paid by those who imposed or realised taxes on it.
363	On the same wall	Do	Parakēśarivarman alias Rajendra-Chōladeva I.	10th year ..	Do.	Unfinished. Stops with the mention of Tribhuvanamahadevi-chaturvedimangalam a brahmadeya in Jayangonda-Chōlamandalam. The introduction is slightly different and states that he built a palace at Madura and anointed his son as Chōla-Pandya. The conquests extend up to the destruction of Salai.
364	Do.	Do.	Rajarajakēśarivarman, 'who destroyed the ships at Kandalur-salai.'	12th ..	Do.	(Gift of land by purchase for offerings and lamps to the temple of Tiruvayalāyāṇ-Parasavāmin, by Perunṭaman Nakkai Kañicholan alias Immudisōla Mayēndaveḷan of Sikkil.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the west and south walls of the same shrine.	Chola	Rajakesarivarman alias Kulottunga-Choladeva.	20th year	Tamil	Gift of 96 sheep for a lamp to the temple of Tiruvaiyaru-daiya-Mahadeva at Tribhuvanamahadevi-chaturvedimangalam in Vilupparai-nadu a subdivision of Rajendravellandu by Kili Nangai a Brahmana lady of Virasikhamahadevi-Sattanangalam.
366	On the south wall of same shrine	Do.	Parake-arivarman	15th "	Do.	Gift of a house site to the temple of Tiruvaiyaru-Nakkakoyil-Paramasvamin at Tribhuvanamahadevi-chaturvedimangalam a brahmadeya on the north bank. Mentions the temple of Paramasvaram Bhattharaka at Thrunalaru. Built in the middle. Seems to register a gift of land for lamps and offerings to the same temple
367	On the same wall	Do.	Do.	Do.	Do.	Records that Ambakamakkilavan Aramvalarita-Nayavar agent of Narasa-Nayaka bestowed certain privileges on the Kaikkolas of Tribhuvanamahadevipuram, Naduvukarai-puram and Neimallipuram.
368	Do.	Saluva	Narasimhadeva-Maharaya	Saka 1426, Rudhiradgari, Arpaśi, 15.	Do.	Unfinished. Mentions Narayanachcheri in Tribhuvanamahadevi-chaturvedimangalam, a brahmadeya on the northern bank.
369	Do.	Chola	Parakesarivarman	16th year	Do.	Records gift of a village as a kaniyakehi to Alavandan-Bhatthar alias Ulagudaiya-Perumal of Perumburappuliyur in Subanangalam, which was a brahmadeya in Kallar-kkungan subdivision of Nittavinoda-valanadu in Solamangalam, by the assembly of 4,000 men of Tribhuvanamahadevi-chaturvedimangalam a brahmadeya in Naduvil-mangalam a subdivision of Viravattaru-valanadu in Rajadhiraja-valanadu.
370	On the east and north walls of the mandapa in front of the same shrine.	Vijayana-gara.	Vira-Bukkaraya, son of Harithara	Saka 1328, Vyaya, Simba, su. di. tritiya, Tuesday, Hasta.	Do.	Registers the grant of a dandigai umhaligai to Engummaranippar Madavarayan the agent of the karanikka Maha-ganapati Ayyan.
371	On the north wall of the same mandapa.	Do.	Vinapratapa Krishnadeva-Maharaya	Saka 1448, Chitrabhanu, Vai. 30.	Do.	Gift of land in Neiyumallur belonging to the temple of Tiruvaiyaru-daiya-Nayinar to a dancing girl named, Saluva-Timmarasa-Manikkam.
372	On the same wall	Do.	Do.	Vrisha, expired Chitrabhanu, Vaigasi, 14.	Do.	Built in at the right side. Registers the grant of a kaniyakehi right to a private individual by the assembly of Tribhuvanamahadevi.
373	On the south wall of the same mandapa.	Do.	Do.	Saka * 53, Kharas, Mecha, su. di. shabhi, Punarvasu, Saturday.	Do.	Incomplete. Mentions Tirumil-Nayaka, the agent of Appanaras the [Minister] of Saluva Narasimharaja and the temple of Tiruvaiyaru-jandiar at Tribhuvanamahadevi in Havali Arabidnobavadi.
374	On the south and east walls of the same mandapa.	Saluva	Narasimharaja	Vikriti, Phalguna, su. di. prathamā.	Telugu	Built in at the right side. Records an order of the pradhani Nanjanagal remitting in favour of the temple all kinds of taxes on its lands which were situated in several villages for conducting worship and repairs.
375	On the same walls	Vijayana-gara.	Vira-Viruppanna-Udaiyar, son of Harithara 'who levied tribute on Ceylon.'	Bhava, Paunguni, 10.	Tamil	Fragment. Gift of 90 sheep for a lamp. Mentions Tribhuvanamahadevi-chaturvedimangalam a brahmadeya on the northern bank of the Pennar.
376	On the west wall of the room adjoining the same mandapa.	Chola	Parakesarivarman	40th year	Do.	

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a slab lying in front of the same temple. TINNEVELLY DISTRICT, TENKASI TALUK.	..	....	Bahadhranya, Vaigasi, 16.	Tamil	Mentions Nayyarkara-Appar, the agent of Rayasam Tirumalaiyar and Mandala-tarupilai, the agent of Bommu-Nayakkar-Ayyan.
378	On a slab set up in front of the Vmayaka temple at Melagaram.	..	....	Saka 1600, Kollam 853, Kalayukta. Vaigasi 17, su. di. panchami, Wednesday, Pusa, (Pushya), Subhayaoga and Subhakarana.	Do.	Registers a tax-free gift of land at Melaiyagaram for daily worship in the temple of Kuttalanathaswamin.
379	On the ceiling at the southern entrance into the Udasimadam in the same village.	..	....	A.D. 1854, January 3rd, Kollam 1029, Fai, 21, Thursday.	Do.	A sarvanaiya grant of land by a certain Nabab-Sayabu to a matha of Kujiyur, one of the descendants of Gōrakhanathaswami of the Punjab, which was also entered in the accounts of the Government (circar) during the time of the Kuzhiniyar, i.e., the East India Company. In A.D. 1854 the matha, which was a tiled building till then was constructed of stone.
380	In the same place .. ..	..	..	[Kollam] 973, Hijra 1212.	Do.	Refers to the repair of a tank in Kodikurichehi and a cow! to Viru-Kumaralala. Mentions Hazrat Bande Khan Ali.
381	On a slab built into the east wall of the Muttiyam-pandaram-madam at Nannagaram, a hamlet of the same village.	..	....	[Kollam] 1072, Vaigasi, 26, A.D. 1903.	Do.	Records that Muttiya-pandaram, son of Palani-Pandaram built a mandapa, set up in it the images of Kuttala-linga and Kulaivayamoli-ambal and provided for daily worship and offerings to them. Also states that in the samadhi-mandapa built for himself daily offerings, worship, etc. had to be conducted from the funds provided.
382	On the sides and top of a quadrangular stone set up in a field at Piranur.	Pandya	Jatavarman alias Tribhuvanachakravartin Konermai-kondan Perumal Abivirarama.	Saka 1505, 15th year, Tarana, Avani.	Do.	Damaged. Seems to register a gift of land for worship to the temple of Tirukkuralamudaiya-Nayinar.
383	On a rock called the Nattattan-parai, one mile east of Tiruchchirambalam.	Chola	Rajaraja (I)	28th year	Grontha	Preserved
384	On the same rock	Do.	Rajakesarivarman	3rd "	Vatteluttu	Much damaged. Mentions Manpayur in Nennal-nada, a brahmadeya on the southern bank in Sōnadu.
385	Do.	Do.	Rajarajakesari-varman [Rajaraja I]	..	Do.	Mentions Rajaraja-Pandiradu
386	On the north and west walls of the central shrine in the Rajagōpala-svamin temple at Melappavur.	Pandya	Jatavarman alias Tribhuvanachakravartin Konermai-kondan Perumal Kulasekhara-deva alias Parakrama-Pandya-deva, son of Abhirama-Pandakraman-Pandyadeva.	Saka 1467, 2nd year, Visāvasu, Dakshināyana, Karkataka 9, amāvāsya, Wednesday, subhayaoga, Unarvasu.	Tamil	Registers a gift of land for worship and repairs to the temple of Nayinar. Also mentions the king of Kurumad-nadu. The king calls himself Tirumelvelippu-runal as well.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
387	On the east wall of the mandapa in front of the same shrine.	Pandya	Tribhuvanaachakravartin Kōnōrmalkondan [Viravēnāmalai alias Tiruvēlvepperumal] [Kulaśekhara]deva, son of Abhirama-Parakrama-Pandya-deva.	4th year, Śaka 1475, Pramādiche, Dakshinayana, Kār-kajaka] 9, bc. di. trayodasi, Seturday, subha-yōga, subha-karana, Tiruvādinai (Ardra)	Tamil	Built in at the right side. Gift of land to the same temple for feeding Brahmanas.
388	On the west and south walls of the central shrine, in the Minakshi-Sokkūāthasvamin temple in the same village.	Do.	Jatila-varman alias Tribhuvanaachakravartin Kōnōrmalkondan Perumal Kulaśekhara-deva alias Parakrama-Pandya-deva Bhuvanēkavira, son of Perumal Abhirama Parakrama-Pandya-deva.	Śaka 1468, Rishabhā 23, bc. di. pañchami, Thuisday, Varahakarapa, Tiruvōnam (Śrāvapa).	Do.	Gift of land to the temple of Aḷagiyakōkkanar at Pagur.
389	On the same walls	Do.	Jatila-varman alias Tribhuvanaachakravartin Kōnōrmalkondan Pirunelvelipperumal, son of Abhirama Parakrama-Pandya-deva.	Śaka 1467, 3rd year, Viśvavasu, Karkātaka Vēdamāvāsyā, Wēdnesday, Harehanyōga, Chatushpada-karana, Purnavasu.	Do.	Built in in the middle. Gift of land for worship and repairs to the temple at Rājakulārāma-chaturvēdimaṅgalam.
390	On the north wall of the central shrine in the Tiruvālsvara temple at Kilappavūr.	Do.	Māgarvarman alias Tribhuvanaachakravartin Sundara-Pandya-deva, who having taken the Chōla country was pleased to perform the anointment of heroes at Muṇḍigondaśōḷapuram.	20th year	Do.	Donated and unfinished. Gift of land by purchase for offerings to the temple of Tirukkaivalā svaramudaiya-Nayavar. Mentions Munai-ēdir-mōgar of Paḷ[en] alias Kshatiriyasikha maninallor in [Kuluma]rai-nādu
391	On the north and west walls of the same shrine.	Do.	Tribhuvana[cha]kravartin Kulaśekhara-deva, who was pleased to take all countries.	7th	Do.	Registers a gift of land to a nādha called Saivapperumattamam situated in the north street at Tirunelvēli
392	On the west wall of the same shrine	..	....	Kollam 560	Do.	States that the south wall of the central shrine having fallen, Kattai Valattarayap of Kuruchohi in Kil-nādu, a subdivision of Venṭuḷa-nādu, had it rebuilt.
393	On the west and south walls of the same shrine.	Pandya	....	....	Do.	Built in in the middle and the end. The introduction commences with the words <i>Śivābhaya</i> <i>śivābhaya</i> . Gift of land in Puttamaṅgalam, south of Kuruṅgānam alias Telingabakula-chaturvedimaṅgalam for offerings to the temple of Tirukkaivalāsvaramudaiya-Nāyanar] at Pagur alias Kshatiriyasikhamaninallor in Kuruṁrai-nādu. The king is said to have been seated on the throne (pallidān) Kaligattaraiyay in the hall known as Aḷagiyapādiyaṅkudam of his palace at Madura east of Nāḍakkulam.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
394	On the south wall of the same shrine.	Pandya	[Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chola country was pleased to perform the anointment of heroes and the anointment of victors at Mudigondasolapuram.	22] + 1 + 1st year.	Tamil	Built in at the end. Registers a sale of land.
395	On three slabs built into the walls and floor of the underground cellar in the Venkatachalapati temple in the same village.	Do.	Maravarman alias Tribhuvanachakravartin Vikrama-[Pandya-deva].	Lost	Do.	Fragments. The introduction commences with the words <i>śaṣṭa śloka</i> . Mentions Telīṅgakuḷakala-chaṭurvēdi-maṅgalaṁ and the army of Muṇḍavadamōgar also called Tenjāvaiyapattinḍavīgal.
396	On three other slabs in the same place.	Do.	Maravarman alias Tribhuvanachakravartin Srivallabha-deva].	2nd year	Do.	Fragments. Gift of land for daily expenses to the temple of Munai-kadimōgar-Vinnagar-Aiṅgar.
397	On the south wall of the central shrine in the Chidambareśvara temple at Puliūr.	Do.	Jaṭilavarman Tribhuvanachakravartin, Kōṇērinnaikōṇḍan Kulaśekhara-deva alias Parakrama-Pandya-deva, son of Abhi[rāma] Parakrama-Pandya-deva.	Śaka 1469, 4th year. Pḷavaṅga, Mithuna, 12, [ba. di.] sapṭami. Thursday, saubha-svayōga [Pṇ. 4. tā]di. Śaka 1530, Kṛitaka, Āni, 20.	Do.	Damaged. Seems to register a gift of land by the assembly of Puliūr alias Vira-Pandya-chaṭurvēdimāṅgalaṁ in Tenjāri-nādu.
398	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Do.	Śaka 1529, Pḷavaṅga, Vaiṣaṣi.	Do.	Registers a gift of land in Sengōṭṭai for worship and repairs to the temple of Chidambareśvara. do.
399	On the same wall	Pandya	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērinnaikōṇḍan Alagēn-Perumal Ativirāman alias Sri-va[?]bbha-deva.	Śaka 1526, 42nd year, Kṛōthiṇ, Āvani, 15.	Do.	Do.
400	Do.	....	....	Śaka 1529, Pḷavaṅga, Vaiṣaṣi.	Do.	Registers the grant of the right of worship in the Chidambareśvara temple at Puliūr to a certain Tōhōkātṭi-jāni-yar.
401	On the west and south walls of the Krishnasvamin temple in the same village.	Pandya	Jaṭilavarman alias Tribhuvanachakravartin Perumal Poṇṇin-Perumal Parakrama-Pandya.	Śaka 1202, 5th year, -imha, 18, ba. di. sebturam, Wednes-day, Sūdu-yōga, Vyaghra-karapa, Kōṇiṇi.	Do.	Gift of lands and houses situated at Puliūr in Ten-Ari-nādu, a subdivision of Sūrirāṅgaraiṇōkku to 24 Brahmanas of Parakrama-Pandya-chaṭurvēdimāṅgalaṁ which was founded in the name of the king.
402	On the same walls	....	....	Kālayukta, Sūttirai, 15.	Do.	Gift of land to the temple of Krishna. Mentions Vikrama-Pandya-Iṣvaramudaiya Nayinar and Nayinar-Tiruvirunda-Perumal.
403	Do.	Pandya	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērinnaikōṇḍan Perumal Tiruvelippiperumal Viravenhamalai alias Dharmu-Perumal Kulaśekhara-deva, son of Abhirāma Parakrama-Pandya-deva.	Śaka 1480, 8th year, Kālayukta, Meśha, 8, ba. di dvitīya, Monday, sūdu-yōga, [Sv. 1. 1. 25. Viśvavasi, Āvani, 25.	Do.	Alagēn-Perumal Ativirāman ordered the remission of taxes on certain lands granted to the temple of Sri-Krishna at Puliūr alias Parakrama-Pandya-chaṭurvēdi-māṅgalaṁ in Ten-Ari-nādu.
404	On the north wall of the central shrine in the Kuttalanāthasvamin temple at Kuttalam.	....	....	Do.	Do.	Built in at the end. Records that the bathing of the goddess Am[ma]i Kulaśaymoli-Am[ma]i and another were provided for by a number of ladies.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription	Dynasty.	King	Date.	Language and alphabet.	Remarks.
405	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kōnēmaikondan Perumal Alagan Perumal Ativirarāman alias Srivallabha.	42nd year. Śaka 1527, Viśvavasu, Uttarayana, grishma-ritu [Mithuna, 29, ba. di. sap-tami, Thursday, Uttarapreshtha-pada].	Grantha and Tamil.	Demaged. The introduction commences with the words Bhuvanaikavira Madhuvamahendra. Seems to register the grant to a private individual of the right of presenting the offerings to the god.
406	On the south wall of the same shrine.	Do. ..	Do. do.	Śaka 1499, 15th year, Iśvara, Dakshinayana... Gajakarāna, Uttirāṭṭadi.	Tamil ..	Built in at the right side. Gift of land and houses to a resident of Arur in Kuda-nadu for performing worship in the temple of Kuṭṭalanātha.
407	On the south and east walls of the mandapa in front of the same shrine.	Do. ..	Do. do.	Śaka 1492, 7th year, Vibhava, Uttarayana, Mṇa, ba. di. pañchami, Monday, subhā-yōga, Varāha-karāna, Anāsha.	Do. ..	Gift of land as a kaniyakeli to the accountant of Tirukkur-ṭalam in Tennāri-nadu.
408	On the east wall of the same	Do. ..	Jatavarman alias Tribhuvanaachakravartin Parākrama-Pandyadeva.	5 + [1] 5th year and 279th day, Śaka 1309.	Do. ..	Records that the king constructed the central shrine (vimana) from its foundation (upāna) to the pinnacle (stūpi) as well as the arḥa-mandapa and the maha-mandapa.
409	On the east and north walls of the same mandapa.	Do. ..	Jatavarman alias Tribhuvanaachakravartin Kōnēmaikondan Perumal Alagan-Perumal Ativirarāman alias Srivallabhadēva.	Śaka 1492, 7th year, Sukla, Uttarayana, Śisira-ritu, Mṇa, 8, ba. di. daśami, Tuesday, Māla.	Do. ..	Gift of land to a certain Muti Ativirarayan-Majavarayan of Māhagaram in Ten-Ari-nadu for service in the temple of Kuṭṭalamudaiyar as accountant.
410	On the north wall of the same mandapa.	Do. ..	Jatavarman alias Tribhuvanaachakravartin Kōnēmaikondan Perumal Alagan-Perumal Ativirarāman alias Srivallabhadēva.	Śaka 1507, 23rd year, Pārthiva, Vṛschika, su. di. aṣṭami, Friday, Satathishaj.	Do. ..	Gift of land for worship to the shrine of Ekkaladevi in Topkāsi in Tennāri-nadu. Mentions a number of officers of the king among whom figures Sivala Munaiyadaraiyalai.
411	On the same wall .. ..	....	....	Darmukhi, Masi 25	Do. ..	Gift of money for a lamp to the temple of Tirukkurṭalamudaiya-Iambiraṇar as a charity of Vuyiradaraiyar Mattanda-Pillai.
412	Do.	Pandya ..	Maravarman alias Tribhuvanaachakravartin Kulasekharadeva.	[4]th year, Paṇḍuṇi	Do. ..	Registers an agreement made by the assembly of Tirukkur-ṭalam in Ten-Vari-nadu with a Kaikkōla resident of Kadaiyalar in Vaḍavarinadu for conducting the service called Kalamukkalōḷun-sandi in the temple of Tirukkur-ṭalam [dāilya-Nayanar.
413	Do.	Do. ..	Do. do.	4th year, Masi ..	Do. ..	Records an agreement, similar to the one mentioned in No. 412 above with Iravidevar alias Kaḍiyadevar.
414	Do.	Do. ..	Do. do.	4th year, Paṇḍuṇi	Do. ..	Records a similar agreement.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On the same wall	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva.	4th year, Kumbha, 13, su. di. ashtami, Friday, Rohini.	Tamil	Records another similar agreement with a resident of Tiruchirappambalam near Venṇumudiśādiya-Sundara-Pāṇḍiyapaṭṭaṇam in Parantaka-valanaḍu.
416	On a pillar built into a wall in the east verandah of the first prakāra of the same temple.	Do ..	Sadayamaṇḍu	2 + 7th year	Vatteluttu	Mentions Tirukkuralam in Teṇi-vāra-nadu. There is a small fragment above this, which mentions Śrī-kuralam.
417	On another pillar in the same verandah.	Do ..	Do.	2 + [9]th	Do.	Gift of three buffaloes for half a lamp by Puyalankattar, a merchant of Idavai in Maṇṇi-nadu to the temple of Mahādeva at Tirukkuralam in Teṇi-vāra-nadu.
418	On a third pillar in the same verandah.	Do ..	Do.	2 + 9th	Do.	Gift of six buffaloes for a lamp to the same temple by a native of Nallur-Pāṇḍikūṇḍi in Teṇi-vāra-nadu.
419	On the same pillar	Chola	Parakeśaraivarman alias Rajendra-Chola I	.....	Tamil	Incomplete the other face of the inscription being built in.
420	On the east and south walls of the Pillaiyunkaṭṭalai room in the same prakāra.	Pandya	Jaiśvarman alias Tribhuvanachakravartin Perumaḷ Parakrama[ma-Pāṇḍya-deva].	34th year, Pāṇḍi-ma, Uttirattādi.	Do.	Stones out of order. Seems to record a gift of land to a certain Vaidyanāḍaṇ alias Vamaḍevaṇ for having repaired (the temple).
421	On the south wall of the same room	....	....	Śaka 4323, Kishābhā, su. di. Wednesday, paṭṭohami, Poṣam.	Do.	Gift of land to certain Brahmanas for service in the temple.
422	On the same wall	Pandya	Maṇavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	[2]3rd year, Kishābhā, su. di. paṭṭohami, Wednesday, Pūshya.	Do	Built in in the middle. Relates to the appointment of men for conducting worship in the temple of Tirukkuralamudaiyar and for the celebration of a special worship on the king's birth day, i.e., the day of Jyeshṭhā in the month of Puraṭṭāṣi.
423	Do.	Do.	Vramarttandāṇ Parakrama-Pāṇḍyadeva	Śaka 432[3] (wrong), Kishābhā, su. di. Wednesday.	Do.	Built in in the middle. Relates to the renovation of the same temple and to the appointment of persons to conduct worship in it, the old temple having been dilapidated and the persons doing services there having died.
424	On the south wall of the same prakāra.	....	Tribhuvanachakravartin Konerimāi-kōṇḍāṇ.	....	Do.	Damaged. Registers a gift of land for offerings to the same temple.
425	On the same wall	Pandya	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	[20] + 1st year	Do.	Records that a merchant named Kulasekharachakravartin presented certain silver vessels to the temple of Tirukkuralamudaiya-Nayinar and was given a written agreement (pidipāḍu) by the assembly.
426	Do.	Do.	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	5th year, Karti-gai 2, ba. di. tri-tiya, Thursday, Rohini.	Do	Records an assignment, by the assembly of the village, of land in Sundara-Pāṇḍyapuram a village in Kurumaprai-nāḍu, to Lakṣmanan Devanayakan and Lekṣmanan. Aṇḍapillai two of the Tamil-Aryas of Tirukkuralam. The assignees were required to cultivate the land and pay the taxes (kaḍamai) to the temple.
427	Do.	Do.	Maṇavarman deva	6th year, Aippaṣi, 30, su. di. Paurṇai, Tuesday.	Do	Beginning inaccessible. (Contains a portion of the introduction which commences with the words <i>paṇḍya</i> etc. of Maṇavarman Vikrama-Pāṇḍya. Seems to register a sale of land to the temple.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the same wall	Chola	Parakēsarivarman	[2]nd year	Vatteluttu	Gift of land for a lamp to the temple at Kūṟṟalam in Tēṇvāra-naḍu by a certain Kēṇḍaṇ-ṭraṇ on the day of a solar eclipse.
442	Do.	Do.	Do.	2[4]th "	Do.	Damaged. Gift of cows for a lamp by a certain Araiyam-[poṇ]ṭṭiṇ to the wife of a certain rana Palla-varaiyar to the same temple.
443	Do.	Do.	Do.	26th "	Do.	Built in at the end. Gift of money for a lamp to the temple of Tirukkuṟṟalattu-Māḍavar. Mentions Tirukkamāṇḍar in Kaḷakkūṇḍi-naḍu.
444	Do.	Do.	Do.	20th "	Do.	Damaged. Gift of cows and sheep for lamps to the temple of Tirukkuṟṟalattu-Perumal.
445	Do.	Do.	Parakēsa[ṭṭiṇ]rman	26th "	Do.	Damaged and built in at the end. Gift of lamp to the temple of Kūṟṟalattumāḍava.
446	Do.	Do.	Māḍirakopḍa Parakēsarivarman	24th "	Tamil	Gift of gold for a lamp to the same temple by Pirāntakan-Uttamaḍi.
447	Do.	Do.	Parakēsarivarman	33th "	Vatteluttu	Gift of six buffaloes for a lamp to the same temple by a native of Vallapuram in Māḷa-naḍu.
448	Do.	Do.	Māḍirakopḍa Parakēsarivarman	[36]th "	Do.	Gift of two lamps to the same temple by the headman of Kilimallur in [Uṭṭar]-Kūṟṟam.
449	Do	Do.	[Bajara]jakeśarivarman, 'who [destroyed the ships at] Kandalor.	Lost	Do.	Damaged and built in. Mentions Tēṇvāri-naḍu.
450	Do.	Pāṇḍya	Jatilaṇṇan alias Tribhuvanaśakravartin Kōṇērmakopḍaṇ Kulasekhara-dēva alias Parākrama-Pāṇḍya, son of Abhirama-Parākrama-Pāṇḍya.	Saka 1474, 8th year, Virodhikṛit, Karakaka, 20. ba. di. dvitiya, Sunday, Ariṭṭan.	Tamil	Registers an order by the king, who is here called Viraveṇ-bamaliṭṭa Tirunelvēli-Perumal, granting land, money and certain privileges to a certain Alagiyaśakkaṇ for looking after the accounts of the temple at Tirukkuṟṟalam.
451	On the north wall of the same prākāra.	Do.	Tribhuvanaśakravartin Kōṇērimakon-ḍan Tirunelvēli-Perumal son of Abhirama.	Saka 1470, Kilaḷa, 15, Chatuṟḍaḍi, day, Uttiram.	Do.	Built in and damaged. Stones out of order. Seems to register a gift of land for offerings and worship to the same temple.
452	Do.	Do.	Vira-Pāṇḍya	Saka 1398, Mēsha 15, Chatuṟḍaḍi, Sunday, Haṣa.	Do.	Registers gift of money and land to a certain Kuttaṇṭṭeṟra-Perumal Rudra-dēvaṇ for singing (ṭṭaṇṭaḍa) in the temple during the 1st ten days of each month.
453	On the west wall of the same prākāra.	Do.	Kulasekhara-dēva	2 + 38th year, Rishabha, 27 ba. di. paṇḍhumi, Saturday, [Tiruv]ṇam 2 ^o year	Do.	Built in in the middle. Gift of land to a private individual for service in the temple.
454	On the same wall	Chola	^{Saka-ya-} Bajara-jakeśarivarman alias Bajara-jadeva [1].		Do.	Built in in the middle. States that when the temple had become dilapidated it was repaired and the old inscription which was in Vatteluttu (Vaiṭṭam) characters was re-engraved in Tamil on (the new) stone (wall). The introduction commences with <i>ṭṭeṇṇaḍu</i> etc. The word <i>Sideiyan</i> is prefixed to the name of the king. Records a gift of land by the residents of the village of Vinnarḍai alias Vikrama-Pāṇḍyanallur in Kōṭṭur-naḍu a subdivision of Iḷa-maṇḍalam for a lamp to the temple of Tirukkuṟṟalattu-Bhaṭṭarakar.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On the same wall	Chola ..	Bojaraja I .. ..	....	Tamil	Built in the middle and unfinished. Refers to the engraving of the Vatteluttu records in Tamil, contains a portion of the historical introduction commencing with the words <i>Śaśaśāstram</i> etc.
456	Do. .. ..	....	....	Śaka 155[5] 4, 5n. di. dvitīya, Monday, Migāśi- śha (Mṛigaśīrṣha). [3]2nd year ..	Do.	Do. refers to the distribution of services in the temple among a number of persons and fixing their remuneration. Refers to an earlier grant by King Kulasekharadeva.
457	Do.	Pandya ..	Māgarvarman alias Tribhuvanachakravartin Śrivalabhadra.	....	Do.	Built in the middle. Seems to register a gift of land for services in the temple.
458	Do. .. ..	....	....	Śaka 1333, Kum- bha, 13, 5n. di. daśami Nūla.	Do.	Built in the middle. Registers gift of land to 11 persons for the recitation of the Vedas (adhyaṇa) in the temple and for the investiture of the sacred thread on all. Praises (to the god) (?). Mentions Kulasekharadeva and 'Tirukūṭṭala-chaṭturvēdimangalam.
459	Do .. ..	....	....	Śaka 1351, Mēsha, 5n. di. prathamā, Siddha-yoga, Viśākha.	Do.	Built in the middle. Gift of land to 12 persons for the recitation of the four Vedas. Mentions [. . .] raman Śrivalabhadra.
460	Do.	Pandya ..	Māgarvarman alias Tribhuvanachakravartin Śrivalabhadra.	32nd year, Vaigasi 4.	Do.	Built in the middle. Records that as the number of persons performing worship in the temple of 'Tirukkūṭṭalamudaiy-Nayinar was not sufficient, additional men were appointed for the purpose. Mentions the shrines of Kāṭṭavayamōṭṭamāṅgai, Champakadevi and Maṅṅumōṭṭi-chaṭturvēdimangalam in Vaṭavari-naṇḍu.
461	Do.	Do	Śrivalabhadra	Śaka 1355, Risha- bha, 14, 5n. di. dvitīya, Viṣa- kāśha.	Do.	Built in the middle. Records a gift of land to one of the additional servants referred to in No. 460 above for worship in the temple of Kūṭṭalanātha. Mentions the temple of Śivachaturvēdimangalaiyar.
462	On the south wall of the same prakara.	....	....	Śaka 1[3]63, Tula, 1, 5n. di. dvitīya, Monday, [Vri]jī- yoga, Vyāghra- karana, Svāti.	Do.	Much damaged.
463	On the same wall .. ..	....	....	Śaka 1463, Kollam 707, Makara, 17, 5n. di. Septami, Sunday, Aśvati.	Do.	Gift of land by the Brahman of Melai-agaram alias Trikuṭṭala-chaṭturvēdimangalam to Narayanaṅ Kallasaṅgathu-Bhūṭṭa of Paḍagam a resident of Maṅṅalaivalar alias Avuṅṅududaiya-chaṭturvēdimangalam a brahmadēya in Tarakkudi-naṇḍu for the recitation of the Vedas, at the service called Paṭakraṇa-Pandiyan-śāndi alias Usha-pōṭṭe. Gift of a lamp to the temple of Tirukkūṭṭalamudaiya-Nayinar in Tennāri-naṇḍu.
464	Do. .. ..	....	....	Do.	Do.	Records a gift of land, situated in Poliyar a village of Tennāri-naṇḍu, made at the instance of the king by Viravop-bamalai alias 'Tirunelḍippermāl to a certain Śrāmī-devaṅ alias Mahaganapati-Bhūṭṭa belonging to Aḍabarya Suddha-santāna of the Amarddārama in Irāḍha-Vareṇḍi grāma.
465	Do. .. ..	....	Jatilarman alias Tribhuvanachakravartin Kōṇṛmatikōṇḍaṅ Abhirama Parākrama-Pandya.	Śaka 1471, 6th year, Saumya, Mithu- ra, 30, 5n. di. dvitīya, Thure- day, Siddha-yoga, Gaja-karana, Aśreṣha (Aśleṣha).	Do.	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the same wall	Pandya ..	[Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmāikondan [Kulaśēkharadeva] alias Parākrama-Pandya, son of Abhirama-Parākrama-Pandyaadeva.	Śaka 1473, 8th year, Virodhikrit Kan-ya, 3. su. di. 1 pitiya, [Thursday] Mahendra-Yoga, Guja-karana, Sodli (svati) 3[1] + 2nd year, Mina, [1]8, su. di. shashiti. Monday, Nriṅgāśirva.	Tamil	Gift of land for the recitation of the Vedas by the order of prince Tirunelvelipperumal Viraveṇṇamalai.
467	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumaḥ Parākrama-Pandyaadeva.	42nd year, Rishabhā, su. di. divitiya, Monday, Nriṅgāśirva.	Do.	Records the appointment of some additional hands to conduct worship in the temple of Tirukkurgālamudaiya-Nayappar. Mentions the temple of Maṅgipperumal-Nayappar at Uttarakōṣamangai.
468	Do.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Perumaḥ Śivallabhadra.	...	Do.	Damaged and built in at the end. Similar to No. 467 above. The king was encamped at Maṅṅunadi-ohatur-vedimaṅgalam when making the appointment.
469	On the west and south walls of the kitchen in the same prakāra.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Vikrama-Pandyaadeva.	...	Do.	Fragments Begin with the introduction <i>śreṣṭhas</i> . States that Satabhishaj was the birth-day asterism of Vikrama-Chola who is stated to be the brother-in-law (maṇoharāvi) of the king and that at his instance a grant of land was made for certain special services.
470	On the south wall of the same kitchen.	....	Tribhuvanachakravartin Kōṇērmāikondan.	32 + 1st year, Puraṭṭasi 17.	Do.	States that a number of men and women were presented to the temple of Tirukkurgālamudaiya-Nayappar as servants.
471	On the south wall of the Kulaṭvay-moli-Amman shrine in the second prakāra of the same temple.	Pandya ..	Maṅavarman alias Tribhuvanachakravartin Perumaḥ [Kulaśēkharadeva].	2 + 3 [5]th year, ... 23 ba. di. Thursday, Makha.	Do.	Damaged. Mentions Sundara-Pandya and registers a gift of land for mid-day offerings to the same temple.
472	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Perumaḥ Parākrama-Pandyaadeva ..	Śaka 1470, Kṛitaka, Kumbha 18, ba. di. [divitiya], Guja-karana.	Do.	Much damaged.
473	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Perumaḥ Alagan Perumaḥ Parākrama-Pandyaadeva.	...	Do.	Much damaged. Seems to register a gift of land.
474	(In the same wall)	Do. ..	Parākrama-Pandyaadeva	Śaka 1890, * + 5th year.	Do.	Much damaged. Records a gift of land and houses to persons performing worship in the shrine of Gauri Kuḷalvay-molimaṅgaiyar.
475	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmāikondan Kulaśēkharadeva, son of Abhirama Parākrama-Pandyaadeva.	Śaka 1467, 3rd year Śravaṇa.	Do.	Built in at the end. Gift of land to Meykandadevaṅ Chintamani for reciting the songs composed by Jānu-sambanda and others.
476	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Kulaśēkharadeva ..	2 + 3[4]th year, 10. su. di. Prathamā, Saturday, Anūlam (Anurādha).	Do.	Damaged. Gift of land for worship and offerings to the goddess Nachohyar Kuḷalvaymolimaṅgai.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
477	On the west wall of the same mapdapa.	Pandya ..	Kulasékkharadéva	2 + 36th year Tula, 3, 6u. di. septami, Friday, Anilam (Anurādha)	Tamil ..	Much damaged and incomplete. Records that Adakkalagattai Sōl[?]yadaraiyan was appointed to manage the temple business and allowed certain remuneration.
478	On the same wall	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōnērmaikondan Kulasékkharadéva alias Parākrama-Pandya, son of Abhirāma[ma]Parākrama[?]Pandyā [deva].	Śaka 1473 [Śadha]- rana, Kanya, 28 [6u.] di. [6u.] Wednesday, Subha-yōga, [Si]mha-karapa, Anurādha].	Do. ..	Much damaged and incomplete. The king gets herein the epithet Tiruvel[?]peruma[?] Viravēphāmālai.
479	On a pillar set up on the north side of the same shrine.	Chōla ..	Parakésarivarman alias Rajendrasimha ..	2nd year	Do. ..	Gift of a lamp by a certain Vellandēvan Pattalagan a native of Paṅṇi to the temple of Tirukkurralattu-A[?]var in Teṇṇavari-nadu.
480	On the same pillar (let)	Pandya ..	Maraṇḍajaiyaṇ	4th year and 360th day.	Vatteḷuttu ..	Gift of a lamp to the temple of Tirukkurralattu-Bhaṭṭara in Teṇṇavari-nadu by Maraṇḍachōpan, the chief of Poliyūr, (in the neighbourhood of)
481	On the south wall of the Kurumbala shrine in the same prakāra.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōnērmaikondan Peruma[?] Tiruvel[?]peruma[?] Viravēphāmālai alias Dhātuma-Peruma[?] Kulasékkharadéva, son of Abhirāma Parākrama-Pandya.	Śaka 1479, 7th year Piṅgala, Mēsha, 6u. di. [6u.] Tuesday, Subha-yōga, Subha-karapa, Pushya.	Tamil ..	Badly damaged. Seems to register a gift for reading the purāṇa on special days before the god. Mentions that the order was passed at the instance of A[?]gaṇ-Peruma[?] Ativirāma and Ativirama[?] Parākrama.
482	On the north wall of the Svamināthasvamin shrine in the same prakāra.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōnērmaikondan A[?]gaṇ-Peruma[?] Ativirāma alias Śrivalābhadeva, son of Peruma[?] Kulasékkharadéva.	Śaka 1513 24th year, Mithuna 16, 6u. di. [paṇ- cha]mi, Sunday, Subha-yōga, Subha-karapa, [Pushya].	Do. ..	Records that the king Abhirāma Varatūṅgarāma alias Pandya[?]deva and A[?]gaṇ Peruma[?] Ativirāma issued an order for the grant of certain lands and tanks situated in Guṇarāmanallur a village of Teṇṇavari-nadu for the sacred bath and worship of the images of Śyāmanātha and Nāgēdevar set up in the temple by Pāchoḍaiyappanāyaka.
483	On the east wall of the Somaṅginga shrine in the same prakāra.	Do. ..	Maraṇḍavarman alias Tribhuvanachakravartin Kulasékkharadéva.	4th year, Simha, ba. di. Navami, Friday, Kōbiṭi.	Do. ..	Gift of land by purchase for a lamp to the temple of Tirukkurralamudaiyar at Tirukkurralam in Teṇṇavari-nadu.
484	On the north wall of the Dharanipitha shrine in the same prakāra.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōnērmaikondan Peruma[?] A[?]gaṇ Peruma[?] Ativirāma alias Śrivalābhadeva.	Śaka 1519, 34th year Dhanuṁkhi, Uttarayana Śāira-ṛitu, Mithu, 29, 6u. di. [paṇ- cha]mi, Wednesday, Subha-yōga, Subha-karapa, Punarvasu.	Grantha and Tamil.	The introduction commences with the words Bhuvanikavira bandrakula-pradīpa, etc. Records that A[?]gaṇ Peruma[?] Ativirāma alias Abhirāma born in the asterism Śravishṭha made a gift of land for worship in the temple and the feeding of Brahmins.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
485	On the same wall	Pandya ..	Jatila-varman alias Tribhuvanaachakravartin Konērmaikondan Peruma! Alagan Peruma! Ativirama alias Srivallabhadēva.	Śaka 15[1]2, 28th year, Vikṛiti, Uttarayana, Śivara-ritu, Mīna 15, ba. di. dvadaśi, Friday, Avittam, (Śravishtā).	Tamil ..	Damaged. Registers a gift of land in Guparamanallur, a village of Tennari-naḍu for the sacred bath and offerings to a Sāhasraliṅge, in the temple of Tirukkurālamuḍaiyar set up by a native of Idattavēli in Vēmar-naḍu.
486	Do.	Do. ..	Do. do.	Śaka 1509, 25th year, Śa[rva]jit, Dakṣiṇāyana, Griahma-ritu, Aśa[dha], śu. di. Tritiya, Saturday, Uttara-Phalguṇi.	Do. ..	Much damaged. Seems to register a gift of land.
487	On the north wall of the temple store room called Vyāñjanaporaṇi in the same prakāra.	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Konērmaikondan Peruma! Alagan Peruma! Ativirama alias Srivallabha	Śaka 1496, 11th year, Śrīmukha, Dakṣiṇāyana, Śarad-ritu, Vriśohika 7, śu. di. Pṛkṣāḍi, Monday, Subha-yoga, Subha-karapa, Kevati.	Do. ..	Records a gift of land by the king for the recitation of the Vedas (adhayana) in the temple.
488	On a pillar set up near the same temple.	Do. ..	Do. do.	Śaka 1498, 14th year, Dhātu, Dakṣiṇāyana, Varsha-ritu, Śimha, śu. di. Trayodaśi, Wednesday, Siddha-yoga, Vibhira-karapa, Tṛuvōpam (Śravana).	Grantha and Tamil.	The introduction commences with the words Bhuvanai-kavira Chandrakulapūlpa etc. The king who calls himself the son of Tiruvelipperuma! Viraveṇbamalai alias Dharma-Peruma! Kulasekharaḍaya, is stated to have remitted the taxes on certain lands in favour of the temple of the Tirukkurālamuḍaiya-Nayanar for conducting the sacred bath.
489	On the same pillar	Do. ..	Peruma! Śrivalabhadēva, son of Peruma! Tiruvelipperuma! Viraveṇbamalai alias Peruma! Kulasekharaḍaya.	17th year, Pramadi, Dakṣiṇāyana, Varsha-ritu, Śimha [26], ba. di. Tritiya, Friday, Ayyilam (Aśvīsha).	Tamil ..	Registers a gift of land at Ilañji in Tennāḍu, by the king, for the same purpose. Below this is an inscription with the bottom portion built in of the same king dated in the 1[8]th year, with the same details excepting the month which is Kurkaḍaka and not Śimha.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the north wall of the central shrine in the Kulasekharasvamiyar temple at Tenkasi.	Pandya	Jatila-varman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Perumaḷ Aḷagap-Perumaḷ Ativiramaṇ alias Srivallabhadēva.	Saka 1489, 5th year, Prabhava, Uttarayana, Hemanta-ritu, Makara 30, ba. di trayodasi, Tuesday, Subha-yōga, Subha-karaṇa, Uttaraśadha.	Grantha and Tamil.	The introduction commences with the words <i>Phuṇamāikāśira</i> etc. The king is said to have been born in the asterism Punarvasu. Records the construction of the temples of Kulasekharanatha, Kōḷayamolinmangai-Nācchiyar and the <i>parivāra dēvatas</i> situated on the eastern side of Dakshina-Kasi on the north bank of the Chitra river, renewal of the services and festivals and the grant of lands in Vada-vari-naḍu to meet the expenses of worship etc.
491	On the south wall of the same shrine.	Do.	Do.	Saka 1488, 3rd year, Kāṣaya, Uttarayana, Grishma-ritu, Mithuna 9, an. di. dāśamī, Thursday, Subha-yōga, Subha-karaṇa, Viśākha.	Do.	The introduction commences with the words <i>Phuṇamāikāśira</i> etc. Gift of a village in Vada-vari-naḍu, excepting the <i>dēvadāna</i> and <i>brahmadāya</i> lands in it, for conducting worship thrice daily, for <i>Bhūtabali</i> -offerings, and for festivals in the same temple.
492	On the west and south walls of the maṇḍapa in front of the same shrine.	Do.	Do.	Saka 1490, 6th year, Vibhava, Uttarayana, Hemanta-ritu, Makara 1[6], ba. di. paṇḍurāṇi, Friday, Subha-yōga, Subha-karaṇa, Uttara.	Tamil	Records gift of two gardens to the same temple for the <i>vastu-niṣa</i> -festival, by the officer Kōḍāṇḍaramaṇ Sivala Kalinga-rayaṇ and another to the temple of Kuḷasekharanatha.
493	On the south wall of the same maṇḍapa.	Do.	Do.	Saka 1495, 11th year, Srimukha, Kārttika 2 [7], ba. di. trayodasi, Tuesday, Subha-yōga, Subha-karaṇa, Mūla.	Do.	Gift of land and a house-site to a certain Tirunelveli-perumaḷ Vallavarayaṇ for keeping the accounts of the servants (<i>kaṇṇi</i>) in the same temple.
494	On the same wall	Do.	Do.	Saka 1489, 6th year, Prabhava, Aṣvini 20, ba. di. tṛitīya, Friday, Gaṇḍa-yōga, Vanija-karāṇa, Uttirattādi (Uttara - Bhādrapada).	Do.	Damaged. Gift of land and a house-site as a <i>kaṇṇidīdhi</i> to another individual for keeping the accounts of the devotees (<i>tuṇḍar</i>).
495	On the north and west walls of the same maṇḍapa.	Do.	Jatila-varman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Perumaḷ Aḷagap-Perumaḷ Ativiramaṇ alias Srivallabhadēva, son of Perumaḷ Tirunelveli-perumaḷ Vraṇvahanamaḷ alias Dharma-Perumaḷ Kulasekharadēva.	Saka 1492, 8th year, Pramōdita, Dakshinayana, Śarad-ritu, Mārgaṣi 16, an. di. dvitīya, Thursday, Subha-yōga, Subha-karaṇa, Punarvasu.	Grantha and Tamil.	Commences with the words <i>Phuṇamāikāśira</i> , etc. Records gift of land in Marudangulam in Teṇṇāri-naḍu for the objects stated in No. 491 above.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same walls	Pandya ..	Jatilarman alias Tribhuvanaachakravartin Konërmaikondan, Perumal Alagagan Perumal Ativiraman alias Srivallabhadéva.	Saka 1490, 6th year, Vibhava, Uttarayana, Homantra-ritu, Makara [1], ba. di. pañchami, Friday, Subha-yoga, Subha-karam, Uttaram (Uttaram phalguni).	Tamil ..	Gift of lands as padaividu to Kulasekhara-Nayinar. Mentions Kulasekharanalliar in Teññari-naðu and Puliyar-Parakramapadaya-chaturvedimangalam.
497	On the south, east and north sides of a platform in front of the same mandapa.	Do.	Jatilarman alias Tribhuvanaachakravartin [ritin] Ativiraman alias Srivallabhadéva.	Saka 1489, 5th year, Prabhava, Dakshinayana, Varsha-ritu, Sinhha 13, su. di. okadesi, Monday, Subha-yoga, Subha-karam, Rohini.	Do.	Gift of land called Jaguviramanatiruttu as kapiyapoli to a private individual for writing the temple accounts. Mentions Parakramapadaya-pereri in Vadavari-naðu.
498	On the north wall of the Vinnavaram-Perumal temple in the same village.	Do.	Jatilarman alias Tribhuvanaachakravartin Konërmaikondan Perumal Alagagan Perumal Ativiraman alias Srivallabhadéva.	Saka 1488, 3rd + 4th year, Akshaya, Uttarayana, Pharus 9, su. di. dasami, Sunday, Subha-yoga, Subha-karam, Visakha.	Grantha and Tamil.	Commences with the words Uthuvanaikavira, etc. Records the building of the temple called Srivala-Vinnavar-Emberman alias Alagar by the king and provides for worship and offerings to the same. The village granted is called Kunidevi-chaturvedimangalam a brahmadeya in Vélur in Madurai-Udaiya-valanaðu.
499	On the west wall of the same temple.	Do	do.	Saka 1493, Prajot-patti, Uttarayana, Mina 6, su. di. dvitaya, Subha-yoga, Subha-karam, Svati.	Tamil ..	Records gift of lands to Bṛahmanas and Śodras for doing service in the temple of Sivinnagaram. Mentions Kulasekharanalliar in Teññari-naðu and the temple of Kulasekharanudaiyar.
500	On the west and south walls of the same temple.	Do.	do.	Saka 1493, 9th year, Prajotpatti, Uttarayana, Mina 6, su. di. dvitaya, Sunday, Subha-yoga, Subha-karam, Svati.	Grantha and Tamil.	Commences with the words Uthuvanaikavira, etc. The king is also called Sivalamaran. Records a tax-free gift of land for Śrībhā and festivals to the temple of Nayinar Sivavinavar-Emberman at Puliyar alias Kulasekharanalliar in Teññari-naðu. Mentions Marudarkottai in Vadavari-naðu. Records also a gift of land at Vindanur in Kuru-marinaðu, made for the Kamanuja-kudam built in front of the shrine of the god by Udaiyar Kulasekhara Kalith-garayan.
501	On the south wall	Do.	do.	Saka 1488, 3rd year, Kehaya, Uttarayana, Mithuna 5, su. di. dasami, Sunday, Subha-yoga, Subha-karam, Visakha.	Do.	Commences with the words Uthuvanaikavira, etc. Records the gift of the village of Idakkal in Vadavari-naðu and lands under the tank Kulasekhara-pereri exdoling the devadānas, tiruvaiyattam, agarappattu, madappuram, etc., for worship thrice daily, festivals, offerings and other services in the Vishnu temple constructed by the king under the name Sivala-Vinnavar-Emberman.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On the north wall of the central shrine in the Viṣṇuśaṣṭamīn temple in the same village.	Pandya	Jatīlavarman alias Parākrama-Pandyaadeva alias Kulasekharadeva, who was born in the asterism Kṛitika.	Śaka 1419, 18th year, Śiṃha 2, su. di. tṛtīyā, Tuesday, Uttirāram.	Tamil ..	Records the assignment, to Śivapadaśekharaṇ Dikkellampugalum-Perumal, of the 7th share of the service in the temple of Uṇḍiyar Viṣṇuśaṣṭamīn at Dakshina-Kāsi on the north bank of the Chitra river in Teṇḍarinnadu which had ceased to be performed since the 15th year by Tanak-kunalla-Perumal Saivaśikhamaṇi-Bhaṭṭaṇ and was not claimed by any of his relations.
503	On the same wall	Do.	Do.	Śaka 1412, 11th year, Kumbha, 18, su. di. pañchami, Sunday, Aśvati.	Do. ..	Refers to the construction of the same temple and the shrines for minor deities therein and states that the sons of deceased assignees were permitted to resume the grants and recover the rights of their parents and render service in the temple.
504	Do.	Do.	Parākrama-Pandyaadeva alias Kulasekharadeva.	Śaka 1419, 18th year, Śiṃha 2, su. di. tṛtīyā, Tuesday, Uttirāram.	Do. ..	Refers to the transaction mentioned in No. 502.
505	Do.	Do.	Do.	Śaka 1421, 20th year, Viśvachika 16, ba. di. tṛtīyā, Wednesday, Aśvati.	Do. ..	Records that the service due in the temple by the second karṇi having stopped from the 10th year by the death of the permanent incumbent Viṣṇuśaṣṭamīn without a legal claimant, the lands pertaining to it were assigned to a new individual named Keilaśamudaiyan Kulasekharamudaiyan. Mentions the street called Viṭṭanavinōḍan-perunderu and Kunrakkudi in Teṇḍarinnadu.
506	On the north and west walls of the same shrine.	....	....	Kollam 685, Śiṃha 9, ba. di. aṣṭami, Rohini.	Do. ..	Records that Arikēśarideva alias Parākrama-Pandyaadeva built the temple of Viṣṇuśaṣṭamīn and Gauri at Dakshina-Kāsi on the north bank of the Chitra river and appointed men for various services. The holder of half a share of the 10th service having complained that he was not put in possession of his lands etc., they were now ordered to be restored to him.
507	On the west and south walls of the same shrine.	Pandya	Arikēśari Parākrama-Pandyaadeva born in the asterism Mṛigaśīraha	Śaka 1374 (vasuḷaka), Viśvachika 16, su. di. dvitīyā, Monday, Mṛga.	Do. ..	Built in in the middle. Gift of land for the daily expenses in the same temple which is here stated to have been built by the king.
508	On the same walls	Do.	Kulasekharadeva	Śaka 1416, 16th year, Paṅḡuṇi 15, Paurṇai, Wednesday, Haṣṭa.	Do.	Built in in the middle. Gift of land in Kunrakkudi a village of Teṇḍarinnadu and garden and house-sites (at Teṇḍakāsi) to a number of dancing girls for service in the same temple.
509	Do.	Do.	Do.	Do.	Do.	Refers to a gift of land, house and garden to a private individual for mēkaval.
510	On the south wall of the same shrine.	Do.	Parākrama-Pandyaadeva alias Kulasekharadeva.	Śaka [14] 19, 18th year, Śiṃha 2, [su.] di. tṛtīyā, Tuesday, Uttirāram.	Do.	Built in in the middle. Records the assignment of lands as arōhanaḷ-kaniyāṭchi belonging to the eighth share of the service in the same temple to a private individual under circumstances similar to that noticed in No. 502 above.
511	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Jatīlavarman alias Tribhuvanachakravartin Kōṇermāikōṇḍan Tiruvelviperumal Viṭṭavēṭamalai alias Uḥannaperumal Kulasekharadeva, son of Abhirāma Parākrama-Pandyaadeva.	Śaka 1481, 9th year, yama, Mithuna 15, su. di. aṣṭami, Tuesday, Haṣṭa.	Do.	Records an order of prince Ajaṅga-Perumal Ativirāman assigning lands to a private individual who was newly appointed to do the duties of the fourth kaṅkaṇi in place of one who had defaulted.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Pandya ..	Jatilavarman alias Tribhuvanachakravartin Kōnērmaikondan Perumal Tirunelveliperumal Viraveṇḍamalai alias Kulasekharadeva, son of Abhirāma Parākrama-Pandya-deva.	Śaka 1475, 4th year, Pramādoba, Dakshinayana, Vriścika 18, su. di. dvādaśi, Friday, Vāriyana-yoga, Balava-karapa, Punarvasu.	Grantha and Tamil	Commences with the words Bhuvanakaivra, etc. The king is said to have been born on the asterism Aśvati. Gift of land as devadāna to the temple of Viṣvanātha for worship and offerings to the images of Nāyagmar set up in it.
513	Do.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Kōnērmaikondan Perumal Tirunelveliperumal alias Kulasekharadeva, son of Perumal Abhirāma Parākrama-Pandya-deva.	Śaka 1474, 2nd year, Paridāpi, Mēsha 29, su. di. dvitīya, Monday, Subha-yoga, Subha-karapa, Rohini.	Do.	Commences with the words Bhuvanakaivra, etc. The king is said to have been born in the asterism Aśvati. Records a gift of land for the sacred bath, worship, offerings, etc., to the god on the day of the asterism Aśvati of the king in each month and for the Vāigāsi-Viśakha festival to be conducted in the abhisheka-mundapa built by him in the same temple.
514	Do.	Do. ..	Varaguna Śrīvallabha	Śaka 1637	Do.	Records that the king who is also called Pandya Kulasekhara is said to have a sacrifice performed and set up during the sacrifice an image called Yajñesa-Vignesvara and granted an aghahara under the name Abhishekapura to the Brahmanas who conducted the sacrifices.
515	Do.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Kōnērmaikondan Perumal Tirunelveliperumal Viraveṇḍamalai alias Dharuaperumal Kulasekharadeva, son of Abhirāma Parākrama-Pandya-deva.	Śaka 1495, 17th year, Rudhira-gari, Uttarayana, Vāsanta-ṛitu, Rishabha 26, su. di. prathama, Saturday, Subha-yoga, Subha-karapa, Rohini.	Tamil	Records an order of prince Ajaṇa Perumal Ativiraman for the grant of land to a certain Tattivaṛakasa for the benefit of a mutha.
516	Do.	Do. ..	Kulasekharadeva	Śaka 1422, 21st year, Jula 3, su. di. daśami, Friday, Avittam (Śrāvishṭha).	Do.	Records gift of lands and house-site to a certain Sevraiyaichudinaṁ Tirukkurramandiyen Kulasekhara-Kalinga-tayan a native of Melai-Kodumalor alias Uttama-Pandyanallur in Vudataichichembinaṁ for writing accounts in the temple of Viṣvanātha. One of the lands given was originally held by Krishnan Parākramapandya-Brahmadrayaṁ who died without any issue.
517	Do. .. ..	....	....	Śaka 1447, Kollam 701, Kaṇṇi 15, ha. di. dvādaśi, Thursday, Makha.	Do.	Records that the worship and service rendered in the temple of Viṣvanātha by the holder of the second share having stopped owing to his death the lands, house, etc., belonging to it in Kuṇṇakudi, a village of Tennar-nadu, were transferred at the instance of prince Viramārtandan alias Śiraiy-muttavar to another individual.
518	On the north and west walls of the same mapdapa.	Pandya ..	Arikēsarideva alias Parākrama-Pandya-deva.	Śaka 1385, Mina 10, su. di. navami, Friday, Tiruvadirai (Ardra).	Do.	Relates to the appointment of six persons for performing worship (nambu) in the temple of Viṣvanātha and registers gift of lands, houses, etc. to them. Refers also to the construction of the temple by the king.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
519	On the same walls	Pandya ..	Kulaśekhara-deva	Śaka 1390, 2 + 37th year, Tula 13, ba. di. śkadasi, Wednesday, Uttiram.	Tamil ..	Records that, as the lands granted originally by king Parakrama-Pandya-deva to Sivandaperumal-Pandya and others for service in the Gaṇṇi shrine and in the shrine of the god, were found to be insufficient, additional lands were given by king Kulaśekhara in Kuṇṇakkuḍipparu alias Jayavitrāmaṇḍapereri for the employment of more hands for service such as holding chauris, pounding turmeric, burning incense, preparing scented powders, etc.
520	Do.	Do. ..	Parakrama-Pandya-deva	Śaka 1406, 2 + 9th year, Karttigai 28, su. di. aṣṭami, Friday, Uttirattadi.	Do. ..	Records that as the female servants appointed for singing, dancing, etc. in the temple and constituted as the 10th koṭu in the time of Kulaśekhara were doing the service receiving the privileges allotted to them, without however being given the written order (olai) the omission was now supplied and they were given garden land and a house in the street called Nilakandanperunderu.
521	Do.	Do. ..	Do. ..	Do. ..	Do. ..	Records a transaction similar to that of No. 520 above in favour of an individual appointed for watching the temple.
522	Do.	Do. ..	Do. ..	31 + 9th year ..	Do. ..	Records a gift of land in Viśvanathanallur free of all taxes to a certain Kaṣikuvayttaperumāṇ, by the king.
523	On the west wall of the same maṇḍapa.	Do. ..	Jatīlavarman alias Tribhuvanaśaḥakravartin Kōṇṛmaikondan Kulaśekhara-deva son of Abhirāma Parakrama-Pandya-deva.	Śaka 1467, [23]rd year, Sarvadāri, Rishabha 22, su. di. aṣṭami, Tuesday, Vajra-yōga, Vyāghra-karāṇa, Uttiram.	Do. ..	Records gift of land for a mṛtha and its maintenance to a certain Satyaśāradarāṇi who was required to read the āgamas, purāṇas and Śaivāsiddhānta.
524	On the same wall	Do. ..	Parakrama-Pandya-deva alias Kulaśekhara-deva.	Śaka 1412, 11th year, Kumbha 18, su. di. pañchami, Sunday, Aśvati.	Do. ..	A copy of No. 503 above, the only addition being the statement that the resumption of the grant was made in the presence of the king.
525	Do.	Do. ..	Jatīlavarman alias Tribhuvanaśaḥakravartin Kōṇṛmaikondan Kulaśekhara-deva alias Parakrama-Pandya-deva, son of Abhirāma Parakrama-Pandya-deva.	Śaka 1469, 6th year, Pavaṅga, Simha 28, su. di. trayo-dasi, Sunday, Adigaṇḍha-yōga, Varāha-karāṇa, Tirovōṇam (Śravanā)	Do. ..	Records that the king conferred the appointment of olai-ajuttu on Abavarāma-Kalingarāyaṇ Ulagudiya-perumal a native of Melai-Kodumalor alias Uttanapaṇḍyanallur in Vaḍakaraichchembi-naḍu and granted lands, house etc., to him. The appointment was originally held by a certain Kulaśekhara-Kalingarāyaṇ Paṇṇaśa-Perumal Sivala-Kalingarāyaṇ, a native of Tirukkūrāḷam.
526	On the west and south walls of the same maṇḍapa.	Do. ..	Jatīlavarman alias Tribhuvanaśaḥakravartin Kulaśekhara-deva.	2 + 37th year, Tula, pañchami, Thursday, Mṛgaśiraha.	Do. ..	Obstructed by pillars. This inscription is connected with No. 519 registered above. Mentions appāḷvi Parakrama-Pandya-deva.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
527	On the same walls	Pandya ..	Kulaśekhara-deva	Śaka 1424, 23rd year, Simha 12, 8a. di. aṣṭami, Thursday, Anuradha (Anuradha).	Tamil ..	Refers to the construction of the temple and the appointment of persons for various services in it and registers a gift of land situated in Kuṇṇakkudi in Tannāri-nādu and a house at Nāṭṭivaramuḍaiyan and Dikkelpuṇḍalūm-peruman for providing sacred cloth, garlands, and ornaments to the god.
528	On the south wall of the same mandapa.	....	....	Śaka 1469, Kollam 722, Sittirai 17, 8a. di. aṣṭami, Wednesday, Subha-yōga, Tiruvōnam (Savana).	Do. ..	Registers gift of land in Pappan-kulam, the north-western hamlet of Mulli-nādu for worship in the festival called Sēnagarāmaṇ-ṣaṇḍi in the temple of Viśvanātha by Saṅkararāyaṇamurti Veṅṇuraṇḍa Bhatalavira-rāmarman the Muttavar of Jayatūṅga-nādu.
529	On the same wall	Pandya ..	Jatīlavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍan Tirunelveliperumal Vraṇabamalai alias Kulaśekhara-deva, son of Abhirāma Parākrama-Pandya-deva.	Śaka 1479, 7th year, Piṅgala, Dakṣiṇāyana, Grihmaritu, Karkāṣaka 28, 8a. di. śka-dāśi, Thursday, Harṣaṇa-yōga, Balava-karāṇa, Miṅgēśvraha.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavira, etc. Records gift of lands and tanks in Sundarapāṇḍi-va-peri which was a hamlet of Malayadikkuriobohi in Ari-nādu as devādāna to the temple of Viśvanātha at Dakṣiṇa-Kāśi by prince Alagan Perumal Ativirāma bharm in the asterian Panarvasu.
530	Do.	Do.	Jatīlavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍan Tirunelveliperumal Vraṇabamalai alias Dharmaperumal Kulaśekhara-deva, son of Abhirāma parākrama-Pandya-deva.	Śaka 1480, 8th year, Kalayukta, Uttarayana Grihmaritu, Miṭhuna 6, 8a. di. dvitīya, Thursday, Brāhma-yōga, Gaja-karāṇa, Uttaraśaḍḍha.	Do. ..	The introduction commences with the words Bhuvanaikavira etc. Records that the prince mentioned in No. 529 above constructed a shrine for Veṇṇi-udaiyar Sōkkanātha on the northern side of the second prakāra in the Viśvanātha temple at Dakṣiṇa-Kāśi and granted land in the hamlet of Kulaśekharaṇḍipēri in Ari-nādu for its daily requirements.
531	Do.	Do	Jatīlavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍan Perumal Kulaśekhara-deva alias Parākrama-Pandya-deva, son of Perumal Abhirāma Parākrama-Pandya-deva.	Śaka 1470, 6th year, Kṛitika, Vriścika 28, 8a. di. dvādaśi, [Monday], Sobhāna-yōga, arāha-karāṇa, Sōdi (Svati).	Tamil ..	Records the remission of certain taxes in favour of the temple for worship and offerings by Tirunelveliperumal, son of Abhirāma Parākrama-Pandya at the service called Vra-venbamalai ṣaṇḍi after him and for a special festival on the day of his asterism Aśvati which fell in the month of Āvaṇi.
532	Do.	Do.	Bhuvanaikavira Jatīlavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍan Perumal Kulaśekhara-deva alias Parākrama-Pandya-deva, son of Perumal Abhirāma Parākrama-Pandya-deva.	Śaka 1470, 6th year, Kṛitika, Tula 25, 8a. di. aṣṭami, Wednesday, Siddha-yōga, Sribhākarāṇa, Āyilyan (Aśleṣha) 31, 8a. di. dvādaśi, [Monday], Sobhāna-yōga, arāha-karāṇa, Sōdi (Svati).	Do. ..	Records that prince Abhirāmarman son of Perumal Kulaśekhara-deva alias Parākrama-Pandya gave lands at Tenmalai a village of Ariya-nādu, to the temple for the mid-day ṣṛbhā offerings to the god Viśvanātha and the goddess Ulagumūḍumndaiya-Nachohiyar. The title Bhuvanaikavira is prefixed to the name of the king.
533	On the south and east walls of the same mandapa.	Do.	Jatīlavarman alias Tribhuvanachakravartin Parākrama-Pandya-deva.	31 + 6th year, Mithuna 16, 8a. di. trayōdaśi, Wednesday, Anuradha (Anuradha).	Do. ..	Registers a gift of land in Paḡur, a village in Kōṇṇarai-nādu as a devādāna to the temple of Viśvanātha.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On the north and east walls of the same mandapa.	Pandya	Jatila-varman alias Tribhuvanaachakravartin Parakrama-Pandya-deva alias Kulasekharadeva, born in the asterism Krittika.	Saka 1423, 22nd year, ba. di. tritriya, Saturday, Purnavaan.	Tamil	Unfinished. Refers to the construction of the temple of Visvanatha by Parakrama-Pandya-deva and mentions the two persons who figure in No. 527 above.
535	On the same walls	Do.	Jatila-varman alias Tribhuvanaachakravartin Parakrama-Pandya-deva.	31 + 7th year, Makara 9, su. di. [dvadas].	Do.	Gift of land in Sangottai, a village in Kurulainai-nadu, for worship and offerings in the temple of Visvanatha.
536	Do.	Do.	Konermaikondan Kulasekharadeva alias Parakrama-Pandya-deva, son of Abhirama Parakrama-Pandya-deva.	Saka 1471, 6th year, Saunya, Mithuna 20, [sap]tami, Monday.	Do.	Damaged and built in. Records that the prince Viravebamalai alias Tirunelvelipperumal granted certain lands in Tenkera-Pandya-deva to a private individual after the death of the permanent holder as kaniyatchi.
537	On the east wall of the same mandapa.	Do.	Jatila-varman alias Tribhuvanaachakravartin Konermaikondan Tirunelvelipperumal Viravebamalai alias Dhanu-perumal Kulasekharadeva, son of Abhirama Parakrama-Pandya-deva.	Saka 1484, 12th year, Dundubhi, Dakshinayana, Varsa-ritu, Kanya, 6, su. di. septami, [Wednesday], [Jye]shtha.	Do.	Records that the prince Alagan Perumal Ativiraraman appointed a private individual to be in possession of the fifth share of the service in the temple, on the death of its previous holder.
538	On the same wall	Do.	Jatila-varman alias Tribhuvanaachakravartin Konermaikondan Tirunelvelipperumal Viravebamalai alias Kulasekharadeva, son of Perumal Abhirama Parakrama-Pandya-deva.	Saka 1477, 5th year, Rakshasa, Uttarayana, Vasantaritu, Masha 9, su. di. chaturdasi, Gaja-karapa, [Har]shana-yoga, Hasta.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavira, etc. Records that prince Alagan Perumal Gunarama, born in the asterism Mula, gave lands including Arinjiripathi in Kurumara-nadu to the temple of Visvanatha for a festival to be conducted on his birth-day every year. Refers to a devadana belonging to a Muhammadan mosque (vulukkan-palli).
539	Do.	Do.	Jatila-varman alias Tribhuvanaachakravartin Konermaikondan Perumal Alagan-Perumal Ativiraraman alias Srivalabhadeva, son of Perumal Tirunelvelipperumal Viravebamalai alias Dharmaperumal Kulasekharadeva.	Saka 1493, 8th year, Prajapati, Uttarayana, Vasantaritu, Rishabha 16, su. di. pañchami, Monday, Subha-yoga, Subha-karapa, Rohini.	Tamil	Registers a gift of land and a house to a Brahmana under the orders of the king.
540	Do.	Do.	Jatila-varman alias Tribhuvanaachakravartin Konermaikondan Kulasekharadeva alias Parakrama-Pandya-deva, son of Abhirama Parakrama-Pandya-deva.	Saka 1473, 9th year, Virodhikrit, Sa 10, radritu, Tula 5, su. di. Ashti, Monday, Adika-nda-yoga, Taitula-karapa, Mula.	Do.	Gift of land in Tenkasi alias Virapandiya-chaturvedi-mangalam in Tenkai-nadu to a Brahman named Yajnanarayana. Dharm by the order of the king who is styled Tirunelvelipperumal Viravebamalai.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On the south, east and north sides of the platform in front of the same mandapa.	Pāṇḍya	Jatīlavarman alias Tribhuvanachakravartin Arikeśvaradeva	Saka 13300, 2 + 30 th year, Simha 21, 3 rd di. divitiya Saka 1485 ..	Tamil ..	Built in in the middle. Gift of land in Sēdanēriparru a village of Kuṟṟuvarai-nādu to the temple for worship, offerings and other requirements.
542	On the south wall of the first prakara.	Do.	Jatīlavarman alias Tribhuvanachakravartin Kōṇṇemaikondan Perumal Tiruvelipperumal Viraveṇbamalai alias Dharmaperumal .. son of Parakrama-Pāṇḍyadeva.	Do. ..	Do.	Fragment. Ends with the mention of the king.
543	On the same wall	Do.	Jatīlavarman alias Tribhuvanachakravartin Kōṇṇemaikondan Perumal Tiruvelipperumal Viraveṇbamalai alias Kulasekharadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Saka 1476, 6th year, Ananda, Uttarayapa, Griṭhmaritu, Mithana 30, 1 st di. trayōdasi, Vriḍḍhi-yoga, Gaḇa-karaṇa, Mṛgaśīrsha. 2 + 4 th year, Kumbha 24, 8 th di. divitiya, Friday, Uttirattadi. Saka 1471, 7th year, Saunya, Karkaka 21, 1 st di. śakāṣṭi, Saturday. Vāra-vaka-yōga, Simha-karaṇa, Rōhini.	Do.	Fragment. Registers a gift of land and a house to a Brahmana Sakalyakutti Sundarabāhubbattā for the reedification of the Anandavalli in the temple of Viśvanātha.
544	Do.	Do.	Jatīlavarman alias Tribhuvanachakravartin Kulasekharadeva.	2 + 4 th year, Kumbha 24, 8 th di. divitiya, Friday, Uttirattadi. Saka 1471, 7th year, Saunya, Karkaka 21, 1 st di. śakāṣṭi, Saturday. Vāra-vaka-yōga, Simha-karaṇa, Rōhini.	Do.	Unfinished. Registers a gift of land in Paḇurparru in Kuṟṟumalai-nādu to Anāmalai-nātha one of the disciples of 'Iraṇṇakattu-mudaliyar.
545	Do.	Do.	Jatīlavarman alias Kōṇṇemaikondan Parakrama-Pāṇḍyadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Saka 1471, 7th year, Saunya, Karkaka 21, 1 st di. śakāṣṭi, Saturday. Vāra-vaka-yōga, Simha-karaṇa, Rōhini.	Tamil and	The introduction commences with the word Bhuvanaka-vira, etc. Records that under orders of the prince Viaveṇbamalai alias Tiruvelipperumal certain lands and houses were granted to two persons for keeping watch in the temple of Viśvanātha. Refers to the temple of Kaṇṇimār at Teṇkāsi.
546	Do.	Do.	[Kōṇṇemaikondan Tiruvelipperumal, Viraveṇbamalai alias Kulasekharadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Saka 1484, 12th year, Duṇḍubbi, Paḇehipāyana, Varsha-ritu, Kaṇṇi 6, Mula.	Tamil	Built in and damaged. Registers a transfer of land belonging to the second share in Kuṟṟakkudi, a village of Teṇṇipari-nādu by the order of prince Alagannperumal Ati-viraṇmai to two individuals.
547	Do.	Do.	Arikēśarideva alias Parakrama-Pāṇḍyadeva.	Saka 1385, 31 + 11th year, Karkaka 30, 8 th di. trayōdasi, Thursday, Uttirattadi.	Do.	Built in in the middle. Gift of land to Brahmanas for the recitation of the <i>vēdas</i> (<i>adhyaṇa</i>). The land was situated in Vira-Pāṇḍya-chaturvēdimangalam founded in the name of prince Vira-Pāṇḍya.
548	Do.	Do.	Parakrama-Pāṇḍya] Vira-Pāṇḍyadeva.	Saka 1402, 18th year, Vriṣchika, 1 st di. daśami Śukla, 11asta.	Do.	Built in in the middle. Records a supplemental gift of a piece of land for the purpose mentioned in No. 547 above.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription	Dynasty	King.	Date.	Language and alphabet.	Remarks.
549	On the same wall	Pandya ..	Parākrama-Pāṇḍya-dēva alias Ku[ḷasēkharadēva].	2nd year, Mēsha 27, 5n. di. chaturchi, Tiruvādirai (Ardra).	Tamil ..	Built in in the middle. Refers to the construction of the temple of Viṣvanātha by Arikēsaridēva alias Parākrama- [Pāṇḍya] and the necessary provision made for service, worship, etc. Registers gifts of land and houses to Brahmanas for the recitation of the Vedas (adhyayana).
550	On the west wall of the same prakāra.	Do. ..	Jatila-varman alias Śriva[ḷla]bh-dēva Tribhuvana-chakravartin Kōṇṛmaikōṇḍan Tirunelvēliperumal Viraveṇbamalai alias Kuḷasēkharadēva.	Do. ..	Do. ..	Damaged. Refers to grants of land made by Alagaṇ Perumal (Guparāma and Alagaṇ Perumān Ativirāmaṇ for a matha. Above this is a fragment which mentions Srivallabha and Śaka 1489, 5th year, Prabhave, Avani.
551	On the same wall	Do. ..	[Pa]rakrama Pāṇḍya-dēva	Śaka 1406, 2 + 9th year, Viścika 28, su di. aṣṭami, Friday, Uttirattadi.	Do. ..	Built in. Gift of additional lands for the recitation of the Vedas (adhyayana) in the temple. Mentions Virapāṇḍya.
552	Do.	Do. ..	Parākrama-Pāṇḍya-dēva	Śaka 14 .. . 2 + .. . year, Kartikai 28, 5n. di. aṣṭami, Uttirattadi.	Do. ..	Partly built in. Gift of land free of taxes to a certain Kriṣṇaṇ Parākrama-Pāṇḍya-Brahmadiraya, as a Viśhabha-kāñchanai-kaniyatchi.
553	On the north wall of the same prakāra.	Do. ..	Jatila-varman alias Tribhuvana-chakravartin Kōṇṛmaikōṇḍan Kuḷasēkharadēva alias Parākrama-Pāṇḍya-dēva, son of Abhirāma Parākrama-Pāṇḍya-dēva.	Śaka 1471, 7th year, Śaunya, Kaṇṇi 8, Paṇṇi, Uttirattadi.	Do. ..	Damaged. Gift of land under the orders of prince Viraveṇbamalai alias Tirunelvēliperumal and a house in Kuppakkudi to a private individual for looking after the accounts of the temple servants.
554	On the same wall	Do. ..	Do. do.	Śaka 1472, 7th year, Śadharana, Makara 7, bu. di. trayōḍasi, Sunday, Mula.	Do. ..	Registers a similar grant of land and a house in Teṇkāṣi alias Virapāṇḍya-ohaturvedimangalam to a certain Viṣvanātha-Bhaṭṭa for the recitation of the Vedas (adhyayana) in the temple for four days (in a month). The gift was ordered by prince Viraveṇbamalai alias Tirunelvēliperumal.
555	Do.	Do. ..	Jatila-varman alias Tribhuvana-chakravartin Kōṇṛmaikōṇḍan [maikōṇḍan] Perumal Ativirāmaṇ Srivallabhadēva.	Śaka .. . 94, 9th year, Griṣhma-ritu, Mithuna 23, 5n. di. dāśami, [Friday].	Do. ..	Built in and damaged. Seems to register a gift of land for conducting a festival to the image of Viṭṭanaratiṇḍa-Perumal.
556	Do.	Do. ..	Jatila-varman alias Tribhuvana-chakravartin Kōṇṛmaikōṇḍan Tirunelvēliperumal Viraveṇbamalai alias Dhanapperumal Kuḷasēkharadēva, son of Abhirāma Parākrama-Pāṇḍya-dēva.	Śaka 1479, 8th year, Pingala, Utharayana, Kumbha 13, Wednesday, Amāvāsyai, Vyatipāta-yoga, Śravaṇa.	Do. ..	Damaged. Records a tax-free gift of land and houses in Ilāñji, a village of Uṇṇari-nadu under the orders of prince Alagaṇ Perumal Ativirāmaṇ for conducting a service connected with the fifth kottu in the temple.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
557	On the same wall	Pandya ..	Jatilarvarman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Viraveṇbamalai alias Tirunelvelipperumal Kulasekharadeva, son of Abhirāma Parākrama-Paṇḍyadeva.	Śaka 1475, 3rd year, Pramadi. Mithuna 6, ba. di. saptami, Friday, Pradi-yōga, Bhala-karaṇa, Śa (days) in j (Satabhisheka). Śaka 1489, 6th year, Prabhava, Dakṣiṇāyana, Varyāna-yōga, Rishabha-karāna.	Tamil ..	Damaged. Seems to record the transfer of the tax-free gift of an unclaimed land and houses originally given to a person for looking after military accounts (śaṇapātya-kapaku).
558	Do.	Do. ..	Jatilarvarman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Perumal Aḷagan-Perumal Ativiraṇaṇ alias Srivallabhadeva.	Śaka 1475, 4th year, Pramadi-ota, Margali 20, ba. di. dvitīya, Friday, Vaiyadī-yōga, Taitulakaraṇa, Pushya. Śaka 1481, 8th year, Siddhārthi, Uttarayana, [śu. di.] aṣṭami, Tuesday, Uṭtirādam.	Grantha and Tamil.	Much damaged and unfinished. The introduction commences with the words Bhuvanakaḷra, etc. Seems to refer to the death of persons belonging to the eighth kotu and to the transfer of the lands assigned for it to other persons.
559	Do.	Do. ..	Jatilarvarman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Perumal Tirunelvelipperumal Viraveṇbamalai alias Kulasekharadeva, son of Abhirāma Parākrama-Paṇḍyadeva.	Śaka 1481, 8th year, Siddhārthi, Uttarayana, [śu. di.] aṣṭami, Tuesday, Uṭtirādam.	Tamil ..	Records gift of land in Tanjāvūr in Tennāri-nādu and a house to a certain Padmanabha-Bhaṭṭa for the recitation of the Vedas by the order of the king.
560	Do.	Do. ..	Jatilarvarman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Perumal Tirunelvelipperumal alias Viraveṇbamalai alias Dhanma-Perumal Kulasekharadeva, son of Abhirāma Parākrama-Paṇḍyadeva.	Śaka 1481, 8th year, Siddhārthi, Uttarayana, [śu. di.] aṣṭami, Tuesday, Uṭtirādam.	Do. ..	Records that at the order of prince Aḷagan-Perumal Ativiraṇaṇ, the temple lands situated at Parākrama-Paṇḍyanaḷ near Teṇkāṣi in Tennāri-nādu and enjoyed by Kaṇḍiyudēvaṇ who had died without any heir, were transferred to Umayorupagumudaliyar as a tiruvāḷikkani-yāṭhi.
561	Do.	Do. ..	Do. do.	Śaka 1481, 8th year, Siddhārthi, Viśchika 6, śu. di. shashṭi, Sunday, Vridhī yōga, Taitulakaraṇa, Śrāvana. Śaka 1470, 6th year, Kūḷaka. Dhanus 10, śu. di. aṣṭami, Saturday, Utti raṭṭadi.	Do. ..	Unfinished. Seems to record a transfer of land belonging to the fourth kotu which was in the enjoyment of a certain Sōṇḍapperumal.
562	Do.	Do. ..	Jatilarvarman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Kulasekharadeva alias Parākrama-Paṇḍyadeva, son of Abhirāma Parākrama-Paṇḍyadeva.	Śaka 1470, 6th year, Kūḷaka. Dhanus 10, śu. di. aṣṭami, Saturday, Utti raṭṭadi.	Do. ..	Registers a gift of land under the orders of prince Tirunelvelipperumal for the recitation of Anandavalli in the temple of Viśvanātha during the first four days of the month.
563	Do.	Do. ..	Do. do.	Śaka 1472, 8th year, Sadharana, Simha 21, śu. di. daṣami, Thursday, Ayachman-yōga, Gaja karāna, Mula.	Do. ..	Records that at the order of the prince Viraveṇbamalai alias Trinelveipperumal, the temple lands situated in Puliyor, a village of Tennāri-nādu and enjoyed by Peranabha-Bhaṭṭa who had died without any heir, were transferred to a certain Tiruveḷgadamāṭṭan-Tirunāḡesvara-Bhaṭṭa for the recitation of the Anandavalli.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
564	On the same wall	Pandya ..	[Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikōṇḍan Parākrama-Pandya-deva, son of Abhirama-Parākrama-Pandya-deva.]	Śaka 1471, 7th year, Saumya, 'Iula 23, su. di. tritiya, Wednesday, Adikaṇḍa-yōga, Taittila-karana, Kēṭṭai (Jyēṣṭha). 2 + 42nd year, Makara 7, Monday, Purnavaṣu.	Tamil ..	Damaged. Records that at the order of prince Viraveṅka-malai alias 'Irimeḷvelipperumal the temple lands belonging to the second kotu and enjoyed previously by Nalī and others were now transferred to new owners.
565	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulasekha[radeva].	Śaka 1470, 6th year, Kūḷaka, Siṅha 16, su. di. ekādasi, Wednesday, Āyushman-yōga Bhadrakarana, Puraṭ-tadi.	Do. ..	Obstructed by pillars, and incomplete. Records that the king granted to 31 Brāhmanas of various gōtras and stras, 31 shares of land and houses and two shares to the temple of Kulasekhara-Vippagar-Emberuman in Kulasekhara-chaturvedimangalam which was formed into a village in Urimalyaḷagiyān. The king is said to have been born in the asterism Purnarvasu.
566	On the west wall of the Karuvēlam (treasure room) in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikōṇḍan Parākrama-Pandya-deva.	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tritiya, Tuesday, Subha-yōga, Rishabha-karana, Molā.	Do. ..	Registers a grant of land, by the order of the king, to four persons forming the twelfth kotu for keeping watch in the temple.
567	On the same wall	Do. ..	Do. do.	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tritiya, Tuesday, Subha-yōga, Rishabha-karana, Molā.	Do. ..	Relates to the grant mentioned in No. 566 above.
568	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pandya-deva, 'born under the asterism Mrigaśirsha.	31 + 8th year, Vriśāhika 3, ba. di. tritiya, Saturday, Mrigaśirsha.	Do. ..	Records that the king granted in his 2 + 23rd year corresponding to Meshu 24, su. di. Chaturthi, Wednesday and Mrigaśirsha, the village of Manakavacha-chaturvedimangalam in Sendaneri in Kurumalai-nadu a sub-division of Sīṅṅarāṅguruppōkku divided into 25 shares to 25 Brāhmanas and that in the year 31 + 8th he gave an additional share. Mentions the names of recipients of these shares.
569	On the west and south walls of the same room.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulottunga-Pandya-deva, 'born in the asterism Jyēṣṭha.	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, su. di. trayodasi, Thursday, Kēṭṭai (Jyēṣṭha).	Do. ..	Records that the king granted to Nayinār Mahaganapati Nayinār Vama-deva-Nayinār of the lineage of Amardasrmaacharya of Varendagrama a village in Gaudharāṣṭre, on the north bank of the Ganges in Uttara-patha, a piece of land and had it included in Manakavacha-chaturvedimangalam which was previously bestowed by Parākrama-Pandya-deva on Brāhmanas as an agaram. The grant was made in the presence of the god Aḷagiya-koṭṭakkaṇār.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
570	On the south wall of the same shrine.	Pandya	Jatilavarman alias Tribhuvanaachakravartin Kōnerimaikondan Peruma! Viravepbanamalai alias Dharmapera-ma! Kulasekharadeva, son of Abhirama-Parakrama-Pandyadeva.	Śaka 1481, 9th year, Siddharthi, Dakshinayana, Śara-ritu, Tula 17. ba. di. prathamā, Tuesday, Vyatipata-yōga, Kanlava-karapa, Bharani.	Tamil.	Records that in accordance with an order of prince Alagan-Peruma! Ativirama, lands in Kunjakkudi a village of Tennari-nadu were given to a certain Viśvanātha for looking after the accounts of the matha.
571	On the south wall of the Sarya shrine in the same temple.	Do.	Jatilavarman alias Tribhuvanaachakravartin Kōnerimaikondan Peruma! Ativirama alias Srivallabhadēva, son of Peruma! Tirunelvelipperuma! Viravepbanamalai alias Dharmaperuma! Kulasekharadeva.	Śaka 1486, 3rd year, Keshaya, Uttarayana, (Griṣma-ritu, Mithuna 23, su. di. dvitīya, Thursday, Śolha-yōga, Pueliya.	Do.	Gift of land in Ilañji a village in Tennari-nadu to a certain Venuvanaātha-Bhaṭṭa of Serupilli for the recitation of the Vedas (<i>adhyaṅama</i>) by the order of the king.
572	On the north wall of the kitchen in the same temple.	Do.	Jatilavarman alias Tribhuvanaachakravartin Kōnerimaikondan Tirunelvelipperuma! Viravepbanamalai alias Kulasekharadeva, son of Abhirama-Parakrama-Pandyadeva.	Śaka 1479, 7th year, Pīngala, Dakṣinayana, Griṣma-ritu, Kartaka 29, amāvāsya, Saturday, Vyatipata-yōga, Naga-karapa, Purnavasu.	Do.	Records that at the instance of prince Alagan Peruma! Ativirama, lands were granted to Kkanayana-Bhaṭṭa of Vāṅgiparam as a permanent holding for writing the military accounts (<i>śaṇḍapattiya-kapakkū</i>).
573	On the same wall	Do.	Jatilavarman alias Tribhuvanaachakravartin Kōnerimaikondan Pandyadeva, son of Abhirama-Parakrama-Pandyadeva.	Śaka 1471, 7th year, Saunya, Mina 29.	Do.	Built in at the beginning and damaged. Registers a gift of land made at the instance of prince [Viravepbanamalai alias Tirunelvelipperuma!].
574	On the west wall of the same kitchen.	Do.	Jatilavarman alias Tribhuvanaachakravartin Kōnerimaikondan Peruma! Ativirama alias Srivallabhadēva.	Śaka 1495, [10th year, Śrīmukha, Uttarayana, Śara-ritu, Kumbha 6, Svāti.	Do.	Much damaged and partly built in. Seems to register a gift of land made at the instance of prince Varatugara.
575	At the entrance into the same kitchen, right side.	Do.	Jatilavarman alias Tribhuvanaachakravartin Kōnerimaikondan Peruma! Tirunelvelipperuma! Viravepbanamalai alias Dharmaperuma! Kulasekharadeva, son of Abhirama-Parakrama-Pandyadeva.	Śaka 1476, 5th year, Ananda, Uttarayana, Śara-ritu, Mina 23, ba. di. dvadasi, Wednesday, Subha-yōga, Taitula-karapa, Satabhisaj.	Do.	Registers a gift of land and a house to Narayana-Bhaṭṭa at the instance of prince Gunarāman Alagan-Peruma! for <i>adhyaṅama</i> .

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north and west walls of the store-room in the same temple.	Pandya	....	Śaka 1447, Kollam 701, Dhanus 26, su. di. dasami, Saturday, Aśvati.	Tamil ..	Records that the temple of Viśvanātha constructed by king Arikeśarideva alias Parākrama Paṇḍya having gone out of repair and the festival and services provided for not having been conducted the temple was reconsecrated in Kollam 700 Makara 4, by Viramatiyaṇḍa alias Śrīraṅga-mūrtiavaṇḍa who performed the Brahmacakṣaḥśaḥśa ceremony, the five great gifts, and granted land and a house to <i>Viśvāśa</i> Sumitribhāṭṭa for <i>adhyaṅga</i> . The introduction commences with the words <i>Śhvaṇaika-vīra</i> , etc. Registers a gift of land at Poliyūr and a house at <i>Leṇḥāśi</i> made at the instance of the king to Padma-nabha-Bhāṭṭa of Somadevimaṅgalaṃ for <i>adhyaṅga</i> .
577	On the east wall of the Subrahmanya shrine in the same temple.	Do.	Jajilavarman alias Tribhuvanaśaḥśa-vartin Kōṇērimaṅkōṇḍaṇ Perumaḥ Śrī-valābhadeva, 'who revived the old times' (<i>iranda-kalam-eṇṭṭa</i>).	Śaka 1456 [9, 3rd year, Hvilambi, Vriśchika 22, ba di. pañchami, Wednesday] Pushya. Kollam 687, Mar-gaḷi 29.	Grantha and Tamil.	
578	On the north wall of the first prakāra of the same temple.	....	....		Tamil ..	Much damaged. Refers to a former gift of land to the temple of Viśvanātha by Arikeśarideva alias Parākrama-Paṇḍyadeva.
579	On the south wall of Śōṭkalīṅga-Minakhi-Amman shrine in the outer prakāra of the same temple.	Pandya	[Jajilavarman alias Tribhuvanaśaḥśa-vartin Kōṇērimaṅkōṇḍaṇ Perumaḥ Tiru-nelvelipperumaḥ Viraveṇbāmalai alias Dhanuṃapperumaḥ Kulasekharadeva, son of Abhirāma-Parākrama-Paṇḍyadeva.	Śaka 1482, 9th year, Raudri, Uttara-yana, Hōmanta-ritu, ba. di.] [dvijīya, Sunday, Subha-yōga, Subha-karana, Uttirāṇam.	Do. ..	Grant of land made at the instance of prince [A]viramaṇ to Tirunelvelipperumaḥ Kulasekhar Kalīṅgarayaṇ for doing the duties of a <i>Dharmakartā</i> of the same temple.
580	On the north wall of the Iṭṭa-nayaki-Amman shrine in the same temple.	Do.	Jajilavarman alias Tribhuvanaśaḥśa-vartin Kōṇērimaṅkōṇḍaṇ Alagaṇ Perumaḥ Aiviramaṇ alias Śrīvalābhadeva.	Śaka 1527, [42nd year, Viśvāṣaṇ, Āṇi Sunday, daśami, Siddha-yōga, Suvadi (evāṭi). Viśvāṣaṇ, Āṇi 2[9].	Do. ..	Registers a gift of land made at the instance of the king for offerings and worship to the goddess Ulagamūḍumaiya-Nachchiyār as an <i>abhiśēka-kūṭi</i> in a shrine newly constructed by a certain Tadi Śaḍaichōṇi.
581	On the same wall .. ..	....	....		Do. ..	Relates to the appointment of a woman servant for doing menial service in the shrine mentioned in No. 580 above.
582	On the south wall of the same shrine.	Pandya	Jajilavarman alias Tribhuvanaśaḥśa-vartin Kōṇērimaṅkōṇḍaṇ Perumaḥ Alagaṇ Perumaḥ Aiviramaṇ alias Śrīvalābhadeva.	Śaka 1509, [25th year, Sarvaṇit, Dakṣiṇāyana Varsha-ritu, Kaṇṇi 20, su. di. aṣṭami, Friday, Sukarma-yōga, Subha-karana, Uttirāṇam.	Grantha and Tamil.	Introduction commences with the words <i>Śhvaṇaika-vīra</i> , etc. Grant of a land called Idaimalaikūḷaṇ at Tenkasi in Tennari-nādu made at the instance of prince Abhirama-saundara Varatuṅgarāma-Paṇḍyadeva son of Parākrama-Paṇḍyadeva to a certain Śeṇḥagavaṇḍapperumaḥ of the lineage of Uṇḍaimudali of the <i>matha</i> located near the ear-stand.
583	On the same wall	Do.	Jajilavarman alias Tribhuvanaśaḥśa-vartin Kōṇērimaṅkōṇḍaṇ Parākrama-Paṇḍyadeva, son of Parākrama-Paṇḍyadeva.	Śaka 1471, 7th year, Saumya, Kar-kata 7, su. di. dvādaśi, Saturday, Brahya-yōga, Siniha-karana, Keṭṭai (Jyesh-tha.)	Do. ..	Introduction commences with the words <i>Bhuvanaikavīra</i> , etc. Records the appointment of two persons for keeping watch in the temple of the goddess Ulagamūḍumaiya-Nayaki and transfer of a house and land to them which were previously enjoyed by Nāli and others who had died without leaving any heirs and which had been the temple property made at the instance of prince Viraveṇbāmalai alias Tirunelvelipperumaḥ.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍaṇ Perumaḷ Alaganperumaḷ Ativirarāma alias Srivallabhadēva.	Saka 1496, 12th year, Bhava, Dakṣiṇāyana, Karkakaka, [ba. di.] paṅḍhami, Tuesday, Subhaya, Subhakarana, Uttirama. Saka 1497, 10th year, Abhirāma, Dakṣiṇāyana, Saraḍi-ritu, Tula 7, ba. di. septami, Monday, Subhaya, Subhakarana, Pushya. 7th year, Saumya.	Tamil	Much damaged. Gift of land in Kunrakkudi a village of Teppari-nāḍu and a house, made at the instance of prince Abhirāmasaundaravarman Varatunga-Pāṇḍya for <i>adhya-gana</i> in the temple.
586	On the same wall	Do.	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍaṇ Perumaḷ Alaganperumaḷ Ativirarāma alias Srivallabhadēva.		Do.	Confirmation of a grant of land in Ilaiji a village of Teppari-nāḍu, and a house in Teppakāsi alias Vira Pāṇḍya-chaturvēdimaṅgalam as <i>adhya-gana</i> to a certain Venkaṇaṭha-Bhaṭṭa, made by the king in the year Prajāpati.
586	On the south wall of the same <i>maṇḍapa</i> .	Do.	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍaṇ Parākrama-Pāṇḍyadeva, son of Abhirāma-Parākrama-Pāṇḍyadeva.		Do.	Built in in the middle. Begins with the introduction of Bhuvanaikavira, etc. Records the appointment of certain individuals for keeping watch in the temple of the goddess Ulagamuludumuḍaiya-Nayaki and the grant of land and a house to them.
587	On the east wall of the same <i>maṇḍapa</i> .	Do.	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍaṇ Kulasekharadeva Parākrama-Pāṇḍyadeva, son of Abhirāma-Parākrama-Pāṇḍyadeva.	Saka 1470, 5th year, Kilaḥa, Mēṣaḥi, ba. di. chatarthi, Wednesday, Vyatipata-yoga, Subhakarana, Anisham (Anurādha).	Do.	Registers gift of money for daily offerings and worship to the temple of Viṣvanātha and Ulagamuludumuḍaiya-Nachaiyar, by Tirumelvelipperumal, son of Abhirāma-Parākrama-Pāṇḍyadeva.
588	On the same wall	Do.	..... Kōṇērmaikōṇḍaṇ Perumaḷ Alagan Perumaḷ Ativirarāmaḥ alias Srivallabhadēva.	29th year, Parthivara, Siddha-yoga, Subhakarana, Āṣvati.	Do.	End lost. Seems to register a gift of land made at the instance of prince Abhirāmasaundara Varatungarāma to a certain Kaliyan Kavirayan for keeping watch in the temple.
589	On the north wall of the same <i>maṇḍapa</i>	Do.	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍaṇ Perumaḷ Alaganperumaḷ Ativirarāma alias Srivallabhadēva.	Saka 1490, 5th year, Vibhava, Uttarayana, [su. di.] trayodaṣi, Monday, Subhaya-yoga, Subhakarana, Rohini.	Do.	Unfinished and damaged. Seems to record a gift of land and a house to a certain Puḷugunai for the temple watch (<i>tirumēṇikāval</i>).
590	On the north and west walls of the same <i>maṇḍapa</i> .	Do	..... [Kōṇērmaikōṇḍaṇ Perumaḷ Abhirāmasaundara Varatungarāma.	Saka 1510, Dakṣiṇāyana, Saraḍi-ritu, Tula 10, su. di. Anisham (Anurādha).	Do.	Right end missing. Seems to record transfer of a temple land and a house which had been assigned to a private individual who had died without issue and claimants to another for service in the temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
591	On the west wall of the same mandapa.	Pāṇḍya ..	Jatīlavarman alias Tribhuvana-chakravartin Kōṇṛmaikondan Perumāḷ Tiru-neivēlpperumāḷ Viraveṇbaṇḍalāḷ alias Dharmapperumāḷ Kulasekhara-dēva, son of Abhirāma-Pārakrama-Pāṇḍya-dēva.	Śāka 1481, 9th year, Siddhārthi, Dakṣiṇāyana, Varsha-ṛitu, Kāṭak, 29, bc. di. ekādasi, Friday, Rōhiṇi.	..	Records that at the instance of prince Aḷagaṇperumāḷ Ati-virāma the house originally occupied by Nallī who had died without issue was now transferred to a certain Urudaiyanudali who seems to have repaired and reconse- crated the shrine of the goddess for service in the temple of Uḷagamulududaiya-Nācheiyar.
592	On the south wall of the prakara of the same shrine.	Do. ..	Do. do.	Śāka 1481, 9th year, Siddhārthi, Mīna 24, bc. di. navami, Wednesday, Siddha-yōga, Taitai-karapa, Uṭṭirādem. Do.	Do.	Records that at the instance of prince Aḷagaṇperumāḷ Ati-virāma, a portion of land in Ilaṇṇi and a house which had been previously enjoyed by Sundarapāṇḍi a temple watchman who had died without leaving any issue was now ordered to be given to Pichohan Vanādhirayaṇ as one of the three Tiruvilaṇṇai-kaniyāṭchi.
593	On the same wall	Do. ..	Do. do.	Do.	Do.	The inscription is similar to No. 592. The second re- cipient of one-third share of the land for Tiruvilaṇṇai kaniyāṭchi is stated to be a certain Sraṅgaṇ Vēṇavudaiyaṇ. Similar to No. 592. The third recipient of the Ilaṇṇai-p- peru-kaniyāṭchi is stated to be Ichohakutṭi Ativirāmao- chēdirayaṇ.
594	Do.	Do. ..	Do. do.	Do.	Do.	Gift of land free of all taxes under the tank called Sēgavira- ramappereri for a flower-garden to the temple of Viśva- nātha at the orders of Abhirāma-saundaravarman and Aḷagaṇ-Perumāḷ Ativirāmaṇ.
595	Do.	Do. ..	Jatīlavarman alias Tribhuvana-chakra- vartin Kōṇṛmaikondan Perumāḷ Aḷagaṇ Perumāḷ Ativirāmaṇ alias Śrīvallaḥḥadēva.	Śāka 1494, 10th year, Aṅgiras, Dakṣiṇāyana, Hemanta-ṛitu, Mārgaśrīsha 21, Full-moon, Fri- day, Subha-yōga, Subha-karapa, Ārdra.	Do.	Gift of houses and garden land at the order of Abhirāma- saundaravarman to four persons for doing the service of Tirumēnikaval and tiruvandikkappu in the temple of the goddess Uḷagamulududaiya-Nayaki.
596	Do.	Do. ..	Do. do.	Śāka 1495, 10th year, Śrīmuṇḍa, Uṭṭarāyana, Vasanta-ṛitu, Mēsha 15, su. di. pañchami, Mon- day, Subha-yōga, Subha-karapa, Rōhiṇi.	Do.	Gift of houses and garden land at the order of Abhirāma- saundaravarman to four persons for doing the service of Tirumēnikaval and tiruvandikkappu in the temple of the goddess Uḷagamulududaiya-Nayaki.
597	Do.	Do. ..	Do. do.	Śāka 1494, 10th year, Aṅgiras, Varsha-ṛitu, Simha 9, su. di. saptami, Thurs- day, Subha-yōga, Subha-karapa, Bharanī.	Do.	Records a grant of tax-free land under the tank Kulase- kharappereri in Ari-nādu and a house at the order of Abhirāma-saundaravarmaṇ and Aḷagaṇperumāḷ to Abhi- śekhachohokkanār Sēvagadēva and others as Ilaṇṇai- kaniyāṭchi in the temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
598	On the same wall	Pandya ..	Jatila-varman alias Tribhuvanaachakravartin Kōnermaikondāy Perumāḷ Alagan-Perumāḷ Ativiramaṇ Sīr-vallabhadēva.	Śaka 1494, 10th year, Angirasa, Dakṣiṇāyana, Varsha-ṛitu, Sīrtha 5, Pa. di. pañchami, Monday, Subha-yōga, Subha-karana, Ardra.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavira, etc. Registers a tax-free gift of land made at the order of Abhirāmasaundaravarman son of Kulasekhara-dēva alias Parakrama-pāṇdyadeva to the temple as a tiruvaḷi-kaniyaṭchi.
599	Do.	Do. ..	Do. do.	Śaka 1496, 12th year, Bhava, Dakṣiṇāyana, Grishma-ṛitu, Karkāṭaka 23, su. di. pañchami, Thursday, Subha-yōga, Subha-karana, Hasta.	Tamil ..	Much damaged and incomplete. Records gift of land made at the instance of prince Abhirāmasaundara Varataṅga-pāṇdyadeva to a certain Meykkumperumal Parakrama-pāṇdyā-mudali for conducting the vasanta festival of the goddess Ulagumūdu-muṇḍaiya-Nayaki.
600	On the west wall of the same prakāra.	Do. ..	Do. do.	Śaka 150[4], 20th year, Chitra-nāyana, Varsha-ṛitu, Kaṇṇi 21, su. di. aṣṭami, Friday, Subha-yōga, Subha-karana, Purāṭ-tadi.	Do. ..	Registers a grant of land and a house at the instance of Abhirāma Varatūṅgarāma to a certain Ayyanayinān and others for the service of Tirumenikaval and tiruvandi-kappa.
601	On the north wall of the same prakāra.	Do. ..	Do. do.	Śaka 1494, 10th year, Angirasa, Uttarayana, Vasanta-ṛitu, Mēsha 16, su. di. pañchami, Thursday, Subha-yōga, Subha-karana, Pushya.	Do. ..	Records that Meykkumperumal Parakrama-pāṇdyā-mudali constructed the mudapa in front of the shrine of the goddess and gave lands for offerings, etc., required on the 6th day of Māsi-tirunāl when the ceremony of the goddess giving her milk to Sambanda was being celebrated, for Avani festival and for the vasanta of the god. He gave lands to Umaiyorupaga-mudali for the maintenance of a maṭha. The lands were made tax-free by an order of the prince Abhirāmasaundara.
602	On the same wall	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Kōnermaikondāy Perumāḷ Ativiramaṇ Sīr-vallabhadēva.	Śaka 1495, 11th year, Srinakha, Dakṣiṇāyana, Grishma-ṛitu, Mīna 16, su. di. pañchami, Monday, Subha-yōga, Subha-karana, Rohini.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavira etc. Gift of 2 ma of land made tax-free by an order of prince Perumāḷ Abhirāmasaundaravarman son of Kulasekhara-dēva alias Parakrama-Pāṇdyadeva to Meykkum-Perumāḷ Parakrama-pāṇdyā-mudali as a kaniyaṭchi of his Kaṇkaiṇikkāṇam.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall	Pandya ..	Jatila-varman alias Tribhuvanachakravartin Kōṇṛmaikopḍaṇ Perumaḷ Aḷagay-perumaḷ Ativirarāmaṇ Srivallabhadēva.	Saka 1495, [11]th year, [Srimukha], [Dakshi] nayana, Griṣma-rītu, Mithuṇa [1]5, su. di. dvādāśi, Friday, Anurādha. 1498, 14th year, Dhaṇu, Avani, 28. su. di. yafobami, Wednesday, Subhayaḡga, Subhakarana, Rohini. Saka 1512, 4th year, Vikrīta, Jakaḥṇāyana, Śaraḍ-rītu, Tula 9, ba. di. septami, Subha-yōga, Subha-karana, Purnavasu.	Tamil ..	Relates to the grant registered in No. 602 above. The land is stated to be situated in Malayaḍikkuricholi in Aḷayanāḍu.
604	On the east wall of the same prakāra.	Do.	Jatila-varman alias Tribhuvanachakravartin Kōṇṛmaikopḍaṇ Perumaḷ Aḷagay-perumaḷ Ativirarāmaṇ alias Srivallabhadēva.	Saka 1498, 14th year, Dhaṇu, Avani, 28. su. di. yafobami, Wednesday, Subhayaḡga, Subhakarana, Rohini. Saka 1512, 4th year, Vikrīta, Jakaḥṇāyana, Śaraḍ-rītu, Tula 9, ba. di. septami, Subha-yōga, Subha-karana, Purnavasu.	Do. ..	Grant of a house, etc., to Tillaivullāḷi Ūṇḍaiya-Mudali by the order of prince Perumaḷ Aḷagayśokkanar Varatunga-rāma.
605	On the north wall of the kitchen built in the same prakāra.	Do.	Jatila-varman alias Tribhuvanachakravartin Kōṇṛmaikopḍaṇ Aḥiramaṇḍara Varatunga[rāma alias] Vira-Pandya-dēva.	Saka 1512, 4th year, Vikrīta, Jakaḥṇāyana, Śaraḍ-rītu, Tula 9, ba. di. septami, Subha-yōga, Subha-karana, Purnavasu.	Do. ..	Much damaged. Seems to register a gift of land at the instance of the king for repairs to the temple.
606	On a slab set up near the Mukkudal bridge on the south side of the Shenkottu-road in the same village.	....	....	....	Do. ..	Modern. States that with the money raised by subscription from the villages in the circuits of Shekottia and Teṅkaśi the construction of the bridge was begun in A.D. 1852, February 12, and completed in A.D. 1852, October 24, when the Collector of the district was Mr. Bird the Civil Engineer Captain Arsolly (Ashley ?) and the Tahsildar Nallasiyuni-Pillai. Very much damaged.
607	On a slab set up in a private compound in the Samba Street in the same village.	Pandya ..	Jatila-varman alias Tribhuvanachakravartin Kōṇṛmaikopḍaṇ Perumaḷ Aḷagay-perumaḷ Ativirarāmaṇ alias Srivallabhadēva.	[Saka] 152[1], 36th year, Vikari, Uttarayana, Vasaṇṭa-rītu, Kīshabha, ba. di. dvādāśi, Saturday, Utāra-dam.	Do. ..	Modern. States that the tank called Paṇḍya-Kulaśekhara-perṭeri was given to Sōḷkanatha set up in the Sundhya-maṇḍapa near the steps called Arattupaditturai. Registers a gift of land in Poliyurpattu as a dēvadāna to the shrine of Tirukkamakkoṭṭappariya-Nachohiyar in the temple of Tirukkuralamudaiya-Nayanar, by a native of Perumpalaṇḍi in Vēḡunda-vaṇaṇḍu.
608	On a small rock two furlongs south-west of Kollamparambu hill, near the same village.	....	....	....	Do. ..	Modern. States that the tank called Paṇḍya-Kulaśekhara-perṭeri was given to Sōḷkanatha set up in the Sundhya-maṇḍapa near the steps called Arattupaditturai. Registers a gift of land in Poliyurpattu as a dēvadāna to the shrine of Tirukkamakkoṭṭappariya-Nachohiyar in the temple of Tirukkuralamudaiya-Nayanar, by a native of Perumpalaṇḍi in Vēḡunda-vaṇaṇḍu.
609	On the west margin of a rock called Taṭṭarappārai near the same hill.	Pandya ..	Magavarman alias Tribhuvanachakravartin Kulaśekhara-dēva.	4th year, Masi ..	Do. ..	One of them dated in Nandana, Kartigai 22, states that a certain Śavaripperumaḷ Pichehakkonai had the image engraved and the other which is dated in, Vijaya, Puraṭ-taśi 30, that Lohahakutji engraved the image. The two stones are probably śaṛti stones as the images are stated to represent women who were never separated from their husbands.
610	On the top of two slabs with seated male and female figures below set up by the side of the Railway station in the same village.	Do.	....	....	Do. ..	One of them dated in Nandana, Kartigai 22, states that a certain Śavaripperumaḷ Pichehakkonai had the image engraved and the other which is dated in, Vijaya, Puraṭ-taśi 30, that Lohahakutji engraved the image. The two stones are probably śaṛti stones as the images are stated to represent women who were never separated from their husbands.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
611	On five tomb-stones set up in the compound of the old mosque in the same village.	....	....	....	Persian and Tamil.	Records the names of persons who were interred under each of the tombs.
✓612	On the south wall of the Ganapati shrine in the Anaikkarai street in same village.	....	....	....	Sanskrit in Grantha.	Copy of No. 514 above.
✓613	On a slab built into the east wall of the Madankovil near the Vapiyakkudi at Melappuliyur.	....	....	[Kollam] 1037 ..	Tamil ..	In modern characters. Records that the temple of Angalapuramdevi constructed in the year 166 (M.E.) became dilapidated and was renovated in 1037 (M.E.) by the people of Melappuliyur.
✓614	On a pillar set up on the side of the old road, to the north east of Krishnapuram.	Pandya ..	Perumal Alagapperumal Ativirarama Srivalladeva.	Śaka 1507, 18th year. (Vyasa), Tai 13, su. di. septami, Sunday, Siva-yoga, Uttirattadi.	Do. ..	Damaged. Registers a gift of land for a water-shed (?) at Arinapatikaha-chaturvedinagalam in Kallaga-nadu, by a certain Lakshminarayana.
✓615	On a pillar lying near the Madhavamin temple at Urmentilagiyan.	....	....	....	Vatṭaluttu ..	Registers gift of a sogaṇḍi and two kalam, by Viragal Śihgam alias Karāvil to the temple of Deśavulanahirdēva. At the top of the inscription is engraved Diśai Āyirattu-Añṇuravan.
616	On another pillar in the same place.	....	....	....	Do. ..	States that the (temple?) shall be under the protection of Padaiṇṇiṇṇi-pallayiravar.
617	On the north wall of the central shrine in the Sokkaṇṇasvamin temple in the same village.	Pandya ..	Jatila-varman alias Tribhuvanachakravartin Konṇamakonḍan Alagapperumal Ativirarama Srivallabha son of Tirunelvelipperumal Viraveṇḍamalai alias Kulasekharadeva who was the son of Abhirama Parakrama-Pandyaadeva.	Śaka 1493, 3rd year, Kṣhuya, Tai 27, Friday, Saubhagya-yoga, Sindhakaraṇi, obatur-dasi, Pūṣam.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavira sakalagunasaṃpanna, etc. Registers an assignment of land made under the orders of the king, to a native of Karaiyur in Karai-vaṇṇadu as a laṇḍaṇṇai-kapiyattai of the two temples.
618	On the south wall of the same shrine.	Do. ..	Jatila-varman alias Tribhuvanachakravartin Parakrama-Pandyaadeva alias Kulasekharadeva, 'who was born in the asterism Kartika.'	Śaka 1429, 28th year, Makara 16, ba. di. dasami, Wednesday, Rohini.	Tamil ..	Records the construction of the temples of Alagiya-Sokkanar and Varadarum-Perumal Nayinar at Urimai-Alagiyan alias Kulasekharanallur and the gift of the latter village as a devudana to them, by the king.
619	On the same wall	Do. ..	Jatila-varman alias Tribhuvanachakravartin Konṇamakonḍan Perumal Viraveṇḍamalai alias Kulasekharadeva son of Abhirama Parakrama-Pandyaadeva.	Śaka 1478, 6th year, Nala, Varsa-ritu, [Maka] 16, su. di. [29], ekadasi, Monday, Subha-yoga, Subha-karapa, Pūṣya.	Do. ..	Relates to the transaction mentioned in No. 617 above. The order for making the grant was issued by prince Abhirama Parakrama Alagiya-Sokkanar.
620	Do.	Do. ..	Jatila-varman alias Tribhuvanachakravartin Konṇamakonḍan Perumal Tirunelveli Perumal Viraveṇḍamalai alias Kulasekharadeva, son of Abhirama Parakrama Pandyaadeva.	Śaka 1478, 6th year, Nala, Dakṣiṇāyana, Tola 1, ba. di. trayōḍasi, Thursday, Vajirakaraṇa, Uttiram.	Do. ..	Registers a gift of land by the order of prince Abhirama Parakrama Alagiya Sokkanar to a certain Nallanayana Nambiyar for worship in the two temples (i.e., Varadaraja and Svarganatha).

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Koneramaikondan Perumal Tirunelveli Perumal Viravambamalai alias Danmaperumal Kulasekharadeva, son of Abhirama Parakrama-Pandya-deva.	Saka 1482, 9th year, Dinnuati, Varshapita, Kappi 20, 8a. di. [ekadasi], Monday, Sindhakana, Saubhagya-yoga, Purnavasu. Kollam 962, Parabhava, Tai 15. [Kollam] 687, Arpasi 25.	Gruntha and Tamil.	The inscription commences with the words Bhuvanakaiva, etc. Registers an assignment of temple land in Urnēl-Ajagiyū alias Ativaramanallur in Vadavari-naḍu and a house to a certain Tirumūṇipiramadaiyāṇ for writing the accounts of both the Vishnu and the Śiva temples by the orders of Alagappuramai Ativarama who is described as the son of the king.
622	On a stone lying near the same temple.	....	....	....	Tamil	Gift of land to the temple of Śōkkaṇṇa and Mṇakahi-anman, for a festival to be conducted on Fridays.
623	On the east and north walls of the central shrine in the Kadagalliyara temple at Kadaiyanallur.	....	....	....	Do	Gift of land at Kadaiyalur in Vadavari-naḍu for worship, sacred bath, etc., to the temple of Tirukkamallachohura-mudaiya-Nayinar.
624	On the north and west walls of the same shrine.	Pandya ..	Maravarman alias Tribhuvanachakravartin Koneramaikondan Perumal Kulasekharadeva.	Saka 1420, 19th year, Margali 1.	Do.	Gift of land for lamps to the same temple, by a native of Parantakanallur in Naḍuvir-kattu, a subdivision of Milalai-kurram.
625	On the same walls	Do.	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	....	Do.	Built in in the middle. The introduction commences with the words <i>Varṣayear</i> , etc. Gift of land for offerings, etc., to the temple of Tirukkamallavarumudaiya-Mahadeva at Kadaiyalur. The king was seated on (the throne) Pandiayarayan in the hall called Alagiyapadiyan-tirumandapam within the palace of Vayihohiyanaṭha at nilainallur. Mentions the high roads called Kalagaṭṭar-Peruvai and Kalaganaiṭṭu-Peruvai and Gaṅgeya Kulakalapuram.
626	On the north wall of the same shrine.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	4 + 1st year, Tai..	Do.	Records that a dancing girl of the temple of Tirukkama-lisvaranadaiya-Nayanar at Kadaiyalur in Vadavari-naḍu built the hall-piṭha of the temple.
627	On the same wall	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	Lost	Do.	Fragment.
628	Do.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	5th year, Avani ..	Do.	Assignment of a temple land to a private individual for making a flower-garden for the same temple.
629	Do.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	11th year, Paratṭasi	Do.	Gift of land for feeding ten strangers (śeṣandiri) who resided in the mutha called Tyagakuṇjari and worshipped the god in the veditrai and two servants in the same temple.
630	On the west wall of the same shrine.	....	....	Kollam 703, Vair-gasi.	Do	Unfinished. Seems to provide for repairs to the same temple.
631	On the west and south walls of the same shrine.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Koneramaikondan Sivallabha-deva, who revived the old times.	Saka 1463, 7th year, Plava, Tula 23, 8a. di. puṇichami, Sunday, Sobhana-yoga, Sindhakana, Mṇla. karuṇa, 11th year, Avani ..	Do.	The introduction commences with the words Bhuvanakaiva, etc. Gift of land as a Paṇchāṅga-vṛitti to a certain Isvara-Bhaṭṭa of Kañchikkudi.
632	On the south wall of the same shrine.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	Lost	Do.	Gift of money to the same temple for lamps and oil for the anointment of the god.
633	On the same wall	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	Lost	Do.	Built in. Gift of land in Marudūrkuṭṭai for offerings to the image of Paravai-Nachohiyar set up by a certain Deviyamunai. Mentions Nandiyarayaṇ.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On the same wall	Pandya ..	Jatila-varman alias Tribhuvanaachakravartin Kōnerinmaikondan Parākrama-Paṇḍyadeva.	35th Karkaṭaka.	Tamil ..	Built in in the middle. Assignment of some of the lands belonging to the temple of Tirukkemallāsvaramudaiya-Mahādēva to a Sivabrahmaṇa of the temple of Kōdavar-māsvaramudaiya-Nayanar of a certain village in Kōdavar-naḍu. The lands have been assigned to him as there were no persons to look after them at Kaḍaiyalor. Mentions the temple of Kaḍairallāsvara at Marudurkōṭṭai alias Kaḍairallanallur.
635	On a stone built into the north wall of the maṇḍapa in the same temple.	..	....	Śaka 117*11, Kollam 966, Saumya, Tui 23, 4th year, Kaṇṇi 22, 8th. di. chaṭur daṣi, Saturday, Uṭṭiraijādi.	Do. ..	
636	On the north wall of the same maṇḍapa.	Pandya ..	Maṇavarman alias Tribhuvanaachakravartin Kulasekharadeva.	4th year, Kaṇṇi 22, 8th. di. chaṭur daṣi, Saturday, Uṭṭiraijādi.	Do. ..	Records an assignment of land belonging to the temple of Tirukkemallāsvaramudaiyar to a merohant named Kōlan Ambalaṇ alias Tirukaiyōṭṭi Amarakōṇ residing in the street Kaladagadaperundoru at Tappamainallur on the western side of Marudurkōṭṭai for reading Śvadharmā. Mentions Alagapperumal-Vinnagar-Emberuman. Much damaged. Seems to record a gift of land.
637	On the south wall of the same maṇḍapa.	Do. ..	[Jatavarman alias Tribhuvana]chakravartin Kulasekharadeva.	5th year ..	Do. ..	Inscription commences with the words <i>Uṣṇasāra</i> , etc. Records a gift of land by a native of Paimbali alias Gaṇḍōyakkulakalapuram in Vādavari-naḍu, a subdivision of Paṇḍi-naḍu, to the temple of Tirukkemallāsvaramudaiya-Mahādēva.
638	On the same wall	Do. ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	10 + 1 + 1st year	Do. ..	Built in in the middle. Gift of land in Kōdavarurichohi for offerings to the shrine of the goddess Ulagudaiya-Nachohiyar. A channel called Pavanangakaraṇ-Vaykkaḷ is mentioned among the boundaries.
639	On the north base of the Amman shrine in the same temple.	Do. ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva].	9 + 1 + 1st year..	Do. ..	Gift of land to the temple of Kariyamanikka-Alvār alias Kulasekhar-Vinnagar-Emberuman, for worship.
640	On the north wall of the Kariyamanikka-Perumal temple in the same village.	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Kulasekharadeva].	2 + 38th year, Mōsha 22, 8th. di. dvitiya, Tuesday, Anusham.	Do. ..	Damaged. Gift of land for a festival called Pōnniperumal Parākrama-Paṇḍiyā-kanda instituted by the king's nephew (marumagan) Pōnni-Perumal Parākrama-Paṇḍya.
641	On the same wall	Do. ..	Maṇavarman alias Tribhuvanaachakravartin Parākrama-Paṇḍyadeva.	2 + 26th year, Vriśchika 6, 8th. di. ekadaṣi, Sunday, Uṭṭiraijādi.	Do. ..	Damaged. Records a gift of land for offerings by a private individual. Refers to the 2 + 22nd year of the reign of Alagan Perumal Parākrama-Paṇḍyadeva.
642	Do. ..	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Kulasekharadeva.	Lost. Makara 8, 8th. di. aṣṭami, Thursday, Aṣvati.	Do. ..	Gift of land and taxes by the king for offerings to the temple of [Kariyamanik]kaḷvar at Marudurkōṭṭai.
643	Do. ..	Do. ..	Jatila-varman alias Tribhuvanaachakravartin [Kulasekharadeva.	2 + 36th year, Mina 21, 8th. di. Saptami, Mula.	Do. ..	Gift of land in Alagūḷam alias Sivalappōreri at Marudurkōṭṭai to a certain Sevuriyir-āḍinan, a native of Tiruvejundur and one of the Sri-Vaishnavas of the temple of Nachohiyar at Srivilliputūr in Tirumali-naḍu, for reciting daily in the presence of the god the hymns of Saḍugōpaṇ (i.e., Nammalvar).
644	Do. ..	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Kulasekharadeva.	4 + 2nd year, Margali 22, 8th. di. trayodaṣi, Monday, Rohini.	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
645	On the west and south walls of the same temple.	Pandya ..	Jatila-varman alias Tribhuvanaachakravartin Kulasekharadeva.	2 + 37th year, Mina 26, su. di. dasami, P. dasam.	Tamil ..	Gift of land for worship to the temple of Nayinar Kulasekharavinnagar-Emberuman.
646	On the same walls	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Perumal Kulasekharadeva.	2 + 40th year, Mesha 2* su. di. panchami, Wednesday, Uttiradam.	Do. ..	Gift of land to the temple of Kariyamanikka-Alvar for being assigned as a kaniyatchi for writing the tirumugam.
647	On the south wall of the same temple.	Do. ..	Jatila-varman alias Tribhuvanaachakravartin	Lost	Do. ..	Damaged. Gift of land in Virasikhamani, a village of Kalaganadu to the same temple.
648	On the same wall	Do. ..	[Jatila-varman alias Tribhuvanaachakravartin Kulasekharadeva.	2 + 6th year	Do. ..	Gift of land for worship and feeding Brahmans.
649	Do.	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Perumal Kulasekharadeva.	2 + 36th year, Vrisohika 30, su. di. dvitrya, Saturday, Mala.	Do. ..	Gift of land under the tank called Nochohikulam for daily worship and offerings to the temple of Kariyamanikkalvar.
650	On the east wall of the Vishvak-sena shrine in the same temple.	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Koneramaikondan Perumal Kulasekharadeva, 'who revived the old times', and son of Ahavarama.	Saka 1456, Jaya Vaigasi 2, ba. di. prathama, Wednesday, Asvati.	Do. ..	Unfinished. The introduction commences with the words Bhuvanaikavira, etc.
651	On the stone built into the outer wall of the same temple.	Do. ..	Perumal Kulasekharadeva	Saka 1426, [29]th year, Vaigasi 24.	Do. ..	Records that the matha was the charity of Sammapa-maigriyan Avudayan of Tiruveppur.
652	On a slab known as Sanglippattar at Sivaramappettai, hamlet of Kodikurichoni.	Nayaka ..	Visvanatha-Nayakkar-Sokkanatha Nayakkar.	Saka 1589, Kollam 843, Piyanga, Kartigai 29.	Do. ..	Records that Vadumalaiyappur Tirumalaikkolunda Pillai, the agent of the Nayaka, issued a sankotapattayam for the occupation of Sivaramappettai by the people of the 56 countries.
653	On a stone set up on the roadside at Idalkal.	Pandya ..	Perumal Alaganperumal Aliviraman alias Srivallabhadra.	Saka 1522, 38th year, Pila (Plava), Tai 10.	Do. ..	Records that a portion of Kilangattar was formed into a new village called Sivalanallur by Sivalamara who revived the old times.
654	On the north wall of the Kulasekharasvamin temple at Nayinagararam.	Do. ..	Parakrama-Pandya alias Srivallabha ..	....	Grantha and Tamil.	Records that the king granted Kulasekharasvamin to 66 Brahmanas of various gotras and suttas residing in Manjundikamuriya-chaturvedimadgalan whose names are given in the inscription.
655	On the west and south walls of the same temple.	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Kulasekharadeva.	3rd year, Tula 13, su. di. tityya, Monday, Annasam (Anuradha).	Tamil ..	Anisha was the birth-day asterism of the king. Records that the lands granted in Nos. 653 and 654 were divided into 76 shares: 64 shares to Brahmanas, four to the temple of Rajakulam-Vinnagar-Emberuman, six to the temple of Kulasekharasvamin-Udaiyar and two to savarnas.
656	On stones built into the walls of the Venkateswara temple in the same village.	....	....	5th year	Do. ..	Fragments. Gift of land to the temple of 'Iyaganahiriya-Vinnagar-Emberuman at Idalkal.
657	On the south wall of the central shrine in the Negarivaramudaiyar temple at Panpuli.	Pandya ..	Jatila-varman alias Tribhuvanaachakravartin Koneramaikondan Perumal Parakrama Pandyaadeva	[Saka 14] 67, 3rd year, Visuvaan, Kappi 30, ba. di. dasami, Tuesday, Siddha-yoga, Rishabha-karana, Pushya.	Do. ..	Records that prince Tirunelveli [perumal] born in the asterism Asvati who was the son of Abhirama-Parakramadeva assigned certain lands to a private individual for adbhayana.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
658	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya	Jatīlavarman alias Tribhuvanaohakravartin Kōṇṛmaikōṇḍaṇ Śivallabhadēva, 'who revived the old times.'	Śaka 1466, 10th year, Kṛōdhi, Kumbha 6, ba. di. paṇḍhanti, Sunday, Kolavayōga, Kolavakaraṇa, Hasta. Śaka 1472, 7th year, Śadharana, Sittirai 2[2], ba. di. sapṭami, Wednesday, Śubhakarapa, Śubhayōga, Pūṣam. Śaka 1469, 5th year, Flavāga, Karttigai 7, ba. di. śkadasi, Monday, Priti-yōga, Śiṅha-karaṇa, Hasta.	Tamil	Records transfer of an assignment of land by the order of prince Tirunelvelipperumal born in the asterism Aśvati, for worship in the temple of Nagaśvara at Paṇḍipattinam in Vaḍavari-naḍu. The original holder is said to have died without leaving any claimant.
659	On the same wall	Do.	Jatīlavarman alias Tribhuvanaohakravartin Perumal Parākrama-Pāṇḍyadēva.	Śaka 1472, 7th year, Śadharana, Sittirai 2[2], ba. di. sapṭami, Wednesday, Śubhakarapa, Śubhayōga, Pūṣam.	Do.	Records gift of land to a private individual for writing the accounts of a metha. Mentions the temples of Nakuloh-churamudaiyar, Muṅgumudipilaiyar, Tiruvagnūchuramudaiyar, Edirīkapperumal, the village Parākrama-Pāṇḍyanallur and prince Tirunelvelipperumal born in the asterism Aśvati.
660	Do.	Do.	Do.	Śaka 1469, 5th year, Flavāga, Karttigai 7, ba. di. śkadasi, Monday, Priti-yōga, Śiṅha-karaṇa, Hasta.	Do.	Records transfer of an assignment of temple land to a native of Teṅkāsi for writing the accounts of the temples mentioned in No. 659 and few others at the instance of the prince Tirunelvelipperumal born in the asterism Aśvati.
661	On the west wall of the same maṇḍapa.	Do.	Jatīlavarman alias Tribhuvanaohakravartin Kōṇṛmaikōṇḍaṇ Perumal Aḷagappurumal Ativirama alias Śivallabhadēva.	Śaka 1496, 17th year, Pramadi, Aṇi 3, ba. di. paṇḍhanti, Śubhayōga, Śubhakarapa, Uttiram.	Do.	Registers a gift of land to a certain Tōṇḍaimaṇ of Tirunel-vēli in Kūlvenba-naḍu made at the instance of prince Perumal Abhiramaṇḍara Varatūṅgarama for writing accounts (tavapai kuṇaku).
662	On the south wall of the same maṇḍapa.	Do.	Jatīlavarman alias Tribhuvanaohakravartin Kōṇṛmaikōṇḍaṇ Śivallabhadēva, 'who revived the old times.'	Śaka 1466, 10th year, Kṛōdhi, Kumbha 6, ba. di. paṇḍhanti, Sunday, Śubhayōga, Kolavakaraṇa, Hasta.	Do.	Registers transfer of assignment of a temple land on the death of the previous holder made at the instance of 'Tirunelvelipperumal' born in the asterism Aśvati for conducting worship in the temple of Nagaśvara.
663	On the same wall	Do.	Jatīlavarman alias Tribhuvanaohakravartin Perumal Śivallabhadēva, 'who revived the old times.'	Do	Do.	Refers to the transaction recorded in No. 662 above.
664	Do.	Do.	Jatīlavarman alias Chakravartin Aḷagappurumal Parākrama-Pāṇḍyadēva born in the asterism Aṇiṭṭam.	Śaka 1495, 2 + 28th year, Kumbha 2, śu. di. dvadasi, Sunday, Tiruvadiral.	Do.	The inscription reads from bottom upwards and records gift of land to Aḷagari and others as kanyāṭchi for doing service in the temples of Nakulohchuramudaiyar and Nagaṛichuramudaiya-Nayanar at Gaṅḡyākulakalapuran alias Paṇḍipol in Vaḍavari-naḍu. Built in the middle. Gift of land as a dēvadana for offerings by Tandiḱkunallan Tirumalaiohche[vaṇ] and Tandiḱkunallan Kaliyugameyyan of Paṇḍipol alias Gaṅḡyākulakalapuran to the shrine of Tribhuvana-sundara in the temple of Nagaśvara.
665	Do.	Do.	Jatīlavarman alias Tribhuvanaohakravartin Vira-Pāṇḍyadēva.	Lost	Do.	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
666	On the same wall	Pāṇḍya	Jatīlavarman alias Tribhuvannachakravartin Kōṇṛmaikopḍan Perumaḷ Sivala[pha]ḍava, 'who revived the old times'.	Śāka 1467, 10th year, Viśvāvan, Tula 13, su. di. paichami, Monday, Siddha-yoga, Hasta.	Tamil	Mentions Tiruvelipporumal born in the asterism Aśvati and records gift of land for śrībalī offerings to the same temple.
667	On the north wall of of Sundararaja-Perumal temple in the same village.	...	....	Śāka 157 [4], Nandana, Āvaṇi 20, Friday, ba. di. [dvādaśī], Pushya	Do.	Damaged. Seems to record a gift of land to the temple by two private individuals.
668	On a slab known as Śaṅkara-Vinayakar at Kanakkopillaiavasai.	....	....	Śāka 15 [9]4, Kollam 847, Paridhavi, Āḍi 6, Sunday, Paurṇamāṣi, Vaidhriti-yōga, Śubha-karṇa, Uttirāḍam.	Do.	Much damaged. Seems to record a gift of land for the sacred bath and offerings to Śaṅkaranarayanaśaivami for the merit of Achyutappa-Nayakkar. Mentions Sokkalīngapuram.
669	On a slab set up near the public well at Tachchankudiyiruppu.	....	....	[Kollam] 878, Chittirakkann, Sittirai 21.	Do.	Gift of land for maintaining a maṭha by the agents of Tirumugappandiṭṭarayan.
670	On a slab set up in a field called Attanakalvelai at Alagappapuram, hamlet of Kuttikalavasai.	Pāṇḍya	Jatīlavarman alias Tribhuvannachakravartin Kōṇṛmaikopḍan Perumaḷ Alagappapurumal Ativiradama alias Sivalaḍava.	Śāka 1508 (mistake for 1518), 34th year, Dhanukhi, Puroṭṭāṣi [1]8.	Do.	Records the gift of the village of Śambandanallur for the festival called Chittirakkanni of the god and for the sacred bath of the goddess Ulagammal by the king.
671	On a slab near the eastern wall of the Añjanēyasamin temple at Kollimigunda.	Vijayanagara.	Vīrapratapa Sudasiṇḍava-Maharaja, ruling at Vijayanagara	Śāka 1466, Kṛthi, Kartika, ba. di. 12.	Telugu	Records that the Mahāmandalēśvara China-Timmayadeva-Maharaja, son of Timmaraja, grandson of Rāmaraja and great-grandson of Aravīti Bukkaraja of the Atreya-gotra and born in the lunar dynasty (śōma-vamsa) granted, under orders of the king to the mahajanas of the agrahara of Kollimigunda in the Avuku-alina, the taxes, śrōtriyaṁ, kaṭṇam, kāṇika, vēṭṭi and vēmi in that village.

B.—Stone inscriptions copied in 1917—*cont.*

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
672	On a stone built into the floor of the same temple.	....	....	Śaka 1803, Viśnu, Śravana, ba. di. 5.	Telugu	Registers the construction of the garbhagriha of the temple by Bala-Subbayya, son of Paṭṭam Chinna Verakalayya and Venkajamma.
673	On a slab lying in the court-yard of 'the four temples' (nalku-gudigaḷu) in the same village.	Western Chalukya.	Bhulokamalla 'ruling at Kalyāṇa'	Chalukya-Vikrama Year [6*] 8, Ananda, rayapa-saṅkranti.	Kanarese	Slightly damaged. Records the grant of 2 matta of land on the road to Kalukunt[?], a flower-garden and an oil-mill, for worship and offerings to the god Keśava set up at Kolmiguḍi by the village headman (prabhu) Muppi-Raṭi.
674	On a slab set up in front of the chavadi at Kotapadu.	Vijayanagara.	Virapratapa 'ruling at Vidyanagara.'	Śaka 1466, Krodhi, Kārtika, su. di. 12.	Telugu	Registers that the Mahamaṇḍalēśvara China-Timmasya-deva-Maharāja, son of Timmarāja, grandson of Ramarāja and great-grandson of Areviṇṇa Bukkarāja of the Atreya-gōtra and the Soma-vahsa remitted the taxes, srotṛiyam, koṭṇam, kānika, veṭṭi and vemi, payable to the palace by the mahajanas of Kōṭapadu and Keśanē-nipalle in the Avuku-sima and granted these villages as sarvamaṇya.
675	On a stone set up in the same place.	....	....	Śaka 836	Do.	In arohaic characters. Much damaged; the last two or three lines alone are preserved. Mentions the name Prolama-Raṭṭōṭi of which the second part corresponds to ratṭōṭi (Epigraphia Indica, Vol. XI, page 342 f).
676	On a broken slab lying in the court-yard of the Śiva temple in the same village.	....	....	....	Kanarese	Highly damaged. Begins with the usual eulogy of the Bāpa kings: Sakala-jagattṛaya, etc.
677	On a slab built into the platform of the mukha-maṇḍapa in the Chen-nakēśavaśaśvamin temple at Perusomula.	....	....	Viśvaśasu, Puṣya, ba. di. 10.	Telugu	In modern characters. Damaged. Mentions Pemmasani Timma-[Naya]ngaru and seems to register an agreement with Venkaṭadri-Nayanigaru.
678	On the east face of a stone set up at the entrance into the same temple.	Vijayanagara.	Virapratapa [Sada]śivadeva-Maharaya, 'ruling at Vijaya[nagara].'	Śaka 1466, Krodhi, Kārtika, su. di. 12.	Do.	Damaged. Mentions a certain [Ra]marāja.
679	On the south face of the same stone.	....	....	[Virodhi]ṭṭit, A śviṇa, . . .	Do.	Damaged. Mentions Mahamaṇḍalēśvara . . . Ramarājayya and Perusomula.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up in front of the Chennakesavaśvamin temple at Hanumanthagundam.	....	....	Śaka 15 [3] 0, Kī-laka, Kartika, śu. di. 11.	Telugu	Records the grant of lands for providing breakfast for Brahmanas on the Śvādakṣi day before god Raghunāyaka in the temple of Hanumantharaya at Hanumanthagundam, by the Mahāmapādalāśvara Śhijela Raṅgapatirājya, for the merit of the king.
689	On a stone set up in front of the Chennakesavaśvamin temple at B. Uppaluru.	Vijayanagara.	Virapratāpa Sadaśivadeva-Maharaya, 'ruling at Vijayanagara.'	Śaka 1469, Parābhava, Māgha, ba. di. 3, [Monday].	Do.	States that Anantayya and Paravatayya, sons of vipra-vinōdi Vallabhyaya of the Kāśyapa-gotra, the Kātyāyana-gotra and the Śukla-Yajña-kakha and some others granted for the merit of the vipravinōdi community, the vartana (customary toll) due to them for the construction of a maṇḍapa in front of the temple and for amṛitapadi of the god Chennakesvara at Malamindi-Uppaluru alias Somalasanudru in the Chāṇḍikōḷa-sīma, the amara field of the Mahāmapādalāśvara Nandela Timmayadeva-Maharaja. The names of a few other members of the community are also mentioned.
690	On a slab set up in front of the Ankalamman temple at Kovelakuntia.	Do.	Do.	Śaka 1465, Śobhākṛit, Nija-Sra-vaṇa, ba. di. 10.	Do.	Registers the grant of the income derived from avamvata on numerous festive occasions (?) in the Kōvilakuntia-sīma by Arubhaleśvaradeva-Maharaja, son of Singarayyadeva-Maharaja and grandson of the Mahāmapādalāśvara Nandyela Narasiṅgayyadeva-Maharaja of the Atreya-gotra and born in the lunar race. The country of Kōvilakuntia-sīma was enjoyed under feudal tenure by these chiefs as a gift from the king.
691	On a slab set up in the Gaṇḍesa temple in the same village.	Do.	Virapratāpa Vira Śrīraṅgarayadeva-Maharaya, 'ruling at Penugopda.'	Śaka 1665, Chitra-bhānu, Māgha, ba. di. 30.	Do.	Registers an order of Siddharāmappa-Nayunakar, son of Immedi-Demappa-Nayunigar and grandson of Hendemappa-Nayunigar, declaring that the mortgagees of the manyā-lanis of Gods and Brahmanas should, in the 13th year after possession, restore them back to the owners with documents without receiving back any money.
692	On a broken slab lying in the courtyard of the Śiva temple in the same village.	....	..	....	Do.	Broken and damaged. Registers a gift of land for a temple after building it, on a day of solar eclipse.
693	On a slab set up in front of the Virabhadraśvamin temple in the same village.	....	....	Śaka 1744, Chitra-bhānu, Māgha, śu. di. 10, Monday.	Do.	Relates that Basuvaliṅgaya, son of Maraiya and Baramua, the shareholder of a moiety in the manyā-lands of the mathas, Pedgomatha and Dornipāti and other villages, repaired by raising alms the temple of Virabhadraśvara at Kovelakuntia which was in ruins. The merchant classes, on being approached, gave for worship and offering ½ chittēdu of rice and one ruvva-weight of lamp-oil. And on Friday fairs, those who sold by scale, set apart ½ gavaguṇi (?) and those who sold by measure, one chittēdu, evidently for the same purpose.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
694	On a slab set up near the Āṇḍarāya-svamin temple in the same village.	Vijayanagara.	Virapratapa Śaḍaśivadeva-Maharaja 'ruling at Vijayanagara'.	Śaka 1476, Ānanda, Chaitra, śu. di. 10.	Telugu	Registers the grant of the vartana paid to them year after year by the mahajanas of Kōvilakuntla for the Śrīrama-jayanti festivals of the god Paṇḍarāṅgi Viṭhaleśvara at Kōvilakuntla by Chāṅgalamarri Parvatayya, son of Valabhayya and grandson of vipravinōdi Mallayya of the Kāṣyapa-gōtra, the Kāṭyāyana-sūtra and the Prathama-śakha, Madhavayya, son of Varanasi Vallabhayya and grandson of the vipravinōdi Piriyaṇa of the Vāsishṭa-gōtra, Kāṭyāyana-sūtra and Prathama-śakha and other vipravinōdins, for the merit of the vipravinōdi community in Vidyānagara, Beḍaḍakōṭa, Kāṭaka and the Dravida-dēśa.
695	On a pillar in the mukha-maṇḍapa of the Rāṅgasvamin temple in the same village.	....	....	Śaka 1533, [Chitra-bhanu],	Do.	Damaged. Records the grant of a house, land, and garden at Kōvilakuntla and money for the maintenance of the Rāmanuja-kūta and a matha there by the Mahamaṇḍalēśvara Timmayadeva-Maharāja, son of Naraśingarāja and grandson of Nandiyāla Naraṇarāja, of the Ātrēya-gōtra and Āpastamba-sūtra and born in the lunar race.
696	On a broken slab set up in the court-yard of the same temple.	....	....	..... Solar eclipse...	Do.	The top portion is broken. Registers the grant, on the banks of the Kṛishṇā, of lands and flower-gardens for the vasantōtsava and other festivals of the god Paṇḍarāṅgi Viṭhaleśvara, by Kṛishṇamarāja, son of Murtirāja and grandson of Rāmarāja of the Ātrēya-gōtra and born in the lunar race.
697	On another slab set up in the same place.	Vijayanagara.	Virapratapa Vira Śrīraṅgarāyadeva-Maharaja, 'ruling at Penugonda'.	Śaka 1506, Tarana, Kārtika, śu. di. 16, lunar eclipsē.	Do	States that the Mahamaṇḍalēśvara Venkātadrirāja, son of Kṛishṇamarāja and grandson of Nandela Naraśingarāja of the Ātrēya-gōtra, the Āpastamba-sūtra and the Yajus-śakha granted as sarvamaṇya, lands in the villages of Chintakuntla, Viṭhalapura, Chinakōperla and, the vartana (customary tax) on kshētras and the taxes called manakotta and kōlayatla collected at Kōgilakuntla for offerings, the bodily and festive enjoyments, the Ramanuja-kūta, the palanquin service and other festivals of the god Paṇḍarāṅga Viṭhaleśvara at the latter village.
698	On the third slab set up in the same place.	Do.	Virapratapa Tirumaladeva-Maharaja, 'ruling at Penugonda.'	Śaka 1495, Śrī-mukha, Kārtika, śu. di. 10.	Do.	The bottom portion of the grant is seriously damaged. States that the Mahamaṇḍalēśvara Naraśingarājudeva-Maharaja, son of Timmayadeva-Maharaja and grandson of Nandiyāla Naraśingarājudeva-Maharaja made a grant to the god Paṇḍarāṅga Viṭhaleśvara at Kōgilakuntla in Kōgilakuntla-sīma which was granted to him as a nayan kara by Śrīraṅgadeva-Maharaja.
699	On the fourth slab set up in the same place.	Do.	Do.	Śaka 1493, Prajō[t]-patti, Kārtika, śu. di. 12.	Do.	Records the grant of the village Chinakōperla attached to Kōgilakuntla in Rēnaḍu, granted to him as nayan kara by Tirumaladeva-Maharaja with its forests, wet lands, tolls, money-income and fruit trees to the god Paṇḍarāṅga Viṭhaleśvara-Perumaḷ at Kōgilakuntla by the Mahamaṇḍalēśvara Naraśingarājudeva-Maharaja, son of Timmayadeva-Maharaja and grandson of Nandiyāla Naraśingarājudeva-Maharaja of the Ātrēya-gōtra, Āpastamba-sūtra and Yajus-śakha and born in the lunar race.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
700	On a slab set up on a platform at the entrance into the village of Akumalla.	Vijayanagara.	Virepatapa Sadasiyadevaraya-Maharaya ruling at Vijayanagara.	Śaka 1466, Krōdhi, Kartika, śu. di. 12.	Telugu	Records that the Mahamandalesvara China-Timma yadeva-Maharaja, son of Timmaraja, grandson of Ramaraja and great-grandson of Araviṭi Bukkaraja of the Araya-gotra and born in the lunar race renitted the taxes, śrōtriyaṁ, kaṭṭam, paṇika, vēṭṭi and vēmi payable to the palace by the mahajanas of Akumalla in Avuka-sima held by him as a nayankara from the king. Highly damaged. Registers a gift of land made for the bodily and festive enjoyments of the god Ahōbala-Nara- [śimha] at Aradānūvū, after repairing the breaches in the tank.
701	On a slab lying in the Chennakēśavaśvamin temple at Ardayidu (Cumbum taluk, same district).	...	....	... Durmukha, Chaitra, śu. di. 11, Thursday.	Do.	Registers the grant of one pūjēdu of wet land, one pūjēdu of dry land and one kūcheḍu of garden land for the daily offerings and worship of Siddha-Nallikarjuna of Adidān-vidu by Visanodayaṇi
702	On another slab lying in the same place.	....	....	Śaka 1112, Tārana (mistake for Sadharana), Kartika, śu. di. Purnam.	Do.	Mentions Chanda-Gāvuṇḍa, Gogga-Gāvunda and [Braj]-Gāvunda who were evidently the builders of the mandapa.
703	On a pillar of the mukha-mandapa in the Siva temple at Remata (Gudur sub-taluk, same district).	....	....	....	Kanarese	Registers the grant of a dry field by Suṭra-raja and Kō- [nerā*]ji, sons of Pinnamaraja, for feeding Śrī-Vai- shnavas during the tirunāl-festivities of the god Gopi-nātha at Kandamavōḍurgam. The cultivators, Kādi- Redi of Gōraṇṭla, Yeli-Redi, Timmi-Redi and others who cultivated the land thus granted, agreed to pay the several items of income on the land for the said purpose and to maintain the charity.
704	On four pieces of a broken slab lying near the Anjaneśvamin temple in the same village.	....	....	Śaka 1471, Pingala (wrong), Bhadrupada, śu. di. 10.	Telugu	Mentions Pinnamaraja and the gift of two fields made in the presence of Viṭṭalaśa. Evidently the reference is to the grant of land recorded in No. 704 above.
705	On another fragment of a slab in the same place.	....	....	....	Do	Registers a grant of land for lamps in the temple of Kalika- devi and Kamatēsvara at Agali, by Rangapparaja [son of] Maharaja Harati Sarajarayapparaja.
706	Anantapur District, Madakasira Taluk.	....	...	Śaka 1611½, Śrī-mukha, Marga-sira, ba. di. 10.	Kanarese	"May this pillar which is of the form of a boundary (mark) on the south side of the village of Iḥṣaluru remain permanent." The slab was evidently put up on the occasion of fixing the boundaries of Iṅgaluru, a village 3 miles north of Agali.
707	On a slab set up in a field to the west of Muddanallayana-palya, a hamlet of Agali.	....	....	....	Kanarese (in archaic characters).	Records that Rayaparaja, the grandson of Chōlaraya to whom the god Ramachandra had become manifest built mandapas and [50*]puras and also performed sacrificial rites.
708	On a slab lying on the west side of the same hamlet.	....	....	....	Do	
709	On a stone built into the wall left of entrance into the main shrine of the Ramasvamin temple at Ramapuram, another hamlet of the same village.	....	....	....	Kanarese	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
709	On a beam of the mukha-mandapa in the same temple.	...	....	....	Kanarese	Refers to the manifestation of the god Rāmachandra before the "Eleven Rudras" and to his having received worship at the hands of Chōlārāya. Registers the construction of the gōpuras and the front-mandapas, the several repairs and the performance of sacrifices by Rāyaparāja, the grandson of that Chōla. He also granted to the god Rāmachandra the villages, Rāmachandrapura, Iśvarapura, Rāyasagara, Komadēnahali, Nirukalu in Midigai-sime and Maddagiri in Bijavarada-sime and lands under the tanks of Agali, Maduvidu, Ravidu, Kanṭavālu and Kāki.
710	On the south base of the same temple.	[Saluva]	Narasimgarāya-Maharāya	Śaka 1407, Viśva-vasu, [Āśvīja], ba. di. ** solar eclipse.	Do.	Registers that Rāyaparāja, son of Bālyīrājadeva-Chōla-Mahārāya gave a valley after purchasing it, a field of 15 honnu (tax) and the channel Śāhkaradevara-kaluve to the god Rāmachandra and to the individuals Narasimha-Somayāji, Prasanna-Somayāji and Lakṣmana-Somayāji, sons of Dāśagranti Narasimha-Somayāji of Madhusudanapura, of the Āśvalayana-sūtra, Kāyapa-gotra and Pāk-śākha. The valley was converted into the tank called Narasambudhi in the name of the king and the four khaṇḍuḡ of land below it was equally divided between the three brothers and the god Rāmachandra.
711	On the south wall of the same temple.	....	....	Śaka 1406, Krodhi, Vaiśākha, śu. di. 6.	Do.	Incomplete. States that Rāyaparāja, grandson of Chōla-Mahārāya to whom the god Śrī-Rāmachandra had made himself manifest, constructed the mantapa, the prakāra and the gōpura, celebrated the car-festivals of that god and granted the villages of Rāmachandrapura, Iśvarapura and Rāyasagara and also a tank built in his name.
712	On a slab set up by the side of the road on the west side of Agali.	....	....	Vilambi, Āṣāḍha, śu. di. 7.	Do.	Registers the kanachi grant of a mānya land of five kolagas below the Agali tank for an areca-nut garden to Agaligonda-Gaude, son of Mologonda-Gaude of Agali, by the Mahānāyakaacharya Harati Rāṅgapa-Nayaka.
713	On a slab set up on a vacant site in the middle of the same village.	....	....	Pūshya, śu. di. 1, Friday.	Do.	Registers that Alappa, the brother of Addiri Devappa and the brother-in-law of the Mahāpradhana Jātiya-Daṇḍayaka [commenced] the repairs to a breach in the bund of the Agali tank, 60 maru long, 12 maru broad and 12 men deep and completed it on Monday the 10th of the dark half of Phalguṇa.
714	On a stone lying in the court-yard of a Jaina basti in the same village.	..	...	....	Do.	[This is] the nisidhi of Kṛṣṇa[ni]-Sottī, son of Boṭṭi-Setṭi, a lay disciple of Devachandradēva of the Mōla-saṅgha and the Dēsiya-gaṇa.
715	On a pillar set up in a field north-east of the same village.	....	....	Śaka 1621, Vikari, Pūshya, ba. di. 7, Friday.	Do.	Registers the sarvamānya grant of a garden-land to the nīrṅganti Kanuṇṭi Bāṇavirayya by the gaṇḍa (headman) and the sonabova (karuṇam) of Agali.
716	On a beam supporting the roof of the choultry in the same village.	Nolamba (Pallava).	Nolambadhiraṅga	....	Kanarese archaic characters.	Damaged. Records the grant of wet, dry and areca-nut garden lands by Kōḷaya, the dandānyaka of Ballaha to a temple of Viṣṇu (Viṣṇu-griha) built by himself.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
717	On the south wall of the Śaṅkara-svarasamin temple in the same village.	Vijayanagara.	Krishnaraya	Śaka 1432, Prāmōda, Śaviya, Śu. di. 12.	Kanarese ..	Damage. Seems to register the remission of taxes on marriages in the several provinces of the Vijayanagara kingdom.
718	On the same wall .. ..	....	....	....	Do. ..	Registers that Kachapa-Vodeya granted the talavarike of Agali to talavara Dōdda, son of Chanda-Nayaka of Hulikunte.
719	Do.	[Śaḷuva] ..	Narasimgaraya-Maharaya	Śaka 1420, Piṅgala, Chaitra, Śu. di. 15, Saturday.	Do. ..	Registers the grant of the village of Palliganahalli alias Immudikachapura in Agali-sthala in Rayadurga-chavadi by Immudi Kachapa-Nayaka, son of Kaolapa-Nayaka of Adavani, for offerings to the god Śaṅkara-deva and the saṁśrīdevatā (attendant deities) at Agali in the presence of the god Rāmeśvara at Sētabandha-Rāmeśvara whether he had gone with Narasana-Nayaka. It is stated that Kachapa-Nayaka held the district Rayadurga-chavadi as a hief from Narasimgaraya-Maharaya and Narasana-Nayaka. Records the grant of wet lands under the tanks of Jogatagere, Patigere and Agalikere as servamānya to talavara Madapa of Agali, by the Mahanayakacharya Harati Ratagapa-Nayaka.
720	On the east wall of the same temple.	....	....	Śaka 1513, Khara, Pushya, ba. di. *	Do. ..	Damage. Records the gift of Bhūtēnaha[?]ji surnamed Ratagapura, a village in Ratnagiri-sthala in Agali-sthale belonging to Rayadurga-rāja, to Bhadrappadevaru, son of Kachchadadevaru and grandson of Nambiyappadevaru of Nāgarahavi of the Atreya-goṭra and Aśvalayana-śūtra by the Mahanayakacharya Ratagapa-Nayaka, son of Lakshmi-pati-Nayaka, a pupil of Bhadrappadeva and grandson of Harati Guṇḍappa-Nayaka of the Yānumala race and the Vanulika (Vālmiki) P-goṭra.
721	On a slab set up in front of a maṇḍapa on the south-western side of the village of Ratnagiri.	Vijayanagara.	Vīrapratāpa Śrīraṅgadeva-Maharaya, ruling at Penugondēpura,	Lost	Do. ..	* This (temple?) was the work of the son of Kāśi Periyappa and grandson of Chavandi-Achari.
722	On a boulder in front of the Āñjanēyasvamin temple, south of the same village.	....	....	....	Ielugu ..	Timma-Gaṇḍa is the holder of the kapachi-gandike in the agraṭara of Śaḷuva-j-Bhaṭṭa.
723	On a stone set up in a field to the west of Tigalarahatti, hamlet of Ratnagiri.	....	....	....	Kanarese ..	Mentions Sannariyar, a servant of Kavalī-Atasa and the assault of Karāṭikatu. Some gifts were made to this Sannariyar in the newly acquired country.
724	On a hero-stone lying in a field south of Lakkappanahalli, hamlet of Kaki.	....	....	....	Kanarese (in archaic characters).	States that this stone entrance was constructed by [Ma]-lāya of Beḍageri.
725	On a pillar supporting the roof of the village entrance at Byadigera, a hamlet of the same village.	....	....	Śavara, Magha, Śu. di. 1.	Kanarese ..	Damage. In characters of about the tenth century. Refers to a cattle raid and to the death of some heroes.
726	On a hero-stone lying in a date-grove to the west of the same hamlet.	....	....	....	Do. ..	Records the construction of this temple by Maḷamma, wife of Pūjari Vadeśwariya.
727	On a slab set up in front of the Kariyamma temple at Doddari.	....	....	Śaḍharana, Śaviya, Śu. di. 5, Monday.	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
728	On a boulder at the entrance into the same village.	Vijayanagara.	Virapratapa Vira Venkatasapatideva-Maharaya 'ruling at Penugonde.'	Śaka 1570 [8. Vyaya, Kartika, śu. di. 12, Utham-dvādaśi.	Kannara	Much damaged. Registers the gift of the village of Doldjuri surmised Venkatasarasamudra in Agali-sime by the Mahanayaka-charya Raṅgapa-Nayaka, son of Harati Lakshmi-pati-Nayaka of the Kasyapa-gotra. Mentions Singara-Bhuta of the Kasyapa-gotra, Vaikhanasa-sūtra and Yajñiśākhā and his descendants who were establishers of the Vedamarga (Vedamargapratishtha-charya).
729	On a slab lying near the Anjanēyasvamin temple at Sarajammanahalli, a hamlet of Kotagarahalli.	....	....	Kilaka, Phalguna, śu. di. 10, Monday.	Do.	Damaged. Refers to the gift of the village of Kariyabetanahalli as a lodge to Kali-Nayaka of Kaidala by the big merchants (maha-vadavevahari, ubhayanandesi) and the gaudas of Agali, Madhuvadi and Nidugallanadu. Mentions incidentally Vira-Balladeva.
730	On a slab set up in a field to the north of Badigegondanahalli, another hamlet of the same village.	....	...	Śaka 15 [22], Śarvari, Āshadha, śu. di. 1.	Do.	Registers the sale of the uṇya land attached to the gaudike of the village of Kereyaketanahalli for 7 valra. Has by Boliya, son of Basavi-Gaṇḍa of Kereketanahalli to a certain Baṣajvaya.
731	On a pillar set up in the court-yard of the Mallēśvarasvamin temple at Madhudi.	Nolamba (Pallava).	Nolambadhiraja	Śaka 881, Śuddharthi.	Do.	Registers a grant of land to a temple of Vishnu (Vishnugriha).
732	On a hero-stone set up near the Anjanēyasvamin temple in the same village.	....	....	Śarvari, Āshadha, śu. di. 10.	Do.	Registers that Rudhaya, son of Yerake-Gaṇḍa of Madhuvadi, fell fighting in a Hōysapa (Hōysala) raid which happened during the reign of Mayipannadeva and that a garden and a wet field measuring 100 ha were given.
733	On a pillar set up in the bazar in the same village.	Western Chalukya.	Pratapachakravartin 'ruling at Kalyana.'	Śaka 1091, Virōdhi, Śrāvapa, śu. di. Trayodasi, Thursday, Uttarāyanasankramana.	Do.	While Jagadekamalla-Vallideva-Chōla-Maharaja, son of Irungōla, was ruling at Hōijjēru, the Mahapradhana Hirya-Tantrapala Nannasa, son of Echimayya and Mudabibje and younger brother of Nannasa, granted a wet land, a garden land and an oil-mill for a perpetual lamp, rice offerings, bodily enjoyments, servants repairs, the Chaitra-pavitra festival, and the feeding of Brahmanas and ascetics, in the temple of Nagesvara at Madhuvadi.
734	On a hero-stone set up in a field to the north of the same village.	....	....	Śaka 934 . . . śu. di. pañchami, Saturday.	Do.	Damaged. Refers to a cattle raid and the village Madhuvadi; also to the death of a hero.
735	On a hero-stone set up on the tank bund at Rayudi.	....	....	....	Do.	In archaic characters. Damaged. Mentions Siragutti.
736	On a pillar lying near the Anjanēyasvamin temple in the same village.	Vijayanagara.	Vira Venkatasapatideva-Maharaya	Śaka 1526, Krodhi, Pushya, ba. di. [3], Makara-Sankranti.	Do.	Damaged. Records the grant of the village Ravadi-gaur-named Immadiraṅgasamudra in Madavali-schale in Agali-sime belonging to the Rayadurga-veṇṇē to Umāpati-Arasu, son of Saṅkapaṇḍya and grandson of Kōṭṭya Ramasaṇḍya of the Bharadvāja-gotra, the Āśvalayana-sūtra and the Rik-śākhā by the Mahanayaka-charya Immadi Raṅgapa-Nayaka, son of Lakshmi-pati-Nayaka Raṅgapa-Nayaka of Harati.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
737	On a slab set up near the village entrance at Aludi, a hamlet of the same village.	....	....	Śaka 1694, Nandana, Margasira, Śu. di. 3.	Kanarese	Registers an unjali grant of the village Aluvadi belonging to Maduvidi, with all its forests, wet lands, income in money and grain, for perpetual enjoyment to Sāhēkhāna Khalila, by Harati Kāṅgepparāja [son] of Sārā-jas' rāyapārāja, for his valuable service to the state.
738	On a slab set up near the Añjānēyavamin temple in the same hamlet.	Hoyasala	Pratāpachakravarti Vira Ballaladeva	Śaka 1238, Nala, Phalguna, Śu. di. 6, Thursday.	Do.	Mentions a son of the king named Tipparsa Bhairavadevarasa. Records the gift of the village of Haluvidi to a merchant by the above-named prince as a kodagi grant.
739	On a stone set up on the frontier line between Muddalur of the Mysore State and Aludi.	....	....	....	Do.	[This is] the boundary of Maddaluru surnamed Virabrahmapura.
740	On a slab set up in the backyard of a house at Komarenahalli, a hamlet of the same village.	....	....	Vikrama, Nija-Āśvije, Śu. di. 11.	Do.	Records the grant of a wet and a dry field to Chiga-Boppaya, son of Gaudra Boppaya of Komarehalli for his construction of the foundation of the fort thereof, by Harati Sarajayaparāja.
741	On a slab set up in front of the Añjānēyavamin temple at Paduvala Byadigera.	....	....	Śaka 1684, Chitrahannu, Āśvije, Śu. di. 5.	Do.	Registers the sale of the village of Paduvala Byadigere in Maduvidi-śthala with its forests, wet lands, money-income, grain-income, etc., for 500 Padesāhi varahas to Saīda Yakūba-Bokari, son of Saīda Mirāna and grandson of Saīda Yakūba-Bokari by the Mahamañḍaleśvara Rājagapparāja, son of Vira-Rayapparāja and grandson of Harati Saraja Sammetā-Rayapparāja of the Ātreya-gōtra, Āpastamba-sūtra and Yajus-śakha for the daraga also called the matha of the teacher at Śrīya.
742	On a hero-stone lying in a field to the east of Upparatonasana-halli, hamlet of the same village.	Nolamba (Pallava).	Nolamba[dhi]	....	Kanarese (in archaic characters.)	Damaged. Records that this stone was put up in memory of the self-immolation of a gamuṇḍa (gavuṇḍa) in fire.
743	On a slab built into the fort wall at Vadaguntanahalli, another hamlet of the same village.	....	....	Śaka 1895, Svabhanna, Bhādrapada, Śu. di. 15.	Kanarese	Records the sale of Vadaguntanahalli in Maduvidi-śthala, for 450 Kanṭṭarai varahas, the parties to the transaction and the purpose thereof being the same as in No. 741 above.
744	On a stone set up on the road from Cherulopalli to Chintakunta.	....	....	Yuva, Kartika, Śu. di. 1[5].	Do.	Registers the gift of a tank (kuṇṭe) to the god Tiruveṇ-galanatha of Sire by the Gaḷapati prince Virabhadraya for the merit of king Krishnarāja.
745	On a hero-stone set up in a field to the north of the village of Nara-sambudhi.	....	....	....	Do.	In archaic characters. Registers the death of Madanna, son of Keradara Belli-Gavuṇḍa of Piri-Yingalur, in after causing a thousand (of his enemies?) to be cut off.
746	On another hero-stone lying in the same place.	....	....	....	Do.	Do. Registers the death of Keradara-Bijayi, son of Mayuṇḍa-Gavuṇḍa who was the younger brother of Belli-Gavuṇḍa of Piri-Yingalur, in a cattle-raid.
747	On another broken hero-stone lying in the same place.	....	....	....	Do.	Do. Records the death of Sikkā (Chikka) Chendu-Gavuṇḍa, son of Akka-Gavuṇḍa and grandson of Berikalla Piri-Cha in dra-Gavuṇḍa, in a cattle-raid.
748	On a stone lying beneath the tank-band at Inugaluru.	....	....	....	Do.	Do. Records the death of a hero, the son of [U]mas-pati-Arasa in the cattle-lift at Malajavara-Marinañoli.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a stone lying in a field in front of the Anjaneysvamin temple at Hulikeredavaraballi.	....	....	....	Kanarese ..	Registers the grant of the village of Hullekere belonging to Agali-grāma as a sarvāmya to Brahmanas, by Tim-mapa-Nayaka for the merit of Kṛṣṇarāya-Maharaya on the banks of the Gautami, in presence of the god Markandēśvara.
750	On the four slabs of the parapet wall of a well in a house at Madakasira.	....	....	...	Do. ..	Three of the slabs bear the name Lakshmanatirtha engraved in Grantha, Nāgari and Kanarese characters. The fourth which is in Nāgari is much damaged. It mentions Madakasira and its alternate name (not legible on the impression) and a religious teacher.
751	On a pillar of a dilapidated mandapa in the courtyard of the Veṅṅopalaśvamin temple in the same village.	....	....	...	Tamil (verse) ..	Registers that the king of Vengi ran away on hearing that the Chōla (king) had ordered (his general) Soliyavaraiśan to conquer that country; see No. 23 of 1917.
752	On another pillar in the same place.	Chōla ..	Udayar Śrī-Rajendra-Chōlādēva	10th year ..	Tamil ..	Registers that the mandapa (in which these pillars originally were) was commenced on the 180th day of this year and finished in 40 days by the general Araiyaṇ Rajarajan alias Vikramaśōla-Soliyavaraiyaṇ of Sattamangalam in Tiraimur-nāḍu. Below the inscription are engraved the titles Edirtavarkalan and Samantakēsari; see ibid and No. 24.
753	Anantapur district, Hindupur taluk. On a hero-stone set up in a vacant site at Sante-Bidanuru.	Western Gaṅga.	Rachamalla-Permanaḍi	....	Kanarese ..	Refers to a fight between the king and Ayyakutti in which some heroes appear to have died. The end of the record is not quite intelligible.
754	On a hero-stone set up in a field to the south of the village of Tungepalli, a hamlet of the same village.	....	....	...	Do. ..	Seriously damaged. Mentions a chief who was entitled Pallavabhamalla.
755	On a stone lying in a field to the west of the village of Karudipalli, a hamlet of Chauluru.	..	....	Saunya, Margasira, ba. di. 1.	Do. ..	Records the katukolagi grant of a land to a private individual of Daruvadabali by Abula Haseenu Babeba ruling the Penugonde-rajya for his having constructed the new village called Hosahalli.
756	On a stone lying near the Añjanēyasvamin temple at Modā.	..	....	....	Do. ..	Registers a gift of a manya land by Virapanna to Hijra-Paryataradaya of Gujunodu for conducting the worship of Śiva.
757	On a slab set up near the ohavadi at Srikanthapuram.	..	....	Śaka 1426, Kro-dhana, Chaitra, su. di. 1, Wednesday.	Do. ..	Much damaged. Seems to record the grant of the village [Srikantha]pura surnamed Vobesamudra, to a certain Narasimha-Dikshita of the Aśvalayana-śūtra and the Kāśyapa-gōtra.
758	On a broken stone lying near a private house at Paldeti.	..	....	Śaka 959, . . .	Do. ..	Mentions a certain Nola[m]ba[-Gannu]da.
759	On a hero-stone set up in a field to the south of the same village.	[Bapa]	Pra[bhu]māru	....	Do. ..	The stone is broken and the characters visible are highly damaged. Seems to refer to a cattle-raid and the gift of a kalnāḍu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓760	On a Nandi-pillar set up near the Āṇjanēyasvāmin temple at Varraṅguntā.	..	....	Ananda, Magha, ba. di. 5. (at the end of the record is given ba. di. 3).	Kanarese ..	Registers the grant of Varraṅguntā, a village between Utkuru and Heruṅhe to the god Virabhadra as a pura by the Mahāmaṇḍalēśvara Iṅṇadēva-Chōḷa-Maharāja. Several items of income are mentioned, such as, cash, grain, sheep, cows, potter's fee, forced labour, etc.
✓761	On a hero-stone lying in a field under the tank band at Parigi.	..	....	....	Do. ..	Registers the death of Madesakunda-Khapanapa, son of Chōḷabōva.
✓762	On a stone lying in the same place.	..	....	....	Do. ..	Broken. States that Venkatapatirāyadēva-Mahārāja granted a wet field as a sarvaṁārya to the spearman Vobalēsa.
✓763	On a hero-stone set up in a field to the north of the village of Utkuru.	..	....	....	Do. ..	In archaic characters. Registers that a certain Palage Nāgiyana, son of Nāgi, died in the battle of Rāmadi (a village in Agali-nadu) in which were engaged Nīṭimarga-Vemnaḍi and Bira-Nōḷamba. This stone (kulisagallu) was set up by Basaka, the wife of the hero and the daughter of Ayta of the Kaḍambas. The engraving (?) was done by Kōṅga.
✓764	On a slab set up in the Āṇjanēyasvāmin temple at Kotnuru.	..	....	Śaka 1686, Tārana, Kārtika, ba. di. 13.	Telugu ..	Relates that this temple of Saṅjivarāya of Kotnuru was constructed by Nārāya-Redḍi for the merit of his mother.
✓765	On a Nandi-pillar set up near the Āṇjanēyasvāmin temple at Kotipi .	Vijaya-nagara.	Vīra Devarāja-Mahārāja ..	Śaka 1354, Paridhavi, Kārtika, su. di. 1, Friday.	Kanarese ..	Records the remission of the marriage tax on all castes at Kotapi. The curious benediction at the end states that the married people who go round this Nandi (bull), will be blessed with many children.
✓766	On a boulder in a field below the tank band in the same village.	..	....	....	Do. ..	Bears the sentence 'Svasti sri Mandachariya bhasam sanduḍu' : "Hail! the speech of the blessed Mandachari has proved true." On another part of the stone are three lines of writing not quite legible. The first line seems to contain the name Chārasibhaṇḍar for Chārasai-Pandita, the title of a particular order of Jaina monks (see Ep. Carn., Vol. II, p. 61).
✓767	On a broken pillar lying in front of the Isvara temple at Gollapuram .	Nōḷamba (Pallava).	Nōḷambadhirāja ..	Brihaspati in Mahara, in suddha, Pausa month.	Do. ..	Records the grant of the village of Piriyu-Melapi to a certain Bala-Somabhaṭṭaraka.
✓768	On a slab set up in front of the Āṇjanēyasvāmin temple in the same village.	....	....	Ananda, Phalguna, Paṭchumi, Sunday.	Do. ..	States that a certain Sangapa constructed the temple of Mailaradēva.
✓769	On a slab set up in the court-yard of the Āṇjanēyasvāmin temple at Pulamiti .	Vijaya-nagara.	Vīrapratāpa Sadāsivarāja ..	Śaka 1458 (mistake for 1478), Rakshasa, Jyeshtha, ba. di. 10.	Do. ..	Damaged. Mentions Rama[r]a.
✓770	On a stone set up in front of the same temple.	Do.	Sadāsivarāja-Mahārāja ..	Śaka 1466, Krodhi, Kārtika, su. di. 13.	Do. ..	Damaged. The date portion alone is legible.
✓771	On a hero-stone set up near the entrance into the village of Sirivaram .	Loyasala	Vīra Baiḷḷadēva ..	Śaka 1246, Rudhira, roḍgari, Chaitra, su. di. dasami, Monday.	Do. ..	Refers to the victory gained by the Mahapradhana Āḷiya Maohēya-Dannayaka over a certain Raohaya-Nayaka of Tumbeyakallu. Also records the death of a hero evidently on the same occasion.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
772	On two pieces of a broken hero-stone lying in the same place.	Hoyasala ..	Vira-Ballaladeva	Śaka 1243, Raudri, Bhadrappa, ba. di. 13, Monday.	Kanarese ..	Records the death of the Mahasavantadhipati Hiriya Bommeya-Nayaka, son of Ganggeya-Nayaka of Holakalla, in a fight against the cavalry of the chiefs of [Ye]lluvu. The record further states that Aliya-Macheyya-Dannayaka, the prime-minister of the king, who was ruling at Penugunde granted wet and garden lands beneath the Sirivara tank to those who were appointed to worship the hero-stone. Records the death of Mali-Nayaka, son of Banadeya-Nayaka, in a raid.
773	On another hero-stone lying in the same place.	....	....	Śaka 1238, Nala, Magha, ba. di. 6, Thursday.	Do. ..	
774	On a hero-stone set up in the courtyard of the Anjaneyasvamin temple at Kanchisamudram.	....	....	Śaka 1256, Śrī-mukha, Ashadha, su. di. 15, Monday.	Do. ..	States that Perumale, son of Gangōja of Kanchisamudra, fought with the thieves in the "hill-pass in which kings had fallen", and without being robbed he died a hero.
775	On a boulder near the dilapidated Išvara temple in the same village.	Vijayanagara.	Vīrapratapa Sadāsivadeva-Maharaya ..	Śaka 1476, Pramadi, Śrāvapa, bn. di. 5.	Do. ..	Damaged. Relates to the grant of taxes for burning lamps during the Kārtika festivals in the temple of Somēśvara-deva at the Brahman village of Kanchisamudra surnamed Prāṭapadevarayapura.
776	On a stone pillar set up in front of the Anjaneyasvamin temple at Madipi. a hamlet of the same village.	....	....	Śaka 1624, Chitra-bhannu, Vaiśakha, su. di. 1, Monday.	Do. ..	Damaged. Refers to the construction of the temple of Hanumanadeva by a gauda for the merit of the Mahanayakacharya Sarabhaya-Nayaka.
777	On two broken pieces of a slab lying near the dilapidated Išvara temple at Demiketapalli.	....	....	Pingala, Vaiśakha, su. di. 15.	Telugu ..	Registers that a talari of Demiketapalli was named after Narasimhanayadu, son of Maṅḡniyami Vasanta-Nayudu and accordingly received the major part of the talari's share.
778	On a slab set up in a field to the east of the village of Nagana-palli. a hamlet of Cholasamudram.	..	....	Śaka 1418, Nala, Magha, su. di. 1, Purnama, Thursday, lunar eclipse.	Kanarese ..	Registers the gift of the village of Tipapura for offerings to the temple of Ohennakeśvadeva at Ohōlasamudra, by the Mahāpradhana Tīpparasu-Voḍeya of Penugunde.
779	On a slab built into the waste weir of the tank at Chilumutturu.	Vijayanagara.	Mahāmaṇḍalēśvara Vira Bukkaraya ..	Śaka 1269, Pļavahga, Prathamashadha, su. di. 14, Friday.	Do. ..	Records the construction of a kallumañchige by Irugappa-Oḍeya, son of the Mahāpradhana Bayicheya-Dannayaka, while he was ruling at Chelumutturu.
780	On a slab set up in a field near the Anjaneyasvamin temple at Sanjivarayanipalli. a hamlet of the same village.	Hoyasala ..	Pratapaachakravarti Vira Ballaladeva ..	Śaka 1262, Vikrama, Bhadrappa, su. di. 10, Saturday.	Do. ..	Records the kōḍage grant of Valagalakunteyachali by Visama-Dannayaka, son of the Mahāpradhana Aliya Machaya-Dannayaka, to Gōpa-tiaṇḍa, son of Chavaka Bomma-Gaṇḍa.
781	On a boulder to the west of the village of Chautakuntapalli.	Vijayanagara.	Vīrapratapa Achyutadeva-Maharaya ..	Śaka 1459, Hevī-ambi, Śrīviḷa, su. di. 11.	Do. ..	Records the grant on copper-plate of the village of Kañcha-karahali for offerings and the bodily enjoyment of the gods Pāpavināśa, Virēśvara and Maṅḡnātha at Lepākahi by Penugunde Virupanna, son of Nan[di] Laki-Setti.
782	On a boulder below the tank bund at Bhupasesamudram, a hamlet of Hussenpuram.	....	....	Śaka 1456, Jaya, Chaitra, ba. di. 10.	Do. ..	Records the kōḍagi grant of a wet land by the learned mahājana of Bhupasesamudra surnamed Mēlāpura, to a certain Gaḍada Basava-Reḷḷi, for his having executed some work in connexion with the big tank of that village.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓783	On a stone set up in the court-yard of the Chennakēśavaśvāmin temple at Kalluru.	Nolamba (Vallava.)	Nolambadhirāja	....	Kanarese	Registers that [a part of] the paddy grown under the tank of Kalluru should be reserved for [the repair of] the tank.
✓784	On a slab lying in the reserve forest at Konduru.	....	....	Nandana, Vāśakha, su. di. pañchami, Wednesday	l'o.	States that this tank and the channel, yarakalve, were constructed by Halayya, son of Mallayya of Navil[i]kere.
✓785	On a rock in the Gaei-Raṅgasavāmin hill at Chaliyendla.	Vijaya-nagara.	Virapratāpa Achyutarāya-Maharāya	Śaka 1453, Khara, Śravana, Gokulashāmi.	Do.	Gives like the copper-plates a long eulogy in Sanskrit and registers the grant of Chelivindla with its adjoining mountain and a number of other villages to the Siva temple at Lepakshi made at the instance of Virupanna. See below Part II, paragraph 74. A marginal note is added to the inscription at its right top corner which calls Virupanna, the talavara of the town of Vijayanagara.
786	In the same place	Do.	Virapratāpa Vira Achyutarāya-Maharāya.	Khara, Śravana, ba. di. 12.	Do.	Registers the royal order granting the village Chelivindla surnamed Komara-Vēṅkatādiyaṃpura to Penugonde Virupanna, the talavara of Vijayanagara. Mentions the songster Lakṣa[y]ana Ilolaya.
✓787	On a Nandi-pillar set up in a field to the east of the same village.	Do.	Vira Damarāya-Maharāya	Śaka 1[4]34, Paridhavi (wrong), Kārtika, su. di. 1.	Do.	The last face of the pillar is highly damaged. Mentions Chelivindla.
✓788	On a slab set up in the Āñjanēyaśvāmin temple at Arumakulapalli, a hamlet of Tekulodu.	....	....	Plava, Ashādha, su. di. 12.	Kanarese mixed with Telugu.	Records the grant of one fourth of the aohohukatiṇ land as dasabanda under the tank of Balirēddihalli by Krishnarāya to a certain Bali-Reddi, son of Chika Tata-Reddi of Tekaloda, for his having built a new village, temple, tank and wells there. The donee was expected to keep the tank in good repair. The characters are not so old as those of the time of Krishnaraya.
✓789	On three pieces of a broken slab lying near the Āñjanēyaśvāmin temple at Chagaluru.	Vijaya-nagara.	Virapratāpa Achyutarāya-Maharāya	Śaka 1455, Vijaya, Mārgaśira, ba. di. 3, Monday.	Kanarese	Damaged. Records the grant of a wet land at Chagaluru in Lepakshi-Isthala in the Penugonde-vente to the god Avubala of Chegaluru, for the merit of the king.
✓790	On a slab lying near the Išvara temple in the same village.	..	....	Śaka 1599, Pingala, Kārtika, ba. di. 12.	Telugu	Much damaged. Refers to a Muhammadan chief whose name begins with Ālum and ends with Nijānudinā-Padu-shāhi and to his minister. Also mentions Gorantla.
✓791	On a stone thrown across the supply-channel to the tank at Sanaganapalli, a hamlet of the same village.	....	..	Śaka 1261, Pramadi, Śravana, ba. di. 5, Monday.	Kanarese	States that [Gaṅgideva-Danayaka, son of the Mahapradhana Aliya-Nachaya-Danayaka, while ruling at Penugonde, granted as sarvaṃānyu, the village of Senagavudānahali to the goldsmith Sedōja-Pōṭōja, on his making a wristlet set with diamonds and rubies.
✓792	On a boulder by the side of the road from Budli to Gorantla.	Chōla	Śōla-Maharaja[pa]	....	Do.	In archaic characters. Seems to record a grant of land for the maintenance of those who live by asking (i.e., by begging). The exact meaning of 'keḷdu bōrvvarigo' is not clear.
✓793	On a slab set up near a pond south of Budli.	..	....	...	Tamil ..	"This is the well of Madēvi, wife of Rāyarasa. No one except those born in the family of Madēvi could resume (?) the charity."

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
804	On a slab lying in a field to the east of the same hamlet.	Vijayanagara.	Vira Pratapa Devaraya-Maharaya, son of Harihara-Maharaya who was the son of Bukkaraya.	Śaka 100303 (P), [He]malambi, (wrong), [Hal-]guna, Śu. di. 10, Thursday.	Kanarese	Damaged and broken. Mentions seventy-four subdivisions of the Pañohala community and states that in the presence of Bhikshavritti Tatayya, the [A.]rudarāsana and the eighteen samayas. Harihara granted several privileges to the Pañohalas for their having made the throne in the pavilion [ajarasinhāsana]. Damaged. Mentions Gaṅgāra Puligallu (P) and refers to the death of a hero.
805	On a hero-stone set up by the side of the road to the west of the same hamlet.	..	....	....	Telugu	
806	On another hero-stone lying in the same place.	..	....	....	Do.	Gaṅga-Trinidra Ani-Bhima Ari . . . meru fought with the Korumas that lurked about Ayyapaśūseruvu (tank?) and fell.
807	On a rock near the Mādhavayasyamin temple at Bayanaguntapalli, another hamlet of the same village.	Vijayanagara	Vira Venkatesapatirayadeva-Maharaya.	Śaka 1560, Bahudhanya, . . .	Do.	Damaged. Records the grant of the villages Adinsettipalli and Bayanaguntā included in the Mallela-ethala which together with Vānavolu formed the aṅgrahāra called Kamalajupura in [Penu]konda-rajya, to Appayya, son of [Peda]-Nagappa and grandson of Mallela Bhaskara-Achutayya of the Bhāradvāja-gotra, the Aśvalayana-śra and the Rik-śakha by the Mahāyayakachārya Narasimha-Nayudu, son of Nārappa-Nayudu and grandson of Mallappa-Nayudu of Rākalu for worship and offerings to the god Venkateśvara.
808	On a stone lying in the bed of the Munro-tank at Kammavandipalli, another hamlet of the same village.	..	....	Nala, Vaisakha, Śu. di. 1, Thursday.	Do.	Records a gift of land to the temple of Kēśavadeva at Chennuru by a certain Srigiri.
809	On a sati-stone lying near the fort at Vānavolu.	..	....	Śaka 1 [3] 27, Parthiva, Kārtika, Śu. di. 10, Monday.	Kanarese	States that Gaṅgā[sani], daughter of Bayiri-Setti of Pamiḍi and wife of Kamadeva-Nayaka, son of Kheyaideva-Nayaka of Kadiri, entered into the fire (i.e., performed sati) at Penugonda where her husband died and that lippanayaka set up the hero-hand in front of the brindavana (erected in her name) at Vānavolu.
810	On a stone lying in the channel to the north of the same village.	..	....	..	Telugu	Records the gift of a rice-field to Badu-Viraya of Raṅga-samudram by Koduganji Obulaya.
811	On a stone lying in a field near Buddigadapalli, a hamlet of the same village.	..	..	..	Do.	In archaic characters. Registers the gift of a tank by Apimana-Gangu Kemmaraju of Vapavolu.
812	On a boulder near the tank at Jinjiravandipalli, a deserted hamlet of the same village.	..	....	Śubhakrit, Kārtika, Śu. di. 1, Friday.	Kanarese	States that Nagi-Setti, son of Tammi-Setti of Budali converted the Dumbanahala at Vana[v]olu into a tank.
813	On another boulder in the same place.	..	....	Do.	Do.	Damaged. Appears to refer to the facts stated in No. 812 above.
814	On a boulder in a field near the tank of the same hamlet.	..	....	Śaka 1345, Śobhākrit, Kārtika, Śu. di. 1, Friday.	Telugu	Mentions the vaiśya Śiriyala-Setti of the Tiru-Kaṇḍināmbikula and registers the construction of a tank by Tippi-Setti, grandson of Tambi-Setti Nagi-Setti, in memory of his father Nāgi-Setti.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
815	On a boulder near the tank bund at Kammavaripalli.	.	....	Śaka 1676, Yuva, Margesīra, su. di. 15, Thursday.	Telugu	Registers a dasavanda grant of land to a certain Guruvappa by Seshappa, son of Parushottamayya and grandson of Karanam Vallabhayya of Cheluru surnamed 'Kannam-varipalle' and two reddis for having repaired the tank of the village called Eucheruvu which was in ruins.
816	On a boulder by the side of the road from Gorantla to Gummayagaripalli.	..	....	Bahudhanya, Magha, su. di. 10, Thursday.	Do.	Records that Varanasi Gangaraju granted as charities the mango-grove, well, lamp-stands, lintels, water-sheds and avenues.
817	On a boulder in a field to the west of Gorantla.	..	....	Tarana, Margesīra, ba. di. 12.	Do.	States that Timmapayya of Gorantla, the agent of Adeppa-Nayaka, granted as sarvamanya idum-kuncheḍu (two tumas and one kuncha) of wet land to Chavudi-Reddi of Badeli.
818	On a slab set up by the side of the road from Gorantla to Kastireddipalli.	..	....	Śaka 1137[3], Pramoduta, Bhadrappa, [ba.] di. 310, Sunday.	Kanarese	Seriously damaged. Seems to record a privilege granted to the merchants of the Ayyavale community.
819	On a slab set up by the side of the road to the north of Mereddipalli , a hamlet of Mandalapalli .	Vijayanagara.	Mahamandalesvara Bukkaraya, son of Vira Harihararaya.	Śaka 1309, Prabava, Magha, su. di. 15, Thursday.	Telugu	Records that Poli-Nayudu, son of the Mahanayakaacharya Lakṣmi-Nayudu of Hariḡi, while ruling at Medireddipalli, made a dasabanda grant of wet lands to Peda Bairapōju and China Bairapōju, sons of Devōju, for having dug a feeder-channel to the tank of that village from the river Chūrēru.
820	On a slab set up in the court-yard of the Āñjanéyasvamin temple at Mallapalli.	..	....	....	Do.	Registers the grant of a wet land to the god, Hanumanta, at Mallapalli.
821	On a boulder below the tank bund at Vadigepalli.	..	....	Manmatha, ba. di. 80, [Solar] eclipse.	Do.	Registers a gift of land to Narasayya by Yerama-Nayudu.
822	On a slab set up near the ohavadi in the same village.	..	....	Chitrabhanu, Magha, ba. di. 13.	Kanarese	Records the gift of a field at Marulabande to the god Chennakesavaḍeva for the merit of Apparasayya.
823	On a boulder near the Āñjanéyasvamin temple in the same village.	Vijayanagara.	Śrīraṅgadēva-Maharāya]	Śaka 1494, Śrī-mukha, Aśadhā, su. di. 11.	Telugu	Registers the grant of the village of Vadigepalli as a sarvamanya-agrahara to Tirumala-Komara-Tatacharya, of Penugonda for the merit of his (i.e., the king's) mother, Veṅkaṭaji-Amuvāru.
824	On a slab set up in front of the Chennakesavasvamin temple in the same village.	Do.	Vīrapratāpa Vīra Sadāsiva-Maharāya 'ruling at Vijayanagara.'	Śaka 1470, Kṛṣṇa, Pushya, ba. di. 15.	Do.	Damaged. Seems to record a grant of money for conducting festivals in the temple of the gods Somaśvara and Chennakesava at Vadigepalli.

b.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
826	On the stone image of a king fixed into the platform in the central shrine of the Jagannatha temple in the fort at Athagodo (Kudala taluk, Ganjam district).	..	Ananta Harichandana Jagadeva, 'lord of Athagada'.	....	Uriya ..	Mr. Tarani Charan Rath, B.A., District Munsiff, Ongole, translates the record thus: "During the reign of Ananta Harichandana Jagadeva, the Raja of Athagodo, this temple was constructed and the image of the god was installed on the pedestal by him, who is ever at His feet. He is the son of Ramachandra Harichandana. His mother is Chandramadei. His brother is Bhramaravara Padmanabha sa-antika."
828	On the right column of the inner entrance into the Tumbesvara temple at Pratapur (Chatrapur taluk, same district).	..	....	Saka 1173	Telugu	Much damaged. Seems to record a gift of land to the temple of 'Tumbesvara-Mahadeva' by a certain Karma-Bhatia and his wife.
827	On a stone lying at the outer entrance into the same temple.	Eastern Ganga. [Do.]	Anantava[rnadeva]	[16]th year	Do.	The grant portion is much damaged.
828	On a slab set up near the outer entrance into the Vatesvara temple at Palur (Palur zamindari, same district).	..	Aniyanka-Bhimadeva	2nd "	Do.	Damaged. Seems to register a gift of land and of 24 she-buffaloes for lamps, to the temples of Ba[te]svara and Bhesvara.
829	On the top beam of the outer entrance into the same temple.	..	....	....	Do.	Damaged and incomplete. Seems to register a gift of land made by the wife of a certain Nayaka. Chinnadevi and Padmavati are mentioned.
830	On a boulder to the south of Phul-ta (Berhampore taluk, same district).	..	....	....	Ahoia characters.	The letters are of about the sixth century A.D. The record is slightly damaged. Vide para I, part II below.
831	On the wall of the Durgapachcha cave at Ramatirtham (Vizianagaram zamindari, Vizagapatam district).	Eastern Chalukya.	Sarvalokasraya Vishnuvardhana-Maharaja.	....	Kanarese (prose and verse).	This is a fresh copy of No. 372 of 1906. The inscription is very much damaged. States that the saint (muni) Trika-jaygi Siddhanta-deva, the presiding teacher (acharya) of the Desigana and the spiritual teacher (guru) of king Vinaditya paid respects to Ramakonda (i.e. Ramatirtha hill), with great devotion. The king is given the titles Raja-Martanda and Mummadi-Bhima.
832	On the pedestal of a broken Jaina image on the Gurubhaktakonda hill in the same village.	..	....	...	Telugu	Damaged. Seems to state that the image was set up by Pra[muni]-set[ti] of Chanunda[ro]lu in the Onggerru-margga.
833	On a slab lying near the Govinda-matha on the Indrakila hill at Bezvada (Bezavada taluk, Kistna district).	Eastern Chalukya.	Sarvalokasraya Vishnuvardhana-Maharaja i.e., Chalukya-Bhima I.	17th year	Telugu and Sanskrit.	States that the shrine of Karttisvara was founded at Yindrukila by Chaitanya, through the favour of Vishnu-varhdana, son of Vikramaditya.
834	On the front of the smaller shrine in the conserved Ramana-matha on the same hill.	..	....	....	Telugu	Much peeled off. At the beginning and end of the top-line are seen the expressions Sri-a- and muni respectively, engraved in Chalukyan characters.
835	On the west side of the gorge near the same matha.	..	....	....	Do.	The two letters Sri and Sa, evidently the beginning of some name the rest of which is lost, are engraved here in Chalukyan characters to the size of about a foot in height. The formation and condition of the gorge suggest that there might have been some caves here.

B—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
836	On one of the pillars of the Akkanna-Madanna rock-cut cave in the same hill.	..	....	....	Telugu	In modern characters. States that two private individuals, one of whom was a potter of the village Paltru in the Jammalamadugu-jilla, repaired the mēṭha and resided in it.
837	On the front wall and two other pillars of the same cave.	..	....	....	Do.	The names Śrīdharayya, Śrī-Uṭṭāpiti[daga], and Śrī-Guṇḍagōṣhi[tya] are engraved in Chalukyan characters.
838	On a pillar lying in a street near the office of the Public Works Department in the same village.	..	....	Saka 1115	Do.	Damaged. Seems to record the supply of ghee evidently for lamps in the temple of Mallōśvara-Mahādōva by some roḍḍiis.
839	On a stone built into the Añjanēya temple in the Brahman street in the same village.	..	....	Saka 1511, Virōdhi, Bhadrāpāda, śu. di. 11, Wednesday, Lakṣmi-Nārāyaṇa-yōga.	Telugu and Sanskrit.	States that Akṣhātala Tirumala-Bhaṭṭa of the Bharadvāja-gōtra constructed a foot-path on the hill (kuruvu) at Bejavāda for the favour of (god) Nārāyaṇa. The Sanskrit verse at the beginning states that salvation comes by a bath in the vicinity of (god) Nṛsiṃha to the west of Indradri (i.e., Indrakila hill).
840	On a stone set up near the Agastya-śēvara temple at Pedana (Bandar taluk, same district).	..	....	....	Arabic	Records the death of some unnamed person in the Hijra year 1028. His son calls himself Muhammad aḡa, the slave of the Prince of Saints (‘Alī). In the beginning, God’s blessings are invoked upon Imām Ḥasan the chosen, Imām Ḥusain, the martyr of Karbātā, Imām Ja‘far the truthful, Imām ‘Alī son of Mūsā Kāzī and the Imām of mankind, Muhammad at Maḥdīal-Ḥadī, the lord of this age and time.
841	On a pillar in the Mukha-mandapa of the Kaṣṣavarasvamin temple at West Vipparru (Tanniku taluk, same district).	..	....	Saka 1221, Jyēṣṭha śu. di. 1, Saturday.	Telugu	Records that a certain [Du]ḍya Nāminēḍu gave the north-western pillar in the maṇḍapa of [the temple of] Nārēndrēśvara-Mahādōva at Vipparru for the merit of his parents.
842	On a second pillar in the same place.	..	....	Do.	Telugu	Records the gift of the south-western pillar of the same maṇḍapa by a certain [Bkko]pelli Śrīraṇēḍu, for the merit of his parents.
843	On a third pillar in the same place	..	....	Do.	Do.	Registers the gift of the south-eastern pillar of the maṇḍapa by Gaṇṭamayoli Gaṇḡanna for the merit of his parents.
844	On the same pillar .. ..	..	....	Do.	Do.	Gift of the columns of the eastern entrance of the same maṇḍapa by Sare [Ka]ḷaya-bhaktā for the merit of his parents.
845	On a fourth pillar in the same place	..	....	Do.	Do.	Records the gift of the north-eastern pillar by a certain Muṭṭappa Koḷṃmaṇṇa for the merit of his mother Bra- [hma]ṣaṇ and his father Kapinēḍu.
846	On the white marble pillar set up in the Jaladhīśvarasvamin temple at Ghantasāla , (Divi taluk, same district.)	Eastern Chalukya.	Vishnu[va]rdhana-Maharaja	....	Sanskrit in Telugu characters of about the 9th century A.D.	Much damaged. Seems to record a gift of dwellings made to 2,000 Brahmanas of (Ghaṇṭa [śāla] by the king.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
847	On the same pillar ..	Chōla ..	Rajarāja II ..	14th year, Śaka 1081, Dakṣiṇāyana-Saṃkrānti.	Telugu ..	Gift of 5 Rājaraṇa-mādas by a private individual for a perpetual lamp in the temple of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura (i.e., Chōḍa-Vaṇḍyavura).
848	Do ..	Do. ..	Kulōttuṅga-Chōla II ..	Śaka 1068, 13th year, Uttarayana-Saṃkrānti.	Telugu prose and verse.	Gift of 10 Rājaraṇa-mādas for two perpetual lamps in the shrine of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura by Gōṃṭa Kommi-ṣeṭṭi, the lord of Penugonda and a Vaiṣya of the Nabele-gōtra belonging to Veṅgi, for his own merit and that of his parents Eriyama-ṣeṭṭi and Bammama.
849	Do. ..	Velanāḍu ..	Mahamāṇḍalēśvara Goṅka.	Lost ..	Telugu ..	Much damaged and mutilated. Seems to record a gift of money and lands to the temple of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla. At the end is recorded a grant of 5 paṭṭis of land by a certain Puliyana Vijayapa-Nayaka.
850	Do. ..	..	....	Circa, 13th century A.D.	Telugu verse and prose.	States that Avayandi-ṣeṭṭi, the son of Chōḍa, erected the top-structure of the temple of Jaladhīśvara, gave, annually a pair of cloths to the god and goddess and that he had an image of Bhṛṅgi made on the roof of the maṇḍapa. The engraver of the record was Kuṇḍacharya.
851	Do. ..	....	....	Śaka 1142, Vikrama, Chaitra ba di 15, Thursday, Vieṣu-Saṃkrānti.	Telugu ..	Gift of 25 cows and a bull for a perpetual lamp in the temple of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla by Maricēṭṭi of the Mūḍikula-gōtra and grandson of Palla Kommi-ṣeṭṭi for the merit of his parents Maricēṭṭi and Sūrasani. Mentions the Śāsanadhīkariṇ and Sandhivigraha Devanandīya.
852	On the broken white marble pillar, lying in the Viśvēśvarasvamin temple in the same village.	[Velanāḍu]	Vīraṇḍendra-Chōḍa ..	Śaka 109[8], Mēsha, Vieṣu-Saṃkrānti.	Sanskrit verse and Telugu.	Incomplete. Records the gift of a lamp to the god Bhogēśvara-Mahadēva at Ghaṇṭaśāla by Nūṅkanarya, son of Rājakaḥṇḍi of the Kaṇṭaka-gōtra. The Sanskrit verse praises the greatness of the king, the prosperity of the country Varuṇaḥṇḍi and of Ghaṇṭaśāla.
853	On the same pillar ..	Do.	Kulōttuṅga-Chōḍayarāja ..	Lost ..	Telugu ..	Much damaged. Seems to record a gift made to some deity at Ghaṇṭaśāla by Dami-Nayaka, a servant of the king.
854	On a pillar lying in the Kamaliṅga-svamin temple at Masulīpatam (Bandar taluk, same district).	....	....	Śaka 1069, Kārtika, ba. di. 16, Monday.	Do.	Damaged. Seems to record a gift of 25 cows evidently for a perpetual lamp to the god Jaladhīśvara-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura.
855	On the same pillar ..	....	....	Śaka 10 [5]* ..	Do.	Damaged. Seems to record a gift of 5 Kulōttuṅga-mādas for a perpetual lamp in the temple of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura by Yaḍavaḍima Pōṭiṣeṭṭi.
856	On a pillar in the Raṅganatha-svamin temple in the same village.	....	....	Śaka 1061, ba. di. 3, Monday.	Do.	Incomplete. Mentions the temple of Viśvēśvara-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura.
857	On a second pillar in the same temple.	..	....	Baḍubhanya, Vaiṣakha, ba. di. 2, Friday.	Do.	In modern characters. States that the mukha-mandapa of the temple was built by Pallapōlu Sarvēśam, at the bidding of the god Raṅganatha in a dream, to perform this sacred service (kayinikaryam).

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
858	On the south wall in the Yuddhiśh-thirévara temple at Mahendragiri (Mandasa estate, Ganjam district).	....	....	....	Telugu ..	Much damaged. The names Madhurañtaka and Rājendra- [Chola] appear at the beginning of the inscription.
859	On the west wall in the same place.	....	....	....	Mixed characters (Nagari and Grantha), Telugu ..	Much damaged.
860	On the inner gopura (right of entrance) of the Subrahmanya temple at Tirupparankunram (Madura taluk and district).	....	....	Saka 1593, Kali 4772, Virōdhikrit, Vaisakha, ba. di. saptami, Saturday. 1593, Kali 4772, Virōdhikrit, Vaisakha 22, ba. di. saptami, Saturday.	....	Gives a detailed genealogy of the chiefs of Chehji (i.e. Gingee) and states that Varadappa-Nayaka of this family gave some land and a golden palanquin (amḍala) to the god Kumaraśvamin on his way back from Sētu (i.e. Rāmēśvaram) whither he had gone on a pilgrimage. Gives the same genealogy as the above. Registers the gift of a golden palanquin (dandigai) and the provision for service in the central shrine on the day of Paṇṇamaṁ in the month of Kārtika to Kumaraśvami in the sacred place of Tirupparanguṇam.
861	In the same place, left of entrance.	....	....	....	Tamil ..	In modern characters. Mentions the temple of Śasta and certain private individuals of Kumbakkottai.
862	On a slab set up at the mandapa near the hill at Marugaitalai (Tinnevely taluk and district).	....	....	....	Do. ..	Gift of money for 20 sheep for a lamp to an image caused to be made by a Brahman named Maḍiśankaranāyapa, a nagarattān residing in Tiruchohuriyal. The money was deposited with the residents of Tiruchohura-Pēṇṇur.
863	On the rock within the Ayyanar temple on the hill at Kalugumalai (Koyilpatti taluk, same district).	Pandya	....	....	Vatṭelutṭu ..	A portion built in. Mentions Kurandī [Hara]-Chandra-dēvar and Guṇakirtti.
864	In the same place .. ..	....	....	....	Do.	....
865 to 869	On the Pañchapaṇḍava beds in the cavern on the Siddharmalai hill at Mettupatti (Nilakkottai taluk, Madura district).	....	....	....	Brahmi.	....

C.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the first prakara of the Vikrama-Chōlāśvara temple at Tukkachchi (Kumbakonam taluk, Tanjore district).	Chōla ..	Tribhuvanaachakravartin Rajarajadeva ..	+ 1st year, Vaigasi 19, Friday.	Tamil ..	As the income from the devadana gifts made by Śenda-mūḡaḷam-udaiyar chief of Vikrama-Chōlāśallār alias Irumapūndiy in Tirunariyūr-nādu a subdivision of Uyyakōṇḍar-valanādu were not properly collected and was insufficient to meet the requirements of the temple, Śrāṇḍaṇ Mūṇaiyadarayan one of the hereditary watchmen of the village made a gift of land for worship, offerings, function and supply of flower garlands to the temple of Vikrama-Chōlāśvara.
2	On the same wall	Do. ..	[Tribhuvanaachakravartin Tribhuvana- virāḍeva, who having taken [Madurai] (Madura), Karuvūr, Iḷam (Ceylon) and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.]	35th year, Mina, śc. di. septami, Monday, Rōhini.	Do. ..	Gift of lamp to the temple of Vikrama-Chōlāśvaramudaiyar at Vikrama-Chōlāśallār in Tirunariyūr-nādu a subdivision of Uyyakōṇḍar-valanādu, by Arayan Rajarajadeva; alias Mūṇaiyadarayan of Gidāṅḡi in Vijaiya-rajendrachōlā-nādu a subdivision of Oyma-nādu a district of Jayathōṇḍa-Chōlāśamaṇḍalam.
3	On the inner gōpura of the same temple, left of entrance.	..	....	....	Do. ..	Damaged and incomplete. Mentions Śingariraja son of Obhūṭuraja who calls himself Nandiyalapuravalāḍiśaṅ.
4	In the same place .. ..	..	....	Isvara, Aṇṇi 29 ..	Do. ..	Records the gift of the image of Pallakkuśokkar to the temple of Vikrama-Chōlāśvara-tambirāṇṇar at Tukkachchi by a certain Raṅgayyan agent of Ganapati Ayyan son of Aḷagappa Ayyan minister of Kaṭṭaniraya-Maharayar.
5	On the first gōpura of the same temple, right of entrance.	..	....	....	Do. ..	In modern characters. States that the length of the rod for measuring dry lands was fixed at 16½ feet during the time of Samanta-Nayakkar Ayyan.
6	On a slab set up in a garden in the same village.	Chōla ..	Rajakesarivarmaṇ alias Tribhuvana- achakravartin Vikrama-Chōlāśvara.	4th year	Do. ..	Gift of land free of taxes by the great assembly of Vijaya-rajendra-achaturvedimangalam in Tirunariyūr-nādu a subdivision of Uyyakōṇḍar-valanādu to the temple of Teṇ-Tirukkālāṭi-Mahadeva at Kulōṭuṇḍagaḷanallār for the recitation of Tiruppadiyam. Quotes the 30th year of Kulōṭuṇḍa-Chōlāśvara.
7	On the east wall of the Tayumanasvamin shrine, at Lakshmi-puram hamlet of Ramnad (Ramnad taluk and district).	..	....	....	Do. ..	In modern characters. Records that the great Śaiva saint Jayamagavar obtained his emancipation in Śaka 1584, Subhakti, Tui, Monday, Viśakha.
8	On the south wall of the central shrine in the Puṇyanāthasvamin temple at Tiruvīḍavayal (Nannilam taluk, Tanjore district).	..	....	....	Do. ..	The 11 verses of Devaram sung by the Saint Tiruṇāna-sambanda in praise of the sacred Viḍaiṇai (i.e., Tiru-vidaiṇai) are engraved.
9	On the same wall	Chōla ..	Tribhuvanaachakravartin Rajarajadeva ..	18th year	Do. ..	Gift of money for a lamp to the temple of Tiruvīḍavayall-udaiyar near Pudukkūḍi in Maṅḡala-nādu a subdivision of Arumōḷideva-valanādu.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the same wall	Chōla	Tribhuvanachakravartin Chōlādēva.	4th year 'Ula, śu. di. septami Thursday, [Uttarashāḍha].	Tamil ..	Registers a gift of land for the maintenance of those who looked after the shrine (tirupalli-arai) wherein Tirumurai (i.e., Devāraṇ) was consecrated in the Tiruttōṇḍatogaiyaṅ-guhai (cave) and those who had to recite Tirupattai (hymns), by a devotee belonging to the lineage of the Mudaliyar Tiruvaiyaruḍaiyar residing in Tirumaitte-vaṇchēlvaṅ-guhai (cave) situated within the monastery singadēva in the temple of Tiruttōṇḍatogaiyaṅ-guhai at Tirukkalumalam in Kaḷumala-naḍu a subdivision of Rajadhirāja-vaḷanaḍu. The Tiruttōṇḍatogaiyaṅ-guhai was founded by Anamaṅgalamudaiyaṅ Arayaṅ Vāṇḍa-nāḍan alias Sēṇavaraiyaṅ for the merit of Vāṇḍaraiyaṅ. Gift of money for oil-bath and offerings to the image of Rishabhadeva set up in the temple by a native of Inḷṇaṇḍu.
11	On the south wall of the maṇḍapa in front of the same shrine.	Do.	Kulōttuṅga-Chōlā[dēva]	5th year	Do. ..	Begins with the introduction <i>ḷaṇḍaṇḍaṇḍa</i> etc. Gift of money for supplying oil to the temple of Tiruvidevayil-udaiyaṅ in Maṅgala-naḍu a subdivision of Arumōḷideva-vaḷanaḍu.
12	On the same wall	Do.	Parakōsarivarman alias Tribhuvanachak- [ravartin] Vikrama-Chōlādēva.	8th "	Do. ..	Unfinished. Registers a sale of land to the same temple.
13	Do.	Do.	Raja[kōsarivarman] alias Tribhuvanachak- ravartin Kulōttuṅga-Chōlādēva.	39th "	Do. ..	Begins with the introduction <i>ḷaṇḍaṇḍaṇḍa</i> etc.
14	Do.	Do.	Tribhuvanachakravartin Rajadhirājādēva, 'who was pleased to take Marudai (Madura) and ṭṭam (Ceylon).'	14th "	Do. ..	Stones out of order. Gift of money for a lamp.
15	Do. .. ..	..	....	....	Do. ..	Much damaged. Seems to record a gift of money for burning a lamp.
16	Do.	Chōla	Tribhuvanachakravartin Rajarājādēva ..	19th year	Do. ..	Gift of money for a lamp by a dancing girl residing in one of the hamlets of Virudarayabhaṅṇakurapuram in Tiru- chōḷo-naḍu a subdivision of Arumōḷideva-vaḷanaḍu.
17	Do.	Do.	Do. ..	5th "	Do. ..	Incomplete. Mentions Pudarḱuṭṭi the hamlet of Jayatūṅga- chaturvedimaṅgalam in Maṅgala-naḍu a subdivision of Arumōḷideva-vaḷanaḍu.
18	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga- [Chōlā]dēva.	4th "	Do. ..	Gift of 18 kaṣa for burning a twilight lamp in the temple of Tiruvidevayil-Āḷvar.
19	Do.	Do.	Do.	(Indistinct) śu. di. Monday, dvāda- śi, Tiruvādirai, (Āḍra).	Do. ..	Unfinished. Registers a sale of land by the members of the assembly of Virudāṇḍabhaṅṇakara-chaturvedimaṅgalam in Inḷḷe-[naḍu] a subdivision of Arumōḷideva-vaḷanaḍu.
20	On the north wall of the same maṇḍapa.	Do.	Tribhuvanachakravartin Vikrama-Chōla- dēva.	9th year	Do. ..	Gift of a twilight lamp by Dukkaiyaḷvar to the temple of Tiruvidevayil-Āḷvar. Mentions Tiruchoharai in Sēṇur-ḷuram a subdivision of Tirunaiyūr-naḍu.
21	On the same wall	Do.	[Tribhuvanachakravartin Chōlādēva.	[10]th "	Do. ..	Gift of money for a lamp to the same temple by Śivalōka- madaiyaṅ Tiruvēgamamudaiyaṅ chief of Tanjāvūr. The Brahman of the temple received the money and agreed to burn the lamp.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
22	On the same wall	Chōla	Kulōttuṅga-Chōlādēva	9th year	Tamil	Incomplete. Gift of money for a lamp to the temple by a washerman in Nedumapāl alias Madanamāḍḍār [r] [chaturvedimangalam a brahmādēva in Negmalinādū.
23	Do.	Do.	Tribhuvanaśaḥakravartin Chōlādēva.	5th "	Do.	Gift of money for a lamp by a native of Viḍaiyapuram alias Virudarajabhayanakrapuram in Takkaḷṭṭar-nādū, a subdivision of Arumolideva-vaḷanādū. The money was received by the Śivabrahma and the Mahāśvara-Aryas.
24	Do.	Do.	Do.	40th year, Rishabhā, ba. di. Wednesday, pañchami, Mōla.	Do.	Incomplete. Sale of land to the temple of Tiruppaḷḷiśvara-ramudaiya-Mahādēva by the members of the great assembly of Virudarajabhayanakrapuram-ebaturvedimangalam a brahmādēva in Iṅga-nādū a subdivision of Arumolideva-vaḷanādū. Mentions Viḷakkōlimangalam.
25	Do	Do.	Tribhuvanaśaḥakravartin Chōlādēva, 'who took Madurai	9th year	Do.	Gift of 40 kaṣa to the temple of Tiruvidavāyil-Uḍaiyar by a lady of Komapuram.
26	Do.	Do.	Tribhuvanaśaḥakravartin Rajarājādēva	Do.	Do.	Gift of money for a lamp by Ambalattāḍi Poṅṇambalak-kottian, chief of Kōṭṭar.
27	Do.	Do.	Tribhuvanaśaḥakravartin Vikrama-Chōlādēva.	Do.	Do.	Gift of 4 kaṣu for a lamp by Narayana Arurpīdaraṇ, a native of Tiruchchurai in Tirunaiyūr-nādū.
28	Do.	Do.	Parakāśarivarman alias Uḍaiyar Rajendra-Chōlādēva.	Do.	Do.	Records that the Śivabrahma of the temple received 12 kalam of paddy from a certain Korriyammai and agreed to measure annually 3 kurūṇi of paddy as interest for providing offerings during the festival in the month of Sittirai.
29	Do.	Do.	Do.	Do.	Do.	Records the gift of 28 kalam of paddy by the lady mentioned in No. 28 above for feeding the dancing girls during the Sittirai-festival. The expenditure had to be met from the annual interest of 7 kalam, the rate of interest being three kurūṇi per kalam.
30	Do.	Do.	Do.	Do.	Do.	Records a similar transaction as in No. 28 above. In this case the interest was also 3 kurūṇi per kalam.
31	Do.	Do.	Do.	10th year	Do.	Gift of 16 kaṣu for 8 lamps.
32	Do.	Do.	Do.	11th "	Do.	Gift of paddy by the lady mentioned in No. 28 above for offerings to the same temple.
33	On the left of entrance into the same temple.	Do.	Tribhuvanaśaḥakravartin Rajendra-Chōlādēva.	7th "	Do.	States that the images of Sakkakottar, Nachohiyar and certain merchants of Viḍaiyapuram alias Virudarajabhayanakrapuram were set up in the temple and provision was made for offerings etc., to these images out of the temple treasury.
34	On the east wall of the central shrine in the Kadamhavanśēvara temple at Kadambarkoyil (Kulittalai taluk, Trincomopoly district).	Vijayanagara.	Viruḷppapa] son of uḍaiyar.	....	Do.	End lost.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the south wall of the same shrine.	..	....	Saka 1432, Angira, Paṅṅuṇi 2.	Tamil ..	Damaged. Seems to record a gift of land in Manattai to the temple of Tirukudambandurai-udaiya-Tambirāṇar for the morning worship, by the śeṭṭai of the 66 countries: Kavirai, Kaṇṇaiyār and Tamiḷ ṣeṭṭai.
36	On the east wall of the maṇḍapa in front of the same shrine.	Vijaya-nagara.	Vīra-Kṛishṇadēva-Maharāya	Saka 1444, Chittrabhanu, Kaṛkaṭaka, be. di. dvadaśi, Sunday, Aruṇa-yōga, Ārdra.	Do. ..	Built in at the end. Records that Anantalvarpillaḷ son of Kuruvadēri Sīraṅgarāja made a gift of [Kulitta] Idalai-śīrmai alias Gaṇapatinallur in Mikōṭṭu-naḍu a subdivision of Tenkai Rajagambhira-valaṇaḍu, the country (śīrmai) assigned to him, for repairs to the gōpura, to the surrounding walls and the maṇḍapa and for festivals in the temple of Tirukudambandurai-udaiya-Nayanār.
37	On a slab built into the north wall of the same maṇḍapa.	..	..	....	Do. ..	Damaged. Records that a certain [Aru] pēraḍavar whose figure is cut above built the stone temple to Vagaivay-Ūḍaiyār. The characters may be referred to the 10th century.
38	On the west wall of the Mataliśvaraśāstṛin temple at Madarvelur (Shiyali taluk, Tanjore district).	Chōla	Tribhuvanachakravartin Rajarājadēva ..	19th year, Simha, be. di. tritīya, Wednesday, Revatī.	Do. ..	Gift of land to the temples of Maṭaliśvaram-Ūḍaiyār and Vikrama-Chōlīśvaram-Ūḍaiyār at Maṭaliśvālur alias Akalantha-ohaturvēdimangalam in Vērvanayūr-naḍu a subdivision of Rājādhīra-vaḷaṇaḍu by the great assembly for offerings and repairs.
39	On the south wall of the central shrine in the Vīddhagiriśvara temple at Vīddhachalam (Vīddhachalam taluk, South Arcot district).	Do.	Parakēśarivarman alias Rajendira-Chōladēva I.	5th year	Do. ..	The conquests extend only as far as Ceylon in the introduction. Gift of gold for a lamp by Sēmbiyar-dēvaḍigal daughter of Paḷayēṭṭaraiyār and wife of Muṇḍai Vallavaraiyār to the temple of Neṅkuppai Tirumudukunṇam-Ūḍaiya-Mahādēva at Paruvarkunṇam of Irūṅḷappadi a subdivision of Vaḍagarai Rājendrasimha-valaṇaḍu.
40	Do.	Do.	Rajarājakesarivarman (Rajarāja I)	18th "	Do. ..	Incomplete. Gift of land by the residents of Neṅkuppai to the temple of Mahādēva at Neṅkuppai alias Mudukunṇam in Paruvarkunṇam a subdivision of Rājādhīra-vaḷaṇaḍu alias Irūṅḷappadi on the northern bank, for reciting the Tiruppadiyam hymns.
41	Do.	Do.	Rajakesarivarman alias Rajarāja I	[29]th "	Do. ..	Gift of 90 sheep for a lamp by a certain Milādaiyār.
42	Do.	Do.	Rajarājavarman alias Rājādhīra-vaḷaṇaḍu (Rajarāja I).	Lost	Do. ..	Damaged. Seems to record a gift of paddy to the same temple.
43	On the west wall of the same shrine.	Do.	..	....	Do. ..	Built in at the bottom. A portion of the historical introduction of Rājendra-Chōla I is preserved.
44	On the north wall of the same shrine.	Do.	Parakēśarivarman alias Rajendra-Chōladēva I.	4th year	Do. ..	Built in at the bottom. Seems to record a gift of land to the same temple by the residents of Neṅkuppai for reciting the Tiruppadiyam hymns.
45	On the south wall of the maṇḍapa in front of the shrine.	Do.	Rajarājakesarivarman alias Rajarājadēva I.	24th "	Do. ..	A number of persons residing in Maṇalūr in Paruvarkunṇam a subdivision of Irūṅḷappadi agreed to supply annually 4 cloths to the cooks of the temple for covering (?) (vay-kaiṭṭu) the food.
46	On the same wall	Do.	Parakēśarivarman	16th "	Do. ..	Gift of money for a lamp by a native of Paravēlūr. The money was received by the assembly of Arikulakēśari-ohaturvēdimangalam for supplying ghee for the lamp.

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C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the same wall	Chola ..	Parakēsarivarman	12th year ..	Tamil ..	Records that the temple (śrīkōvil), the śnapana-maṇḍapa, the gōpura, the verandah (surralai) and the shrines for the minor deities were constructed by Saṁbiyaṇ-Mahadeviyar, mother of Sri-Uttama-Chōla, daughter of Maḷaperumanaḍigal, and queen of Gaṇḍarāḍita-devar son of Parutakadeva alias Periyadolāṇar and registers the gift of gold ornaments and silver vessels to the temple by Uḍaiyapiraiyār.
48	Do.	Do. ..	Rajarāja-Rajakēsarivarman (Rajarājadeva I.).	15th year ..	Do. ..	Gift of a head-ornament (śīrmaḍi) set with jewels by the queen mentioned in No. 47 above.
49	Do.	Do. ..	Rajarājakēsarivarman (Rajarāja I.).	7th year ..	Do. ..	Gift of 90 sheep for a lamp and a lamp-stand by Maḷai-yavvai-dēviyar daughter of Pottappiōchōlar Sattiyaṛai-yaṛ and queen of the Irūṅgōla Prithipati Amanivallar.
50	Do.	Do. ..	Rajarājakēsarivarman alias Rajarājadeva I.	25th year ..	Do. ..	Gift of money by certain private individuals for reading in the temple of Tirumada-guṇam-Uḍaiyar. Irūṅgōlappadi is here stated to be a subdivision of Rājendrasīṅga-valaṇaḍu.
51	Do.	Do. ..	Parakēsarivarman	16th	Do. ..	Gift of land and cooking utensils for providing offerings in the evening, by Irūṅgōṇar Nāraṇai Prithipatiyar to the temple of Tirumaduguṇam-Uḍaiyar.
52	On the north wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Tribhuvachakra vartin Rajarājadeva.	6th	Do. ..	The introduction commences with the words <i>paṇḍhāḍuṇḍuṇḍu</i> .
53	On the same wall .. ..	.. ..	....	10th .. and 269 days.	Do. ..	Records a number of gifts of lamps to the same temple.
54	Do.	Chola ..	Parakēsarivarman alias Rajendra-Chōla I.	20th year ..	Do. ..	Records the gift of 35 <i>ēḷi</i> of land as <i>dēvadāna</i> in Paṇḍa-gaḍum alias Mudigōḍaḍōla-tirappu in Mōrka-nāḍa a subdivision of Virudārajathayūt-tam-valaṇaḍu.
55	Do.	Do. ..	Rajakēsarivarman alias Uḍaiyar Rajadhi rājadeva.	32nd	Do. ..	Gift of land for monthly festivals, <i>tiruvēḍirai</i> festival, <i>paṇḍhāḍuṇḍu</i> and other requirements of the temple of Tirumaduguṇam-Uḍaiya-Mahadeva at Nerkuppal in Paruvur-kūṛam a subdivision of Irūṅgōlappadi in the district of Rājendrasīṅga-valaṇaḍu, by Maṇalārkiḷḷaṇ for the prosperity of Rājendra-Chōladeva.
56	Do.	Do. ..	Parakēsarivarman	12th	Do. ..	Begins with the introduction <i>śaṅkōṇṇar</i> , etc. Gift of 82 cows for a lamp by Annaṁmallaṇ Paḷlikōṇḍaṇ alias Mārattamālai, a native of Vijayapuram in Vijayapura-kūṛam of Mōlārakkadu to the temple of Tirumaduguṇam-Uḍaiyar. The king is surnamed Jayangōḍa-sōḷai.
57	Do.	Do. ..	Rajakēsarivarman	3rd	Do. ..	Gift of 45 sheep for half a lamp to Suryadeva of Tirumaduguṇam and olaṇḍaṇ and a copper-pot by Kavidikkūḍi Kaṇṇaṇ Kūṭṭai, a native of Nerkuppal. Assignment of land to a private individual by the residents of Nerkuppal who had received the same from (king) Uttama-Chōla as a <i>dēvadāna</i> on perpetual tenure for the supply of sandal paste, dammar, and the bath requisites on the uttarayana, dūshaiyana and the monthly saṅkramaṇa days.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall	Chōla ..	Parakōsarivarman Rājendradeva.	5th year	Tamil ..	Begins with the historical introduction commencing with the words <i>Sevarege</i> , etc. Registers a sale of land by the residents of Vayalur in Paruvur-kurram in Irungolappadi in the district of Vaḍagarai Rājendrasinga-valanadu to the temple of Tirubrahmavarmanudaiya-Mahadeva in the same village.
59	Do.	Do. ..	Parakōsarivarman	13th "	Do.	Gift of dry land below the tank by the residents of Nōrkupai to Saryadeva at Tirumudugunram. This land was subsequently converted into a wet land by the individual mentioned in No. 56 above.
60	Do. .. ..	..	Tribhuvanaachakravartin Kopḍāṅ.	10th year and 217 days.	Do.	Gift of lands free of taxes as a devadana to the temple of Tirumudugunram-Uḍaiyar of Paruvur-kurram in Irungolappadi. The lands were variously situated in Edirli-solaiyallur, a hamlet of Mudigondaśōla-chaturvedimaṅgalam in Merka-nādu, a subdivision of Virudarājabhayankara-valanadu, Iṭamaṅgalam alias Anapayanallur and Sargukkoḍal alias Vikramaśōlanallur.
61	On the third gōpura of the same temple, right of entrance.	..	....	6th year	Do.	Registers that as the existing devadana lands of the temple of Tirumudugunram-Uḍaiyar were inadequate for meeting the expenses of the temple, lands in lieu thereof and for feeding the Mahāśvaras in the Vikramaśōlan-muṭha within the temple were, at the instance of Solakōṇar, given over in Sargukkoḍal alias Sina-chintamaninallur in Paruvur-kurram in Irungolappadi. These lands formed into a village named Vikramaśōlanallur.
62	In the same gōpura, left of entrance	Pallava ..	Sakalabhuvanaachakravartin Kō-Peruñjinguḍeva.	25th year Kumbha, śu. di. trayōdasi, Sunday, Pūrum.	Do ..	Gift of 32 cows and a bull for a lamp and a lamp-stand to the temple by a native of Kuḍalur in Merka-nādu.
63	In the same place	Chōla ..	Rajakesarivarman alias chakravartin Virama-Chōladeva.	6th year	Do. ..	The historical introduction begins with the words <i>Sevarege</i> , etc. Records with the same details the transactions referred to in No. 61 above. The king was seated on the seat called Solakōṇ in the private apartment within the temple at Viramarana-chaturvedimaṅgalam.
64	Do.	Do ..	Do. do.	4th "	Do. ..	Damaged. Begins with the same historical introduction.
65	On the north wall of the kitchen in the same temple.	Pallava ..	Sakalabhuvanaachakravartin Kō-Peruñjinguḍeva.	16th year, Rishabha, śu. di. sapthami, Monday, Uttiram.	Do. ..	Gift of land for offering pudding-cakes on Sundays.
66	On the second gōpura of the same temple, right of entrance.	Pandya ..	Tribhuvanaachakravartin Vira-Paṇḍyadeva	8th year, Tula, śu. di. tritīya, Saturday, Rōhini.	Do. ..	Gift of 96 sheep for a lamp by a native of Jananathachaturvedimaṅgalam, a brahmadeya of Viḷupparam in Paṇḍiyūr-nādu.

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C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	In the same place .. ..	..	Tribhuvanachakravartin Kondan.	6 + 1st year and 55 days.	Tamil ..	Gift of land, free of taxes, by Mahabali-Vanarayar for a flower-garden called Rajakannayan-tirunandavanam called after the king in Oddai-kurihothi (which is) the boundary of Erumayur in Paruvur-pattu.
68	Do	Vijayana- gara.	Pratapa Devaraya-Maharaya, son of Vira-Vijayaraya-Maharaya.	Saka 1367, Kro- dhana, Mina, 6a. di. dvadasi Thursday, Magha. 2nd year, Visohika, 1a. di. trayodasi, Sunday, Aśvati. Raktakani, Sittirai 15.	Do ..	Remission of taxes levied on settlers, kaikkolae, and various other castes immigrating to Tirumudugunram which belonged to the temple.
69	Do.	Pallava ..	Sakalabhuvanachakravartin Ko-Pornuñi- gudeva.	8th year and 106 days.	Do. ..	Gift of 96 sheep for a lamp by the hereditary watchman of the temple of Tirumudugunra-Nayanar. Mentions the measure Devasrayan.
70	Do. .. ..	..	....	..	Do. ..	Gift of the village of Nripanarayanallur for worship and repairs to the temple of Tirumudugunra[mudaiya]-tambiranar by a certain chief Kachehiyayan who bears a number of birdas. Mentions a certain Narasayya-dava.
71	Do.	Pandya ..	Tribhuvanachakravartin Koneriyimai- kondaḍ Vikrama-Pandyadeva.	..	Grantha and Tamil.	Begins with the words Samastabhuvanalkavira etc. Records a gift of land for conducting worship and offerings at the service called Vikrama-Pandyan-sandi called after the king, on the day of the asterism in which he was born. Virudarajabayanakara-valanadu is herein stated to belong to Chola-maṇḍalam.
72	Do.	Do. ..	Tribhuvanachakravartin Koneriyimai- kondaḍ Sundara-Pandyadeva.	13 + 1st year ..	Do. ..	The inscription begins with an introductory verse in Sanskrit in praise of Muppidi-kshmapati, king of Vikrama-sinha-pattana. Assignment of money levied as taxes from a number of villages for conducting the service established in the temple founded by the elder brother of the king and called after Muppidi-Nayaka one of the ministers of Kakatya Prataparudradeva.
73	Do.	Pallava ..	Sakalabhuvanachakravartin Ko-Pornuñi- judeva.	10th year, Sinhha, su. di. panohami, Monday, Revati.	Tamil ..	Damaged and unfinished. Gift of a gold forehead plate set up with jewels to Tirumudugunramudaiya-Nayanar by Avai-alappirandan alius Ko-Pernuñingadova of Kudal in Kij-Amar-nadu a subdivision of Tirumunaiyadi-nadu in expiation (of the sin) of [having killed] (?) Kosava, Haribara-Dandamayaka and other Dandamayakas of the Hoysala king in the battle field at Perumbalur and of having seized by force their ladies and treasure. This ornament was called Avai-alappirandan and was placed on the image of the god with the chanting (?) of the Sanskrit verse. चारुत्तमयम् पट्टमवन्यवनसम्भवः [!] विदेश त्रिदशाय श्रीवृद्धगिरिवासिने [!!]

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	In the same place .. ..	..	....	..	Tamil verse ..	Records the Tamil verses composed by various authors whose names are given, eulogising certain Kāṭava chiefs. These were engraved on the Gaṇḍarāḍittan-gōpura (citravāsāl) under orders of Arasānārāyaṇaṅ Alappirandaṅ Viraśekhara alias Kāṭavarāyaṇa. One of the verses records that in Śaka 1108 (= 1186 A. D.) Alappirandaṅ Viraśekharaṅ alias Kāṭavarāyaṇaṅ son of Arasānārāyaṇaṅ Kaṭṭohiyarāyaṇaṅ alias Kāṭavarāyaṇaṅ destroyed Kūḍal belonging to Kaṇḍadaga-Marāyaṇaṅ and also the country of Adiyamaṇ.
75	Do. .. ..	..	Tribhuvanachakravartin koṇḍaṇ.	4 + 1st year	Tamil ..	Unfinished. Gift of land free of taxes, in Paṇḍalanguḍi in Paruvūr-paṇṇu consisting of thirty shares, in the name of the king, by Tirumalimūḷaiṇṇuṇ alias Maḷavarāyaṇaṅ, the chief of Naṣ[ā] kuruchohi in Sevvirukkal Sēmbu-naḍu in Paṇḍi-maṇḍalam. Out of these, 24 brahmins of the agaram Kulasekhara-chaturvōḍimaṇḍalam received one share each, and the Nāyanmar two; two were assigned for Vēda-vṛtti, one for Vaidya-vṛtti, and one for Purāṇa-vṛtti. These brahmanas had probably to do some service for the Vikrama-Paṇḍyaṅ-saṇḍi by turns of eight.
76	On the same gōpura, left of entrance	..	Do. do.	5th year and 184 days.	Do. ..	Gift of taxes levied from the villages of Sēṇṇiyannallur alias Rajākapayannallur and Sēmballikurichohi alias Maru-karai-toḍa-Paṇḍiyanallur for offerings and for the Rajakkannayan festival instituted in the temple in the name of the king. The document is signed by Dēvaṅ Pallavarāyaṇaṅ of Adagattimaṇḍalam in Muttin-kurraṅ in Paṇḍimaṇḍalam.
77	In the same place .. ..	..	Do.	3rd year and 220 days.	Do. ..	Records that a certain private individual was appointed to serve as maṇḍapa-kōttu in the temple receiving tūṇi padakku of paddy everyday.
78	Do.	Pāṇḍya ..	Maṇavarman Parakrama-Paṇḍyadeva ..	14th year, Mēsha, śu. di. tritiya, Monday, Rohini.	Do. ..	Unfinished.
79	Do. .. ..	..	Tribhuvanachakravartin koṇḍaṇ.	7th year	Do. ..	Gift of land in Erumaṇḍur in Paruvūr-paṇṇu for maintaining the Vikrama-Paṇḍyaṅ flower-garden founded by Maḷavarāyaṇaṅ in the name of the king.
80	Do.	Pallava ..	Sakalabhuvanachakravartin Avaniāleppirandaṅ alias Kōpperuṇṇiṅgaḍeva.	11th year and 118 koṭṭu days.	Do. ..	Gift of a gold forehead plate to Tirumudugunṇamūḍaiya-Nayanar by Perumal-pillai alias Solākoṇar one of the mudali of the king.
81	Do. .. ..	..	Tribhuvanachakravartin koṇḍaṇ.	5th year and 184 days.	Do. ..	Connected with No. 76 above. Registers the remission of taxes in the villages of Sēṇṇiyannallur and Sēmballikurichohi in Paruvūr-paṇṇu.
82	Do.	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Paṇḍyadeva.	[8]rd year, Makara, śu. di. trayōḍaśi, Monday, Pūṣya.	Do. ..	Gift of 32 cows and one bull for a lamp to the temple by Maḷapperrumal alias Kanakarāyaṇaṅ, son of Kulōḷhaṅga-vōḷaṇ, chief of Maṇaṇjēri near Kōḍikkūḷam Vadegarai Virudarajabhayanakara-vaṇṇaḍu. Mentions the measure Dēvaśiriyāṇ.

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C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	In the same place	Pallava	Sakalabhuvanachakravartin Ko-Peruñjittagadeva.	6th year, Mina, ba. di. Shushy, Wednesday, Mula.	Tamil	Gift of land for offerings and flower-garlands in Urut-kurichchi alias Adanar in Kadal-nadu a subdivision of Virudanjibayan-kavalanadu by Kadal Alapphandan Alagaya Siyay Kopperunjingan of Tirumunaiyadi Kul-Amar-nadu.
84	Do.	Pandya	Tribhuvanachakravartin Konerimakkondan Sundara-Pandyaadeva.	13 + 1st year and 237 days, Kumbha, ba. di. trayodasi, Monday, Pushya.	Do.	Gift of lands in and taxes on Pandalaipuliyur for offerings at the service called Kodandaraman-sandi after the king for conducting the festival on the day of the asterism Pushya in which the king was born, for perpetual lamps, for repairs and for maintaining the flower-gardens founded by Andar Uyyakkondar on behalf of Kalinga-nayar and Udaya-Nayandar.
85	Do.	Pallava	Sakalabhuvanachakravartin Ko-Peruñjittagadeva.	3rd year [Sinh], ba. di. dasami, Monday, Pushya.	Do.	Gift of 32 cows for a perpetual lamp to the temple by one of the agambadi-mudalis of Arasurudaiyan Sengunivayan Solakojai. Mentions the ghee measure Devasrayan.
86	Do.	Pandya	Tribhuvanachakravartin Konerimakkondan Vikrama-Pandyaadeva.	5th year and 131 days.	Do.	Gift of land inclusive of all taxes for offerings at the service called Rajakkunayan-sandi after the king. This land was determined as excess in the course of a survey conducted by Solakoji in the fifth year with reference to certain lands given to certain servants of the temple. The order was passed when the king was pleased to stop at Perumbairappuliyur (i.e., Chidambaram).
87	Do. .. ..	....	Tribhuvanachakravartin Konerimakkondan. Do.	5th year	Do.	Contents almost the same as above. The full name Vikrama-Pandya-solan is given herein.
88	Do. .. ..	....	Do.	5th year and 157 days.	Do.	The contents same as in Nos. 86 and 87 above. This inscription further records the remission of taxes on the lands enjoyed by the servants of the temple after the survey.
89	Do.	Pandya	Maravarman alias Tribhuvanachakravartin Sundara-Pandyaadeva.	[13 + 3rd year	Do.	Gift of 97 sheep for a perpetual lamp by Gattidevan alias Sundara-Pandya Kacheliyarayan. Mentions the measure Devasrayan-kal.
90	Do.	Vijayanagara.	Kamapana-Udayar, son of Bukkan Udayar.	Saka 1295, Ananda, Kumbha, ba. di. dasami, Monday, Pushya.	Do	Danagad. Registers that the managers of the temple authorised a certain Tanyayar Virasekharanudaiyan alias Kacheliyarayan to expend 400 kalams of paddy per day out of the trukkavanam.
91	Do.	Do.	Pandhsdevaraya-Maharaya, son of Viravijayaraya-Maharaya.	Saka 1352, Saumya, [Karkataka], ba. di. shasti, Monday, Uttirai.	Do.	Records the rates of taxes in grain and money to be levied from the kaikkolar, tan linmar and other castes in certain villages. The people were assembled in the Vidivanku trukkavanam.
92	Do.	Do.	Pratapadevaraya, son of Vira-Vijayaraya.	Saka 1351, Saumya, Masha, ba. di. shasti, Sunday, [Uttirai].	Do.	Unfinished and damaged. Seems to record a compact agreed upon by the Valangai and Idangai castes that they would inflict corporal punishment on those who helped the tax collectors of the king and the Brahman landholders in the collection of taxes by coercive measures and who consented to write the accounts.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
93	On the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Svarnapurisvara temple at Kugaiyūr (Kakarichohi taluk, South Arcot district).	Chola	Parakeśarivarma alias Tribhuvana-chakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	6th year, Makara, su. di. dasami, Hasta.	Tamil	Registers that Kugaiyūr Iraṇai Ponparappinai alias Rājaraja Kōvalarayan set up the image of Ponparappinai-Isvaramudaiya-Nayanar, constructed the stone temple, the Sri-Kailasa of the village Kugaiyūr, the aridha-maṇḍapa, the śrī-pana-maṇḍapa, the tritā-maṇḍapa, the first prakāra and the gōpura, the second prakāra and the gōpura and made a gift of land for offerings and to the Brahmanas of the temple. Kugaiyūr was situated in Nayanar-kōpura, a subdivision of Malaḍu alias Jananātha-valanadu. Gift of the village Ponparappinai free of taxes for worship and offerings and the village of Kayyandi alias Tiruñāṇambandanai in Ugaḷur-kōgram, a district of Vādugaru Rājasinga-valanadu for conducting the festival in the month of Prōṇai, to the temple of Ponparappinai-Isvaramudaiya-Nayanar at Kugaiyūr.
94	On the same wall	Do.	Parakeśarivarma alias Tribhuvana-chakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head [of the Pāṇḍya].'	14th year, Makara, su. di. dasami, Anurādha.	Do.	
95	Do.	Do.	Tribhuvana-chakravartin Kulottunga-Chōlādēva.	29th year ..	Do.	Gift of two cows and a calf for a lamp by one of the agambadi-mudalis of Rājaraja-Kōvalarayan to the same temple.
96	Do. .. ..	..	....	Śaka 1386, Subhanu expired, Tarapa current, Aṇi 3.	Do.	Records the order of Immadi Raya pa-Nayaka Timmāyā-Nayaka prescribing the rates of certain dues in grain and money inclusive of those due to the authorities and fixing the same capacity of the measure (marakkal) according to the old practice throughout the Magadai-maṇḍalam.
97	Do. .. ..	..	....	Śaka 1369, Prabha-va, Sīrha, ba. di. chaturthi, Monday, Aśvati.	Do.	Registers in order of Vāṇḍēva-Nayakar Tirumalai-Nayakar to the people of Magadai-maṇḍalam fixing the length of the rod for measuring the wet and dry lands for the purposes of assessment. The length of the rod then in use seems to have been very small and the people threatened to mixrate elsewhere. The newly prescribed rod is represented on the wall below the inscription.
98	On the north wall of the same <i>maṇḍapa</i>.	..	....	Śaka 14** Raktakashi, Vriśchika, Amavasya, Wednesday, Viśakha.	Do.	Gift of Sīreri, hamlet of Tenkarai-sīrmai by Eṇmaḍi Tutukara-Nayaka who was ruling over the said sīrmai to the temple of Ponparappinai-Chōlāsvaramudaiya-Nayanar of Kugaiyūr.
99	On the same wall .. ..	..	....	Śaka 1465, Śōbha-krit, Karkāṭaka, ba. di. dasami, Thursday, Rohini.	Do.	Remission of certain taxes for worship (Mahapuja) in the temple of Ponparappinai-Chōlāsvaramudaiya-Nayanar-Tamirai for the prosperity of Viśvanātha-Nayaka by his officers.
100	Do.	Vijayanagara.	Vīrapratapa Krishnaraya	Śaka 1442, Vikrama, Kanya, ba. di., dasami, Friday, Pushya.	Do.	Damaged. Registers the sale of the privileges of periodical worship to a certain private individual by the managers of the temple of Ponparappinai-Isvaramudaiya-Nayanar at Kugaiyūr in Tenkarai Nayanar-kōgram, a subdivision of Malaḍu alias Jananātha-valanadu, a district of Magadai-maṇḍalam.
101	Do.	Do.	Do.	Śaka 1446, Tarapa. Sīrha, su. di., prathamā, Sunday, [Makha].	Do.	Records a similar transaction to the one in No. 100 above. Mentions Tirumalai-Nayakar Ayyan and his agent Perumukkil-Nayakar.

Kugaiyūr

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the same wall .. ..	..	Tribhuvanachakravartin koṇḍaṇ.	13th year ..	Tamil	Gift of Pullaṅgulaṃ for conducting the service Sundara- Paṇḍya-śundi called after the king, for festivals and for repairs to the temple of Poṇḍarappina-ṭaṇṇamudaiyar at Kugaiyūr in Magadai-maṇḍalam.
103	Do. .. ..	..	....	Śaka 1404, Subha- krit expired, Śobha- krit current, Vaigasi 12.	Do	Records that excessive and unauthorised taxes were being levied from the people of Teṇḱarai-nadu and that on this account the people migrated from the country. On representing their grievances to Chikka Parvata-Nayak- kar, he settled that the old custom should prevail in future.
104	Do.	Pandya	Banamukharāmaṇ Paṇḍya-dēva.	21st year, Tula, su- di., trayodasi, Revati.	Do.	Gift of the brahman village Peru-Nila alias Kapaṇḍugama- chaturvēdimaṇḍalam in Venbar-kurraṇ consisting of 26 shares at one share each to 24 Brahmins, one share for the Yajurveda-ṛiti and 1 share for the Purana-ṛiti, by Sōḷṭṭaiḷ alias Sambuvarayan of Vēṭṭaiḷuḍi in Maḷadu alias Janaiṭṭha-valaṇḍu on the southern bank, a district of Magadai-maṇḍalam. The signature of Kuṇḱekbara Vijupparaiyan appears at the end of the record.
105	On the west wall of the Periya- nayaki Amman shrine in the same temple.	..	....	Yuva, Vaigasi 15 ..	Do.	Gift of lands in a number of villages in Teṇḱarai-śrīrai to Rēṅṅappayyar brother of Elḷamaraṣaya, a son of Bellem- konda Timuayyar for the midday offerings of Periyammai (goddess) by Suraṇḍavandayar and the residents of Teṇḱarai-śrīrai.
106	On the east wall of the same shrine.	Vijaya- nagara.	Virapratapa Sudasivadeva-Maharaya	Śaka 1483, Durmati, Makara, śu. di.	Do.	Gift of the tax talaiyarikkam in Kugaiyūr-ṭeṭṭai, for special worship on Fridays in the shrines of Periyammai in the temple of Poṇḍarappi-Nayinār and Oppilada Ammai in the temple of Paṇḱekakshara-Nayinār at Kugaiyūr, by an agent of Suraṇḍa-Nayakkar Ayyan for the merit of adigaram Kṛishṇappa-Nayakkar.
107	On the western gōpura of the same temple, right of entrance.	..	....	Sadharana, Aḍi ..	Do.	Damaged. Mentions a gift for the merit of Suraṇḍa- Nayaka and Timaya.
108	In the same place	Vijaya- nagara.	Achutadeva-Maharaya	Śaka 1465, Śobha- krit, Aṇḍi 12.	Do.	Gift of taxes levied in Kugaiyūr, for the great worship (muhapōja) and repairs in the temples of Poṇḍarappi- Chollavarumaiyū-Nayinār and Devargal-tambirār Sakshinathar at Kugaiyūr by an agent of Mallappa- Nayakkar. The name of Achutadeva is coupled with that of Kṛishṇadeva-Maharaya as ruling in the same year.
109	On the same gōpura, left of entrance.	..	....	Śaka 1336, Jaya, Pirattadi 18.	Do.	Records an order of Narayana-Nayakkar to the people of Magadai-maṇḍalam waiving the right of levying varusha-kaṇikkai in the whole piriṇ governed by him.
110	In the same place .. ..	..	....	Śaka 1372, Vihava	Do.	Damaged. Seems to record the remission of certain taxes.
111	On a slab set up in front of the same temple.	..	....	Jaya, Aḍi 9 ..	Do.	Damaged. Seems to record a gift of land for conducting worship in the two temples at Kugaiyūr.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the south wall of the central shrine in the Pañchaksharavara temple in the same village.	Vijayanagara.	Immadi Sadāsivadeva-Maharaya ..	Śaka 1468, Virolhikrit, Prāgguṇi 29, daśmi, Saturday, and Prāguṇi 23 ba. di. daśmi, Mōla, Saṅkramaṇa.	Tamil.	Gift of land in Tiruppanipattai for repairs to the temple of Devau-Tambirapar Pañchaksharanātha by Uraṭṭa Pāppu-Nayakkar agent of Viñkatappaṇya Veṅṅappayyan agent of Śrappa-Nayakkar.
113	On the west wall of the same shrine.	Do.	Virapratapa Achyutadeva-Maharaya ..	Śaka 1463, Vijaya, Kumbha, śu. di. Paṇṇami, Lunar eclipse, Mōkha, Thursday.	Do. ..	Gift of the village of Matṭupāṇu for the merit of the residents of the country of Tenkarai in Magadai-maṇḍala to the temples of Pañchaksharanātha and Devaga-Tambirapar on the occasion of the lunar eclipse.
114	On the east wall of the maṇḍapa in front of the same shrine.	Do.	Vira pratapa Sadāsivadeva-Maharaya ..	Śaka 1466, Parābhava, Kumbha ba. di., amāvāsya, Sunday, Aśvati.	Do. ..	Gift of land in Pulavānṛkalam in Tenkarai-śṛma a subdivision of Malaiḍaḍa Jannathā-vaṇaḍu in Magadai-maṇḍalam for worship and offerings to the shrine of Ilaiya-Nayinār in the temple of Devargal-Tambirapar in Kugaiyūr, by Vaḍuḍai-Nayakkar son of Sodī Pappa-Nayakkar agent of Śrappa-Nayakkar.
115	On the south wall of the same maṇḍapa.	Do.	Triumaladeva-Maharaya, son of Virapratapa Kṛṣṇadeva-Maharaya.	Śaka 1446, Tārana, śu. di. ekadeśi Munday, Hasta.	Do. ..	Gift of Uraṭṭar as a devadāna, free of taxes, for the great worship (mahāpuja) and repairs to the temple of Devargal-Tambirapar Pañchaksharanāḍu in Kugaiyūr alias Tamil-rāṅkoṇḍil by Mṛityuñjaya-Nayakkar for the merit of Kṛṣṇadeva-Maharaya and Triumal-Nayakkar Ayyaṇ.
116	On the same wall	Do.	do.	Śaka 1446, Tārana, Dhanuṣ, śu. di. paurṇai, Ardra, Sunday.	Do. ..	Gift of land in Pullaṅḍam, on the southern bank of the Nivā river, in Tenkarai Nariyūn-kūṇam in Aracalūr-śṛma a district of Malaiḍaḍa Jannathā-vaṇaḍu in Magadai-maṇḍalam by the same donee who is stated to have been the agent of Triumal-Nayakkar.
117	Do.	Do.	do.	Śaka 1446, Tārana, Dhanuṣ, śu. di. prathamā, Ardra, Sunday.	Do. ..	Gift of land to the Kaikkōja servants and the dancing girls of the temples of Devargal-Tambirapar and Pañchaksharanāḍu at Kugaiyūr by the donee mentioned in No 116 above.
118	On the north wall of the same maṇḍapa.	Do.	Do.	Śaka 1426, Rakta-kehi, Viśchika, amāvāsya, Wednesday, Viśakha.	Do. ..	Gift of land, free of taxes, in Kudiyaṇṇāḍi by Eramāñchi Tuhakkam-Nayakkar to the temples of Devargal-Tambirapar and Pañchaksharanāḍu at Kugaiyūr.
119	On the gōpura of the same temple	Do.	Do.	Parābhava, Mūla, ba. di. septamī, Mōla, Sunday.	Do. ..	Unfinished seems to record a gift to the shrine of Ilaiya-Nayinār in the temple of Devargal-Tambirapar for worship, offerings, bathing in oil and lamps by Vadanalal-Nayakkar agent of Śrappa-Nayakkar Ayyaṇ.
120	On a slab set up in front of the same temple.	Do.	Do.	.. ..	Do. ..	On the top of the slab 2 fish and a hook are engraved. Records that the temple of Nāyanār Bhagavadi-Ālvār is under the protection of Miṇavaṇi Nukkōṇṇaṇḍal.
121	On the south wall of the ruined Kailasanatha temple in the same village.	Do.	Do.	Śaka 1506, Tārana, Viśchika, śu. di. paurṇai, Saturday.	Do. ..	Seems to refer to a gift of land.

Kugaiyūr

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
122	On the south wall of the Rajanarayana-Perumal temple in the same village.	Saluva	Bhujabala Tammaraya (i.e. Dharmaraya).	Śaka 1124, Raudri, Kārtikai, 7.	Tamil ..	Gift of money and land, free of taxes, to the temple of Rajanarayana-Vinagar-Perumal at Perungaraiyaipadi alias Kugaiyur in Tenkari-Naraiyur-kurram in Magadai-mandalam for offerings by Annama-Nayakkar in order that Bhujabala Tammarayar might rule the earth.
123	On the same wall .. ..	..	....	Raudri, Tai 10 ..	Do. ..	Gift of land for worship in the same temple and for the festivals of the images of Rama, Raghava, Narayana and Krishna, taken in procession by Perungondai Tammaraya-Nayakkar who repaired the mandapa, set up the stone pillar and the pinnacle, built the surrounding wall and dug the tank.
124	On the north wall of the same temple.	..	....	Śaka 1422, Raudri, Tai 20.	Do. ..	Purchase of land for the Madaiivilagam of Rajanarayana-Vinagar-Emberuman from the temple of Ponparappiua-Choleśvaramudaiyar.
125	On the first gopura of the Ranganatha temple at Tiruvarangam (same taluk and district); right of entrance.	..	....	Piava, Pirattasi 29.	Do. ..	Records a gift of land for a flower-garden for the merit of Rangappa-Nayakkar. Sodikkuṇṭa-Nachchiyar-tiruttu appears as one of the boundaries.
126	In the same place .. ..	..	....	Śaka 1480, Duomati, Makara, Punarvasu, su. di. trayodasi, Sunday.	Tamil verse ..	Damaged. Records that the vimāna was repaired and (the image of) Uttara-Rangan was probably reconsecrated by a certain Śrāmaya.
127	Do. .. ..	..	....	Śaka 1553, Śobhakrai, Āni.	Tamil ..	Much damaged. Gift of land in Eduttavanallur for supplying the yajnopavita (sacred thread) to the god Ranganathasvamin.
128	Do.	Vijayana-gara.	Viraprātapa Śrīrangadeva-Maharaja, who having taken every country was pleased to receive tribute from Ceylon.	Subhang, Paṅguni 29, Śaka 1506, Mṛga, su. di. septami, [Friday, Puraṭṭadi].	Do. ..	Mentions Emberumanar Ayya agent of Periyambai Ayya agent of Eṭṭor Kumara Tattachariyar Ayya of Uttara-Tiruvaram on the southern bank of Pennai (Pennar) and on the northern bank of Avini in Korukkai-kurram a subdivision of Meykura-valanadu in Magadai-mandalam and the desadriuntirai Emberumanar-jiyar of Tirukkōvalur.
129	On the same gopura, left of entrance.	Do.	Viraprātapa Vira-Venkatapatideva-Maharaya, ruling at Perungondai.	Śaka 1517, Manmatha, Puraṭṭasi 18.	Do. ..	Registers that Tiruvengadayyanar Ayya of Anbanur directed the lands given to the servants of the temple of Ranganathasvamin at Uttara-Tiruvaram to be nirkul-sarvanaya under orders of Eṭṭor Tirumalai Kumara Tattachariya who bears the biruda, Vēdamaruga-pratiśhachariya and Ubhayavedantachariya and who appears to have prepared the elephant vehicle for the god
130	In the same place	Do.	Viraprātapa Sadasivadeva-Maharaya ..	Śaka 1482, Raudri, Mēṣa, su. di. dvitīya, Wednesday.	Do. ..	Damaged and end lost.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the same wall .. ..	....	....	....	Tamil verse ..	A Tamil verse composed by Kaliagaraya Unnamalai Ellappar in praise of the god Vishnu.
132	Do.	Vijayanagara.	Sadrasivadeva-Vaharaya	Saka 1482, Sid-dharthi, Metha, su. di. pafohami, Sravana, Sunday.	Tamil ..	Damaged. Seems to register a gift of land to a private individual for repairing the tank called Patalasamudram.
133	Do.	Do.	Do.	Saka 1486, Dun-muki.	Do. ..	Much damaged.
✓134	On the east wall of the mandapa in front of the same temple.	Do.	Virepratapa Srirangadeva-Maharaya 'who having taken all countries was pleased to levy tribute from Ceylon'.	Saka 1499 Dhatu, [Panguni]25.	Do. ..	Do.
✓135	On the south wall of the central shrine in the Panthanadesvara temple at Tiruvaiyaru (Tanjore taluk and district).	Chola	Rajakesarivarman	5th year	Do. ..	Gift of 25 kalanju of gold for half a lamp to the temple of Tiruvaiyaru-paramamahadeva. The gold was deposited with the merchants (nagarattar) of Sivapuri.
136	On the same wall	Do.	Maduraikondra Parakesarivarman	20th "	Do. ..	Built in at the end and the bottom. Gift of gold for a lamp.
137	Do.	Do.	Do.	16th "	Do. ..	Gift of 96 sheep for a lamp in the temple of Tiruvaiyaru-Mahadeva by Nakka Namban of Irungandapuram on the southern bank of the Pennai in Vanagappadi.
138	On the west wall of the same shrine.	Do.	Do.	20th "	Do. ..	Built in at the end. Seems to record a gift of land to the temple of Tiruvaiyaru-Mahadeva.
139	On the north wall of the same shrine.	Do.	Do.	18th "	Do. ..	Damaged. Gift of gold for a lamp. Mentions Malainattu-chobaliya.
140	On the south base of the verandah of the second prakara of the same temple.	....	[Tribhuvanaacha]kravartin Konerinnai-kondan.	Lost	Do. ..	Built in in the middle. Seems to register that the dancing girls were to enjoy the lands, given to them for service in the temple of Tiruvaiyaru-Udaiyar in Poygai-nadu a subdivision of Rajaraja-valanadu, of which they had been dispossessed.
141	On the same base .. ..	....	Do.	Do.	Do. ..	Damaged. Records a transaction similar to that in No. 140 above.
142	On the west base of the same prakara.	Chola	Parakesarivarman alias Tribhuvanaachakravartin Kulottunga-Cholaideva Tribhuvanaachakravartin Konerinnai-kondan.	3rd year	Do. ..	Damaged. Seems to refer to carpenters' rights and privileges in the temples of Tiruvaiyaru-Udaiyar, Aludaiya-Nachohiyar, Ulagamadevi-Isvaramudaiyar and Tribhuvanamadevi-Isvaramudaiyar.
143	On a stone built into the east wall of the Saktattan-mandapa in front of the same shrine.	Do.	Maduraikondra Parakesarivarman	39th "	Do. ..	Seems to record a gift of lamp.
144	On another stone in the same place	Do.	Madurai[konda Para]kesarivarman	[40]th "	Do. ..	Damaged. Seems to register a gift of land for feeding a brahman with sumptuous meal daily in the temple of Tiruvaiyaru-Udaiyar by queen Arifajjal, daughter of Ilade-rayar.
145	On the north wall of the third prakara of the same temple.	Do.	Rajakesarivarman alias Rajarajadeva	Lost	Do. ..	Damaged. Begins with the historical introduction of the temple, etc. Appears to make provision for conducting the tirup-palli-elutrohi (rising from bed) service.

Tiruvaiyaru.

Madurai.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
146	On the same wall .. ..	....	Tribhuvanachakravartin Kōṇṇiṇmai-kōṇḍu.	14th year and 45 days.	Tamil ..	Gift of the Brahman village Jñānasundra-chaturvedimangalam in Vikrama-Chōla-vaṇaḍu to the Brahmins of the temple for various services and to a number of temples.
147	On a stone built into the western gopura of the same temple.	Chōla	Rajakesarivarman	3rd year ..	Do. ..	Gift of a chari to the temple of Tiruvaiyaruḍaiyar by Pañchavaṇi-Madeviyar, queen of Mummudi-Chōla.
148	On the east base of the Dakshinabikāśa shrine in the same temple.	Do.	Parakesarivarman alias [Rajendra-Chōla-deva].	Damaged ..	Do. ..	Records in details the various ornaments given to the temple.
149	On the same base .. ..	....	....	....	Tamil verse ..	Records that Vanuvan Marayan of Vēvaśal set up the images of Pañchanadivanaṇ and Añjalai-Umai in Ayyaru.
150	On the west wall of the same shrine	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladeva.	6th year ..	Tamil ..	Gift of 20 kaṣu for a lamp by Ammaṅgai-Nachohiyar alias Puvamūḷudaiyaḷ of (ś) Vadeśathamangalam to the temple of Iṇṇ-Kayilāyam-ṇḍaiyar at Tiruvaiyar in Poygai-naḍu a subdivision of Tirupuvanamūḷudai-vaṇaḍu.
151	On the same wall	Do.	Parakesarivarman alias Tribhuvanachakravartin Rajarajadeva.	6th " ..	Do. ..	Damaged. Gift of 20 kaṣu for a lamp in the same temple.
152	On the south base of the Uttara-Kailāśa shrine in the same temple.	Do.	Parakesarivarman alias Rajendra-Chōladeva I.	3rd " ..	Do. ..	Gift of seven bronze lamp-stands to the temple of Olōḡamaḍevi-Isvaramūḷudaiya-Mahadeva at Tiruvaiyaru in Poygai-naḍu a subdivision of Rajendrasinha-vaṇaḍu by Dantiśetti-Viṭṭakkiyar alias Ologamadeviyar, queen of Rajarajadeva.
153	On the same base	Do.	[Parakesarivarman] alias Uḍaiyar Rajendra-Chōladeva.	22nd " ..	Do. ..	Built in at the bottom.
154	Do.	Do.	Parakesarivarman alias Uḍaiyar Rajendra-Chōladeva.	21st " ..	Do. ..	Gift of gold ornaments set with jewels to the same temple by the same queen as mentioned in No. 152 above.
155	Do.	Do.	....	....	Do. ..	Built in at the beginning. Contains a portion of the historical introduction of Rajaraja I. Records the gifts of various ornaments one of which is said to have been presented in the 25th year of Rajarajadeva.
156	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarman alias Rajarajarajadeva (Rajaraja I).	24th year ..	Do. ..	Gift of land to the stone temple of Olōḡamaḍevi-Isvaramūḷudaiyar built by Dantiśetti-Viṭṭakkiyar alias Ologamadeviyar, queen of Rajarajadeva at Tiruvaiyaru, a devadana in Poygai-naḍu, a subdivision of Rajendrasinha-vaṇaḍu.
157	On the west base of the Dharmabikāśa shrine in the same temple.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladeva.	2nd year and 85 days.	Do. ..	Much damaged. Gift of 10 vēli of land in addition to the existing devadana which was found insufficient for conducting worship and offerings of the goddess Ulagūḍaiya-Nachohiyar of the Tirukkamakkoṭṭem in Tiruvaiyaru in Ulagamūḷudai-vaṇaḍu. Mentions Anapayanallur.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
158	On the south wall of the central shrine in the Brahmapurisvara temple at Brahmadésam (Villapuram taluk, South Arcot district).	Chōla	Rajāsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva.	41st year, and 294 days, Rishabha, ba. di. Tuesday, Anisham.	Tamil ..	Incomplete. The introduction commences with the words <i>உருத்திரமே</i> . Purchase of land in Papanūr, the southern hamlet of this village, in the name of Brahmadēva Mahadēva by the assembly of the great men at Rajarāja-chaaturvedimangalam, a brahmadēva and a tapani in yōr-nadu, a subdivision of Gaṅgaikondesōlavanadu. It is stated that the king, was residing in the temple of Rajarāja-Vinnagar-Ālvar which was his tutelary deity along with his subordinate (maguṇar) Ādavalan alias Kulottunga-śōlanuvendavēlai who was governing the place, having consecrated the god (deva-pratibhā), opened sources for water (jala-pratibhā), destroyed the wicked and supported the wise.
159	On the north wall of the same shrine.	Do.	Do.	31st year ..	Do. ..	Begins with the introduction <i>உருத்திரமே</i> etc. Gift of 128 cows for 4 perpetual lamps in the temple of Brahmadēva-Uḍaiyar at Rajarāja-chaaturvedimangalam by Aniyupuravan Mēmmātan alias Kulottungaśōla-Muvēndaraiyan residing at Tribhuvanadēvinallur, the southern hamlet of Rajarāja-chaaturvedimangalam, a village unit by itself in Papanūr-nadu a subdivision of Gaṅgaikondesōlavanadu in expiation of the sin of having killed Ammori-Pichchan alias Rajēndrasēra Nīlagangaraiyan, one of the riyots of Amūr in Uttamaśōla-vaṇadu.
160	On the same wall	Do.	Parakāsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.	16th year, śu. di. trayōdaśi, Wednesday, Purnavasū.	Do. ..	Incomplete. The historical introduction begins with the words <i>உருத்திரமே</i> . Records the same details as No. 159 above as far as the charitable disposition of the king is concerned. Herein Papanūr-nadu is stated to be a subdivision of Rajarāja-vaṇadu. Refers to Karikalaśōla-Nega-nāṭṭu Muvēndavēlai.
161	Do.	Do.	Parakāsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva.	12th year and 75 days.	Do. ..	Begins with the introduction commencing with the words <i>உருத்திரமே</i> . Registers that certain Brahmans of the temple of Piramuramudaiyar at Rajarāja-chaaturvedimangalam a brahmadēva and a village unit by itself in Papanūr-nadu a subdivision of Rajarāja-vaṇadu received 600 kaṇ from the temple treasury and agreed to burn a perpetual lamp.
162	Do.	Vijayanagara.	..... [son of?] Virapratāpa Devaraya-Maharāya, 'who having conquered all countries instituted the elephant hunt.'	Śaka 14 * * Vi., Tai 3, Kumbha, ba. di. śu. di. (sic.) Śravana.	Do. ..	Beginning lost. Registers that the Kaikkōla community in this territory were not allowed to use the high pillow (daṇḍu) and blow the conch. Aramvalartie-Nayinar having petitioned to a certain Kaṅgarayar they were allowed the use of the pillow and the conch on the analogy of the practice in vogue in the provinces of Kañchi, Virūchhipuram and Tiruvallī.
163	On a pillar in front of the same shrine.	..	....	....	Do. ..	Records that this pillar was set up by Padali-padiyan alias Papanūrnadaiyan a riyot residing in Papanūr-Nādāivān-vilāgam near Oḡur.
164	On the south wall of the verandah of the first prakara.	Pallava	Sakalabhuvanachakravartin Kopperuñjīngadēva.	5th year ..	Do. ..	Gift of 33 cattle (cows, calves and bull) for a lamp in the temple of Brahmadēva-Uḍaiyar-Nayanar by Nīlagangai Ammuri-Kundan Sōlatgadvēvaṅ of Amūr.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
165	On the same wall	Chola ..	Parakēsarivarman alias Tribhuvana-chakravartin Kulottunga-Chōlādēva.	8th year	Tamil ..	Gift of money for a twilight lamp to the shrine of Tiruk-karalipillaiyar in the temple of Piramīsvaram-Udaiyar.
166	Do.	Śaluva ..	Narasīnga-Maharaja	Śaka 1392, Virodhi, Kartika 8.	Do. ..	Gift of land, in Mandagappettai in Ilaiyakuru Arasāllapura-pattu, by the avataram Śevvaṇa-Nāyaka servant of Annamarasa Ayyan, to the temples of Piramīsvaramudaiya-Nayinar and Tirupattalīsvaram-udaiya-Nayinar for worship and repairs.
167	Do.	Chōla ..	Tribhuvana-chakravartin Kulottunga-Chōlādēva.	4th year	Do. ..	Records that Annaiyappan Pandi alias Rajaraja Sambuvarayan one of the Sengēni chiefs utilized the gold of the two jewelled ear-rings (tōdu) for various services in the temple of Piramīsvaramudaiya-Nayinar.
168	Do.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Rajarajādēva.	18th "	Do. ..	The introduction begins with the words <i>uṇḍa</i> . Gift of 32 cows for a lamp to the same temple by Sōrudaiyal, wife of Nittavinda Sambuvarayan.
169	Do.	Do. ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulottunga-Chōlādēva.	10th "	Do. ..	Begins with the introduction <i>uṇḍa</i> . Gift of 12 she-buffaloes for a lamp to the temple of Brahmīsvara at Kajarāja-chaturvēdimangalam by the Sivabrahmapas of the temple.
170	Do.	Pallava ..	Sakalabhuvana-chakravartin Kopperuṅ-jingādēva.	27th year Vriachika, so. di. sapthami, Saturday, Avittam.	Tamil and Grantha.	Records a writ of Kachohiyarayan under orders of the king (nāyānar tirumungam). Gift of land, free of taxes, in Ōgur-Panaiyur to the temple of Brahmīsvara for conducting festivals on the day of the asterism Tiruvōnam in which the king was born, for the service (called Alagiya-Pallavan-sandi and for repairs. A Sanskrit verse at the end of this inscription records that Virapratapa Bhuvanikaivina instituted a festival on the day of Śravana at the service (sandī) called after him to the goddess Parvati.
171	Do.	Chōla ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulottunga-Chōlādēva.	....	Tamil ..	Mutilated. Contains a portion of the introduction.
172	Do.	Śaluva ..	Narasīnga-Maharaja	Śaka 1392, Vikriti, Pangunī 2.	Do. ..	Gift of ayan and arasupēru on houses and lands in the Brahmīsvaram-sirumai for burning 40 lamps in the temples of Piramīsvaramudaiya-Nayinar and Tirupattalīsvaramudaiya-Nayinar by Timmai-Nāyaka, agent of Annamarasa Ayyan the avataram of Narasīnga-Maharaja.
173	Do.	Chōla ..	Parakēsarivarman alias Tribhuvana-chakravartin Kulottunga-Chōlādēva.	5th year	Do. ..	Begins with the introduction <i>uṇḍa</i> etc. Gift of 32 cows and one bull for a perpetual lamp by a dancing girl (devaradiyar).
174	Do.	Pāndya ..	Maravarman alias Tribhuvana-chakravartin Vikrama-Pāndyādēva.	7th year, Avani ..	Do. ..	Gift of land, free of taxes, in Ōgur-Pagaiyur in Koliya-puramallur-pattu for worship and offerings at the service called Kulakēkharu-sandi named after the king.
175	On the west wall of the same verandah.	....	Tribhuvana-chakravartin Kopperuṅ-jingādēva.	13 + 1st year, Masi and 238 days.	Do. ..	Gift of land, free of taxes, for conducting a service called Kōlāṇṇarāman-sandi after the king and for providing offerings, etc., at the festival on the day of asterism Pushya in which he was born.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the east wall of the same verandah.	Chōla	Parakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	4th year Dhanu, su. di. chaturthi, Friday, Avittam.	Tamil	Gift of land in Nerukupai, the northern hamlet of the village, by Ammaiyeppan Paṇḍinadu-kondan alias Rājārāja Sambuvarāyaṇ for the worship and the procession of the god on the day of the asterism Avittam in which he was born.
177	On the same wall	Do.	Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	14th year	Do.	Gift of money for burning a lamp in the temple of Brahmi-sivaramudaiya-Nayanar by Vachchalādēvi, daughter of the Chalukya (king) Tribhuvanamallādēva of the Rayya-rājya.
178	On the west wall of the kitchen in the same temple.	....	....	....	Do.	Registers the ulvari of the devadana lands.
179	On the same wall	Chōla	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva Tribhuvana-chakravartin Kōṇērinmaikondan.	6th year	Do.	The historical introduction commences with the words, <i>Uḷḷaṇṇar</i> etc. Registers that the devadana lands belonging to the temple of Brahmi-sivaramudaiya-Mahādēva and the land given for feeding tapasvins in the Rājārāyanan-madam within the temple were clubbed together as a new village called Kulōttunga-Chōlanallur which was declared free of taxes.
180	Do. .. ..	....	....	....	Do.	Records the text of the ulvari of the grant made in No. 179 above giving the detail description of the lands.
181	Do.	Chōla	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	3rd year and 1174 days.	Do.	Begins with the introduction <i>Uḷḷaṇṇar</i> etc. Refers to the order of the king directing the transaction contained in No. 179 above.
182	Above the entrance into the same kitchen.	....	....	....	Do.	Records that the kitchen was called after Vikrama-Chōla.
183	On the front gōpura of the same temple.	Chōla	Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	18th year	Do.	Records that the second gōpura (tirumaligai) of the Pirami-svara temple was built by Ammaiappan Gaṇḍarasuriyaṇ alias Sambuvarāyaṇ.
184	On the east wall of the Patalisvara temple in the same village.	Vijaya-nagara.	Kampana-Uḍaiyar, son of Vira-Bukkana-Uḍaiyar.	Saka 1286, Krōdhi, Mēṣa, su. di. tritiya, Wednesday, Puraḍam.	Do.	Remission of taxes, by Goppaṇaṅgal, on the lands in Kulōttunga-Chōlanallur alias Brahmi-sivaram, which was an unit village in Koliyapura-pattu in Panaiyur-nadu, a subdivision of Rājārāja-valanadu belonging to the temples of Pirami-sivaramudaiya-Nayanar and Tirupatalēsvaramudaiya-Nayanar at Rājārāja-chaturvedimaṅgalam which was a brahmadēya and a unit in itself.
185	On the south wall of the same temple.	Chōla	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	[1]3th year	Do.	Incomplete. Begins with the word <i>Uḷḷaṇṇar</i> . Records a gift of 16 cows for a lamp by a certain Aḷagan for having missed his aim and killed another individual in a hunting excursion.
186	Do. do.	Do.	Tribhuvana-chakravartin Kulōttunga-Chōlādēva, 'who was pleased to take Madurai (Madura), Iḷam (Oeylon) and the crowned head of the Pandyas.'	26th "	Do.	Gift of a gold diadem to Patalisvaramudaiya-Nayanar at Rājārāja-chaturvedimaṅgalam a brahmadēya and a village unit in Panaiyur-nadu, a subdivision of Rājārāja-valanadu by a merchant of Ulogamadēvipuram, a city (nagarum) in Oyraṇ-nadu.
187	Do. do.	Do.	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōlādēva.	14th "	Do.	Built in at the bottom. The introduction begins with the words <i>Uḷḷaṇṇar</i> etc. Seems to record a gift of land.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
188	On the same wall . . .	Chôla	Parakēsarivarman alias Tribhuvannachakravartin Udayar Rajendra-Chôladêva I.	24th year and 230 days, Mēsha, śa. Thursday, Pūram.	Tamil	Gift of land for worship and offerings in the temple of Pataisvaramudaiyar by Parāntakan Suttamaliyar alias Mukkokkilanadigal for the growth of the arms (bhujam vardhaka) of king Rajendra-Chôla. The king was then residing in the temple of Rajarajisvaramudaiyar.
189	Do. . . .	Do.	Tribhuvannachakravartin Kulōttuṅga-Chôladêva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	16th year . .	Do.	End lost and incomplete. Gift of two she-buffaloes, one ox and two calves for a lamp in the temple of Pataisvaramudaiya-Nayanar by Sēngēṇi māṇḍaṇa[mittēn] Ammaiappan Muttan Appan alias Chōlendraiṅga Sambuvarayan.
190	On the steps leading to the southern entrance of the same temple.	Do.	Tribhuvannachakravartin Kulōttuṅga-Chôladêva.	7th . .	Do.	Registers that a certain shepherd (maṇḍadi) residing in Eydari, the southern hamlet of Rajaraja-valanadu received gālam of Pāṇaiyur-nadu in Rajaraja-valanadu received 32 cows and agreed to burn a perpetual lamp in the temple of Tiruppatālisvaram-Udayar.
191	On the south and east walls of the same temple.	Do.	Do.	18th . .	Do.	Incomplete.
192	Do. do.	Do.	Parakēsarivarman alias Tribhuvannachakravartin Rajarajadêva.	14th year, Makara, śa. di. tritiya, Wednesday, Pūram.	Do.	Begins with the introduction புகழ்பெரிசெய்தல், etc. Quotes the 31st year of Kulōttuṅga-Chôladêva. Records the gift of land by the assembly for worship to the image of Aludai-Nachchiyar set up by Irungolai on the day of the consecration and celebration of the marriage festival.
193	Do. do.	Do.	Parakēsarivarman alias Tribhuvannachakravartin Vikrama-Chôladêva.	15th year, Rishabha, śa. di. sapthami, Monday, Pūram.	Do.	Gift of land.
194	On the west wall of the same temple.	Do.	Rajakēsarivarman alias Rajadhirajadêva.	29th year and 342 days.	Do.	Do.
195	On the north wall of the same temple.	Do.	Rajakēsarivarman alias Tribhuvannachakravartin Viratājendradêva.	4th year . .	Do.	Gift of paddy.

D.—List of photographs taken during 1917-18.

Number (continued from the last report)	Locality.	Description.	Size of negative.
440	Trichinopoly ..	View of the interior of the rock-cut temple at the foot of the hill.	Full plate.
441	Do. ..	A pillar in the same temple	Do.
		Carvings in relief on the hill-side near the Kanaka-Durgā temple at Bezwada.	
442	Bezwada ..	Chintāmani-Durgā with a seated image to the right of it.	Half plate.
443	Do. ..	Chintāmani-Durgā with an elephant surmounted by a lion (?) to the left.	Do.
444	Do. ..	Vārihi, Mātangēśvari	Do.
445	Do. ..	Prathama-Durgā	Do.
446	Do. ..	Śumbhāsūramardini-Durgā and Chāmundēśvari ..	Do.
447	Do. ..	Raudra-Mahākālī	Do.
448	Do. ..	Some faint carvings	Do.
449-450	Do. ..	Do. with some inscriptions in Telugu ..	Do.
451	Phulta ..	Inscription on a boulder (No. 830 of Appendix B) ..	Do.
452	..	Palm-leaf manuscript from Tenali (beginning) ..	Full plate.
453	..	Do. do. (end)	Do.
454	..	Five Brāhmī inscriptions	Do.
455	..	Seals of (a) Rājarāja Chōḍa-Gaṅga and (b) Chōla Rājarāja II.	Do.
456	..	The Muñjēru plates of Kokilivarma-Mahārāja ..	Do. ✓
457	..	Do. do. (another grant) ..	Do.
458	..	Do. of Maṅgi-Yuvarāja II ..	Do.
459	..	Do. of Kokuli-Vikramāditya ..	Do.
460-461	..	An incomplete grant of Chālukya-Bhīma I ..	Do.
462	..	The Garavapādu grant of Kākatiya Gaṇapati ..	Do.
463	..	Seal of No. 462 above	Quarter plate.
464-465	..	The Tāṇḍivāda grant of the Eastern Chālukya Vijayāditya II.	Full plate.
466	..	Seals of (a) No. 464 above and (b) Eastern Gaṅga Rājēndravarma (No. 497 below).	Half plate.
467-469	..	The Tāṇḍivāda grant of Prithivi-Mahārāja	Full plate.
470-471	..	The Niduparu grant of Eastern Chālukya Jayasimha I.	Do.
472	..	The Musinikunda grant of Eastern Chālukya Viṣṇuvardhana III.	Half plate.
473	..	Seals of (a) No. 472 above and (b) Eastern Chālukya Vijayāditya I, No. 474 below.	Do.
474	..	The Śekharambu grant of Eastern Chālukya Vijayāditya I.	Do.
475	..	The Inuṅgaru grant of Chōla Rājarāja II	Do.
476	..	A forged modern plate with figures	Full plate.
477	..	The same (figures enlarged)	Do.
478-479	..	A spurious grant of Western Chālukya Vinayāditya ..	Do.
480-481	..	The Kummaḍūru grant of Śambhu-Chōḍa	Do.
482-483	..	The Arātaha grant of Nētribhanjadēva	Do.
484-485	..	The Mula-Māchchāda grant of Vidyādhara-bhanjadēva	Do.
486-487	..	The Māchchāda grant of Nētribhanjadēva	Do.
488-489	..	The Amēraśiṅga grant of Indravarmadēva	Do.
490-491	..	The Komyāna grant of Yasabhanjadēva	Do.
492-494	..	The Kombaru grant of Eastern Chālukya Jayasimha I.	Do.
495-496	..	The Madhipathara grant of Eastern Gaṅga Anantavarmadēva.	Do.
497-499	..	The Tāmvoḍdi grant of Eastern Gaṅga Rājēndravarmadēva.	Do.
500-501	..	The Attili grant of Eastern Chālukya, Chālukya-Bhīma I.	Do.
502	..	The Rāvulaparti grant of Undirāja	Do.
503	..	Seals of Nos. 478, 488 and 495 above	Half plate.
504	..	Seals of Nos. 11 and 15 of Appendix A	Do.
505	..	Seals of Nos. 14 and 20 of Appendix A	Do.
506-507	..	Brāhmī inscriptions	Full plate.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18, calculated by the Officiating Epigraphist with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., L.L.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahupaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; '94 ; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800–2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; '68 ; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Maghā is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
PALLAVA.		
<i>Kopperuñjīgadēva.</i>		
1916	62	25th year, Kumbha, <i>su. di. trayōḍaśī</i> , Sunday, Pūrva-Phalgunī = A.D. 1268, Sunday, January, 29 ; '45 ; '88. 'Pūram' is a mistake for Pūṣam (Pushya).
"	65	16th year, Rishabha, <i>su. di. saptamī</i> , Monday, 'Uttara-Phalgunī = A.D. 1258, Monday, May 13 ; '28 ; '63. Saptamī seems to be a mistake for navamī.
"	69	2nd year, Vṛṣchika, <i>ba. di. trayōḍaśī</i> , Sunday, Āśvati = A.D. 1244, Sunday, November 13. Ba. 13 began at '22 and Āśvati ended at '40.
"	73	10th year, Simha, <i>su. di. pañchamī</i> , Monday, Rēvati = A.D. 1254, Monday, August 3 ; <i>ba. 5</i> began at '99 and Rēvati at '51. The date is unsatisfactory ; moreover, the 10th regnal year probably came to end in February—July 1253 A.D.
"	83	6th year, Mīna, <i>ba. di. shashtī</i> , Wednesday, Mūla. No satisfactory equivalent whether regnal year is 6 or 9 ; <i>i.e.</i> in A.D. 1249 or A.D. 1252.
"	85	3rd year [Simha], <i>su. di. daśamī</i> , Monday, Pushya. Irregular.
"	170	27th year, Vṛṣchika, [<i>su. di. saptamī</i>], Saturday, Dhanishṭhā. = A.D. 1269, Saturday, November 2 ; '25 ; '79.
CHOLA.		
<i>Rājarājadēva I.</i>		
1917	356	10th year, Rishabha, Thursday, Viśakhā. Details not enough for verification. The nearest equivalent is A.D. 995, May 16, Thursday. In this case however the given <i>nakshatra</i> had ended the previous day at '95.
"	362	12th year, Dhanus, Tuesday, Āśleṣhā. = A.D. 996, December 1st, Tuesday. On this day the <i>nakshatra</i> commenced at '39, ending at '50 the following day. [The <i>tithi</i> was <i>ba. 3</i> which ended at '13.]
<i>Parakēsarivarman Rājendra-Chōla I.</i>		
"	335	25th year and 112th day, Kāṇṇi, <i>ba. di. Thursday</i> , Punarvasu = A.D. 1036, September 16, Thursday '26 ; '74. [The <i>tithi</i> was <i>ashtamī</i> .] Reign, according to Kielhorn, began between 27th March and 7th July A.D. 1012. The present date (112th day) indicates that regnal years changed about May 27th.
"	341	30th year and 27th day, Karkāṭaka, <i>ba. di. daśamī</i> , Thursday, Kṛittikā = A.D. 1041, June 25, Thursday. <i>f.d.t.</i> '08 ; <i>f.d.n.</i> '76. The <i>tithi</i> and the <i>nakshatra</i> commenced on this day at '09 and '76 respectively. By Garga and Brahma Siddhāntas <i>nakshatra</i> would have commenced about '25 of day. The beginning of the reign inferred from this date (about May 29) agrees with that arrived at from the previous date.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Parakēsarivarman Rājendra-Chōla I—cont.</i>		
1918	188	24th year and 230th day, Mēsha, śu. di. Thursday, Pūram = A.D. 1036, April 8, Thursday. On this day the <i>nakshatra</i> commenced at '50. [<i>Tithi</i> was daśamī '69.] f.d.n. '45. According to this date (230th day) regnal years must have changed about August 20.
<i>Rājakēsarivarman Rājādhirāja I.</i>		
1917	330	30th year, Mīna, śu. di. Tiruvādirai, Friday = A.D. 1048, February 26, Friday; Ādrā ended at '05. [<i>Tithi</i> was śu. navamī '25.]
<i>Rājakēsarivarman Kulōttuṅga I.</i>		
"	347	30th year and 24th day, Kumbha, ba. di. dvitīyā, Thursday, Uttiram. Thursday is perhaps mistake for Wednesday = A.D. 1099, February 9, Wednesday '93; '79. Regnal year in February A.D. 1099 was not the 30th but 29th. Date is unsatisfactory.
"	348	[3]8th year and 50th day, Karkāṭaka, ba. di. shashthī, Saturday = A.D. 1107, July 13, Saturday. [<i>Nakshatra</i> was Rēvatī '49.]. Ba. 6 ended at '32. Regnal year must have changed about May 24.
1918	158	41st year and 294th day, Vriṣabha, ba. di. [trayōḷaśī], Tuesday, Anisham. On Tuesday 23rd May A.D. 1111, Nak. "Anurādhā" began at '05. <i>Tithi</i> was śu. 13 which came to end at '07. Beginning of regnal year, indicated by 294th day is August 3. (According to Kielhorn reign began between 14th March and 8th October A.D. 1070).
<i>Vikrama-Chōla.</i>		
"	160	15th year, śu. di. trayōḍaśī, Wednesday, Punarvasu. The 15th year corresponds to A.D. 1132-33 and the month intended is Makara. On January 10, Wednesday A.D. 1134 (but this was in the 16th year), Punarvasu commenced at '29; f.d.n. '23. The <i>tithi</i> was trayōḍaśī '52.
"	193	15th year, Rishabha, śu. di. saptamī, Monday, Pūram. = A.D. 1132, May 23, Monday, '34; '68. (According to Kielhorn, 15th year would not have commenced till 29th June A.D. 1132.)
<i>Rājarāja II.</i>		
"	192	14th year, Makara, śu. di. tṛitīyā, Wednesday, Pūratṭādi = A.D. 1160, January 13, Wednesday. On this day the <i>nakshatra</i> commenced at '21, and <i>tithi</i> ended at '65; f.d.n. '27.
<i>Tribhuvanachakravartin Rājādhirāja II.</i>		
1917	224	6th year, Mithuna, śu. di. tṛitīyā, Saturday, Punarvasu = A.D. 1169, May 30; '91; '39. The week day was Friday and not Saturday. Neither <i>tithi</i> nor <i>nakshatra</i> was current on Saturday, both having come to end on Friday.
<i>Kulōttuṅga-Chōla III.</i>		
"	226	11th year, Makara, śu. di. saptamī, Monday, Uttiratṭādi = A.D. 1188, December 26, Monday. During the whole of the day the <i>tithi</i> was saptamī which came to end at '02 on Tuesday <i>nakshatra</i> ended at '25 on Monday.
"	233	38th year, Makara, śu. di. ēkādaśī, Saturday, Rōhiṇī = A.D. 1216, January 2, Saturday 46; '76.
"	242	9th year, Rishabha, 8, Saturday, Pushya = A.D. 1187, May 2 (Rishabha 8) Saturday. The <i>Nakshatra</i> on this day was Dhanishthā and not Pushya.
"	243	15th year, Dhanus, ba. di. Wednesday, Hasta. = A.D. 1194, December 7, Wednesday. [<i>Tithi</i> was ashtamī which ended at '17.] f.d.n. '63.
"	350	42nd year and 50th day, Simha, ba. di. ēkādaśī, Thursday, Pushya = A.D. 1185, August, 22, Thursday, f.d.t. '08; f.d.n. '78. The <i>tithi</i> and <i>nakshatra</i> commenced on this day at '17 and '84 respectively. Beginning of <i>nakshatra</i> by Brahma and Garga siddhantas would have been the same. Day of regnal year agrees closely with the beginning of reign as arrived at by Kielhorn (between 6th and 8th July A.D. 1178).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttuṅga-Chōla III—cont.</i>		
1918	2	35th year, Mīna, śu. di. saptamī, Monday, Rōhiṇī. On Thursday, February 28 A.D. 1213, śu. 7 began at '24 and "Rōhiṇī" ended at '63. The week day however was not Monday but Thursday.
"	24	40th year, Rishabha, ba. di. Wednesday, pañchamī, Mūla = A.D. 1217, April 26, Wednesday; f.d.t. '69; '33; tithi commenced at '80 on this day. But April 1217 A.D. fell in 39th regnal year according to Kielhorn.
"	93	6th year, Makara, śu. di. daśamī, Hasta. Cannot be verified for want of week-day.
"	94	14th year. Makara, śu. di. daśamī, Anurādhā. The date cannot be verified for want of week-day.
"	176	4th year, Dhanus, śu. di. chaturthī, Friday, Avittam. = A.D. 1181, December, Friday 11, '75; '93.
<i>Tribhuvanachakravartin Rājārājadēva III.</i>		
1917	221	[1]3th year, Kāṇṇi, ba. di. dvādaśī, Thursday, Svāti. The date is irregular. The given details do not work out correctly for the 13th or the 23rd year of Rājārāja III or of Rājārāja II. In A.D. 1229 Kāṇṇi, ba. 12 fell on a Sunday and the <i>nakṣatra</i> was Makhā.
"	231	14th year, Mīna, śu. di. chaturdaśī, Wednesday, Makhā = A.D. 1230, February 27, Wednesday '85, '14.
"	245	5 + 1st year, Dhanus, ba. di. chaturdaśī, Wednesday, Anusham. There is no date corresponding to this in A.D. 1221, the 6th regnal year.
"	247	21st year, Tula, ba. di. saptamī, Wednesday, Pushya = A.D. 1236, October 22, Wednesday. During the whole of the day the <i>tithi</i> was saptamī, f.d.n. '77.
"	250	6 + 1st year, Mēsha, śu. di. chaturdaśī, Saturday, Sittirai (Chitrā) = A.D. 1223, April 15, Saturday; '87; '71.
"	256	10th year, Simha, śu. di. trayodaśī, Sunday, Śrāvaṇa = A.D. 1225, August 17, Sunday; '88; '72.
"	315	4th year, Simha, Wednesday, Pushya, śu. di. trayōdaśī. In A.D. 1220, on Wednesday, July 29 which fell in or immediately after close of 4th year (regnal year began according to Kielhorn between 27th June and 10th July 1216) ba. 13 (not śu. 13) in Simha, ended at '23 and Nak. 'Pushya' ended at '94.
1918	38	19th year, Simha, ba. di. tritīyā, Wednesday, Rēvatī. No suitable date could be found to answer the details; in Simha of the year A.D. 1234-35 corresponding to the 19th year of the reign or in 1231-2, the 16th year.
<i>Rājēndra-Chōla III.</i>		
"	10	4th year, Tulā, śu. di. saptamī, Thursday, Uttarāshādhā = A.D. 1249, October 14, Thursday; '66; '60.
<i>PANDYA.</i>		
<i>Raṇamukharāmaṇ Perumāḷ Vīra-Pāṇḍyadēva.</i>		
"	104	21st year, Tulā, śu. di. trayōdaśī, Rēvatī. Date cannot be verified for want of week day.
<i>Tribhuvanachakravartin Sundara-Pāṇḍya.</i>		
1917	249	2nd year, Vriśchika, ba. di. shashthī, Friday, Pushya. A.D. 1272, November 11, Friday (= Vriśchika 15); f.d.t. '64; '75. This is a possible date for Māx. Sundara-Pāṇḍya, if a king with that name began to reign in A.D. 1271 as conjectured in notes against No. 347 of 1916— <i>Annual Report</i> for 1916-17, page 90.
<i>Jatāvarman Tribhuvanachakravartin Rājārājaṇ Sundara-Pāṇḍya.</i>		
"	248	13th year, Kumbha, śu. di. tritīyā, Wednesday, Śadaiyam. In A.D. 1288, which fell in the 12th year of Jatāvarman Sundara-Pāṇḍya (whose reign began in February—March. A.D. 1277—vide page 97, <i>Annual Report</i> for 1915-16), January 7th, Wednesday '90; '99 answers to most of the given details: but the month was Makara, not Kumbha, and regnal year was 12th not 13th. In an inscription at Tiruvarāṅgulam in Pudukkōttai State the surname <i>Rājārājaṇ</i> has been found associated with Jatāvarman Sundara-Pāṇḍya " <i>Samastajagad, etc.</i> " who came to the throne in A.D. 1251: but the present details are not found in that reign.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
1918	66	8th year, Tulā, śu. di. tritīyā, Saturday Rōhinī. The <i>paksha</i> should be bahula not suddha. With ba. 3, we have an equivalent on Saturday, October 23 (= Tulā 26) A.D. 1260; f.d.t. '03; '29. The 3rd tithi was current throughout Saturday. In the notes at page 98 of <i>Annual Report</i> for 1915-1916, it was pointed out that the dates of the reign of Jātavarman Vira-Pāṇḍya of Īlam and Koṅgu fame pointed, some to A.D. 1253, and others to A.D. 1254, the majority pointing to A.D. 1254. The present date points to A.D. 1253.
<i>Māṇavarman Tribhuvanachakravartin Vikrama-Pāṇḍya.</i>		
1917	426	5th year, Kārttigai, ba. di. tritīyā, Thursday, Rōhinī = A.D. 1254, October 29, Thursday when ba. 3 commenced at '39, f.d.t. '33; '24. But it is very doubtful whether the reign of any Māṇavarman Vikrama-Pāṇḍya began in or about A.D. 1250.
"	427	5th year, Aippaṣi, 30, śu. di. purnamī, Tuesday. In A.D. 1254, on October 27, Tuesday, which was the 30th day of Tulā or Aippaṣi, the purnamī tithi ended at '51. As a date containing a reference to the day of the solar month this is worth studying side by side with No. 704 of 1916 (<i>Annual Report</i> for 1916-17 page 92); but in the present uncertainty as to the date of commencement of this reign it is useless to speculate further.
1918	82	3rd year, Makara, śu. di. trayōdaśī, Monday, Pushya. On account of the uncertainty of this reign it is not possible to investigate this date with any degree of confidence. It may be noted however that the given details are satisfied in A.D. 1274, Jan. 22 (= Makara 28), Monday on which day śu. 13 and Pushya ended respectively at '07 and '99 of day. If this was the 3rd year A.D. 1284 would be the 13th year for which see No. 704 of 1916, <i>Annual Report</i> for 1916-17 page 92.
<i>Māṇavarman Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
1917	422	[2]3rd year, Rishabha, śu. di. pañcamī, Wednesday, Pushya = A.D. 1357, Wednesday, May 24 (= Rishabha 29); '83; '01. This reign has to be dated from A.D. 1334—See N.B. on page 90 of <i>Annual Report</i> for 1916-17.
<i>Jātavarman Vira-Pāṇḍya.</i>		
"	432	3rd year, Vriśchika, 13, ba. di. shashthī Thursday, Āyilyam. = A.D. 1256, November 9, (= Vriśchika 13, Thursday '71; f.d.n. '05. The nakshatra commenced at '10 on this day.
"	437	15th year, Vriśchika, śu. di. pañcamī, Monday. = A.D. 1267, November 21, Monday. On this day śu. 5 commenced at '58, and the nakshatra must be Śravaṇa which commenced at '39, f.d.t. '62; f.d.n. '44.
<i>Māṇavarman Tribhuvanachakravartin Bhuvanaiḥkaviraṇ Kulaśēkharadēva I.</i>		
"	260	22nd year, Karkataka, śu. di. prathamā, Thursday, Pūṣam = A.D. 1291, June 28, Thursday '58; '90.
"	263	22nd year, Karkataka, śu. di. prathamā, Thursday, Pūṣam. Same as No. 260 above.
<i>Tribhuvanachakravartin Kōnerinmaikōṇḍāṇ Sundara-Pāṇḍyadēva.</i>		
1918	84	13 + 1st year, and 237th day, Kumbha, śu. di. trayōdaśī, Monday, Pushya. = A.D. 12, Monday February 12 (= Kumbha 19); '89, '25. This was in the 14th year of the reign which began in February—March 1277 A.D. as noted at page 97 of <i>Annual Report</i> for 1915-1916.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Māravarman Tribhuvanachakravartin Kulāsēkhara I.</i>		
1917	483	4th year, Simha, ba. di. navamī, Friday, Rōhinī = A.D. 1271 July, 31, Friday. Ba. 9 commenced at ·03 and <i>nakshatra</i> at ·23 f.d.t. ·02; f.d.n. ·24.
„	636	4th year, Kanni, 22, śu. di. chaturdaśī, Saturday, Uttirattādi = A.D. 1271, September 19, Saturday ·46; f.d.n. ·03; the <i>nakshatra</i> commenced at ·11 on this day.
<i>Māravarman Tribhuvanachakravartin Kulāsēkhara II.</i>		
„	415	7th year, Kumba, 13, śu. di. ashtamī, Friday, Rōhinī. This date has been already calculated by M.R.By. Diwan Bahadur L. D. Swamikannu Pillai Avargal (vide <i>Indian Antiquary</i> Vol. XLII, p. 228). The regnal year has been corrected from 4 in the inscription. The equivalent is A.D. 1321, February 5, Friday, ·58; ·93.
<i>Vīra-Pāṇḍya.</i>		
„	422	23rd year. Rishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1445, May 12, Wednesday, ·13; ·28.
„	452	Śaka 1368, Mesha 15, chaturdaśī, Sunday, Hasta = A.D. 1446, April 10, Sunday, ·73; ·10.
<i>Arikēsari Parākramadēva.</i>		
„	507	Śaka 1374, Vriśchika 16, śu. di. dvitīyā, Monday, Mūlā = A.D. 1452, November, 13, Monday; ·58; ·89.
„	518	Śaka 1385, Mīna 10, śu. di. navamī, Friday = A.D. 1464; March 2, Friday, ·38; ·57.
„	547	Śaka 1385, 31 + 11th year, Karkataka 30, śu. di. trayōdaśī, Thursday, Uttirādam = A.D. 1463, July 28, Thursday, ·38; ·88.
<i>Jaṭilavarman Kulōttuṅga-Pāṇḍya ‘born in asterism Jyēshthā.’</i>		
„	569	2 + 41st year, Śaka 1388, Vyāya, Mithuna 29, śu. di. trayōdaśī, Thursday, Kēṭṭai (Jyēshthā) = A.D. 1466, Thursday, June (26 = Mithuna 29), ·34; ·12.
<i>Kulāsēkharadēva.</i>		
„	519	Śaka 1390, 2 + 37th year, Tulā 13, ba. di. ēkādaśī, Wednesday, Uttiram = A.D. 1468, October 12, Wednesday, ·08; f.d.n. ·27.
<i>Jaṭilavarman Tribhuvanachakravartin Arikēśvaradēva.</i>		
„	541	Śaka 1[3]90, 2 + 30th year, Simha, 21, śu. di. dvitīyā = A.D. 1468, August 19, Friday, ·94.
<i>Parākra[ma]-Pāṇḍya Vīra-Pāṇḍyadēva.</i>		
„	548	Śaka 1402, 12th year, Vriśchika, ba. di. daśamī, Sunday, Hasta. On A.D. 1480, November, 26, Sunday, ba. 10 began at ·36 and ended at ·26 on the following day, while “Hasta” ended at ·86 on Sunday.
<i>Jaṭilavarman Tribhuvanachakravartin Poṇṇipperumāḷ Parākrama-Pāṇḍya.</i>		
„	401	Śaka 1202, 5th year, Simha 18, ba. di. ashtamī, Wednesday, Rōhinī. The date is too early. Calculated for the possible initial dates Śaka 1344, 1389, 1395 and 1402 the details do not work out for the first and the second and the approximate results arrived at for the other two are as follow:— (i) A.D. 1473, August 16, Monday, ·22; ·33. But the week-day is Monday not Wednesday. (ii) A.D. 1481, August 17 (= Simha 18) Friday (not Wednesday) f.d.t. ·03; ·99. Ba. 8 was current throughout the day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1917-18—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA— <i>cont.</i>
		<i>Parākrama-Pāṇḍyadēva.</i>
1917	520	Śaka 1406, 2 + 9th year, Kārttigai 28, śu. di. ashtamī, Friday, Uttirattādi
	& 521	= A.D. 1484, November 26, Friday. Uttirattādi began at '07 on this day.
"	551	Śaka 1406, 2 + 9th year, Vriśchika 28, śu. di. ashtamī, Friday, Uttirattādi. Same as No. 520 above.
		<i>Jaṭilavarman Aḷaṅṅ-Perumāḷ Parākrama 'born in Aviṭṭam'.</i>
"	664	Śaka 1425, 2 + 28th year, Kumba, śu. di. dvādaśī, Sunday, Tiruvādirai = A.D. 1504, January 28, Sunday.
		<i>Śrīvallabha.</i>
"	461	Śaka 1355, Rishabha, 14, śu. di. dvitīyā, Mrigaśirsha = A.D. 1433, May 20, Wednesday, on which day śu. 2 began at '19 and ended on the next day at '09 while "Mrigaśirsha" ended at '34 on the same day. Tēdi 14 is mistake for tēdi 24.
		<i>Jaṭavarman Parākrama-Pāṇḍya 'born in Kṛittikā'.</i>
"	502	Śaka 1419, 18th year, Simha 2, śu. di. tritīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday (= Simha 2); '21; '41.
"	503	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday; '78; '39.
"	504	Śaka 1419, 18th year, Simha, 2, śu. di. tritīyā, Tuesday, Uttiram. See No. 502 above.
"	505	Śaka 1421, 20th year, Vriśchika 15, ba. di. tritīyā, Wednesday, Aśvati. In A.D. 1499 Vriśchika 15 fell on Thursday, 14, November. The <i>nakshatra</i> was Aśvati which commenced at '98 on Wednesday and ended at '05 on Friday. The <i>tithi</i> was not ba. 3, but śu. 12 which ended at '73.
"	508	Śaka 1416, 15th year, Paṅḡuṇī 15, Paurṇai, Wednesday, Hasta.
"	& 509	Śaka 1416, should presumably be read as Śaka 1417, and the intended day is A.D. 1495, Wednesday, March 11, (= Paṅḡuṇī 15); '10; '88.
"	510	Śaka [14] 19, 18th year, Simha 2, [śu.] di. tritīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday; '21; '41.
"	516	Śaka 1422, 21st year, Tulā 3, śu. di. daśamī, Friday, Aviṭṭam = A.D. 1500, October, 2, Friday (= Tulā 3); '64; '95.
"	524	Śaka 1412, 11th year, Kumbha, 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday (= Kumbha 18); '78; '39.
"	527	Śaka 1424, 23rd year, Simha 12, śu. di. ashtamī, Thursday, Anusham = A.D. 1502, August 11, Thursday, (= Simha 12); '45; '43.
"	534	Śaka 1423, 22nd year, ba. di. tritīyā, Saturday, Purnarvasu, Durmati, Vriśchika, 29 = A.D. 1501, November 27, Saturday; '95; '78.
"	618	Śaka 1429, 28th year, Makara, 15, ba. di. 10, Wednesday, Rōhiṇī = A.D. 1508, Wednesday, January 12, (= Makara 15); śu. 10 (not ba. 10) fell on that day, ending at '95; while 'Rōhiṇī' commenced at '48 on that day and ended at '58 on the following day.
		<i>Śrīvallabhadēva 'who revived the old times'.</i>
"	631	Śaka 1463, 7th year, Plava, Tulā 23, śu. di. pañchamī, Sunday, Mūlā = A.D. 1541, October 23, Sunday. Śu. 5, began at '09 on Sunday and ended at '10 on the following day, while the nak. "Mūlā" ended at '32.
"	650	Śaka 1456, Jaya, Vaigāśī, ba. di. prathamā, Wednesday, Aśvati. In A.D. 1534 (= Śaka 1456 = Jaya), on Wednesday Sep. 23 (= Purattāsi 24) ba. 1 ended at '35 and the Nak. "Aśvati" was current the whole of that day, commencing at '97 on Tuesday and ending at '07 on Thursday. "Vaigāśī" seems to be an error for "Purattāsi."
"	658,	Śaka 1466, 10th year, Krōdhi, Kumbha tēdi 6, ba. di. pañchamī, Sunday,
"	662	Hasta = A.D. 1545, Sunday, Feb. 1, (= Kumbha 6); ba. 5 began at '16 and
"	& 663	ended at '15 on the following day, while "Hasta" ended at '15 on Sunday.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Kulaśekhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.</i>		
1917	386	Śaka 1467, 2nd year, Viśvāvasu, Dakṣiṇāyana, Karkāṭaka 9, amāvāsya, Wednesday, Punarvasu = A.D. 1545, July 8 (= 9 Karkāṭaka), Wednesday, '90; '47.
"	388	Śaka 1468, Rishabha, 23, ba. di. pañchamī, Thursday, Tiruvōṇam (Śravaṇa). = A.D. 1546, May 20, Thursday; '44.
"	389	Śaka 1467, 3rd year, Viśvāvasu, Karkāṭaka 9, amāvāsya, Wednesday, = A.D. 1545, July 8 (= 9 Karkāṭaka), Wednesday. Same as No. 386 above.
"	397	Śaka 1469, 4th year, Plavaṅga, Mithuna 12, ba. di. saptamī, Thursday [Pūrattā]di. = A.D. 1547 June 9, Thursday (= Mithuna 11). The tithi and the nak. began on Thursday at '33, and '17, respectively and ended the next day at '24 and '12 respectively — "Mithuna 12" seems to be an error for "Mithuna 11".
"	450	Śaka 1474, * 8th year, Virōdhikrit, Karkāṭaka, 20, ba. di. dvitīyā, Sunday, Avittam = A.D. 1551, Sunday, July 19 (= Karkāṭaka 20); '68; '22. [* Ś. 1474 current = A.D. 1551].
"	451	Śaka 1470, Kilaka, Dhanu 5, Monday, Uttiram. = A.D. 1548, Monday, December 3 (= Dhanu 5); nak. "Uttirādam" (not Uttiram) ended at '45.
"	466	Śaka 1473, 8th year, Virōdhikrit, Kāṇṇi 3, [śu. di.] tṛitīyā [Thursday], = A.D. 1551, Thursday, September 3 (= Kanyā 3); tithi ended at '19; while Svāti began at '09 and ended on Friday at '02. [Śōdi] (Svāti).
"	472	Śaka 1470, Kilaka, Kumbha 18, ba. di. dvitīyā, = A.D. 1549, Wednesday, February 13 (= Kumbha 18); ba. 2 ended at '95.
"	478	Śaka 1473, * [Sādhā]raṇa, Kanyā, 28, [śu.] di. . . daśī, Wednesday, Anurādhā. In A.D. 1550 = Ś. 1472 (= Sādhāraṇa) on Wednesday, June 25 (= Mithuna 28); Su. '12 and "Anurādhā" ended at '85 and '60 respectively. The month Kanyā seems to be an error for Mithuna. In A.D. 1551 = Ś. 1473 = Virōdhikrit on Wednesday, March 28, (= Mīna 28) ba. 4 and Anurādhā ended at '81 and '83. If it be this year the month Kanyā is an error for Mīna. [* Ś. 1473 current = A.D. 1550-51].
"	523	Śaka 1467, 23rd year, Sarvadhāri, Rishabha 22, śu. di. aṣṭamī, Tuesday, Uttiram. = A.D. 1545, May 19, Tuesday. The Śaka year is correctly given in the inscription as 1467. But the regnal year must be 3, not 23 and the cyclic year must be corrected into Viśvāvasu. The tithi began at '27 and ended at '35 on the following day.
"	525	Śaka 1469, 5th year, Plavaṅga, Sīṃha 28, śu. di. trayōdaśī, Sunday, Tiruvōṇam. = A.D. 1547, August 28, Sunday; '92; '19.
"	531	Śaka 1470, 6th year, Kilaka, Vriśchika 28, ba. di. dvādaśī, [Monday], Śōdi. = A.D. 1548, November 26, Monday. The tithi began at '00 on Monday and ended at '04 on Tuesday, while the nak. "Svāti" ended at '87 on Monday.
"	532	Śaka 1470, 6th year, Kilaka, Tulā 25, ba. di. aṣṭamī, Wednesday, Āyilyam. = A.D. 1548, October, 24, Wednesday; '53; '54.
"	536	Śaka 14[71], 6th year, Saumya, Mithuna 20, [sap]tamī, Monday. = A.D. 1549, June 17, Monday; '62.
"	540	Śaka 1473, 9th year, Virōdhikrit, Śara-ritu, Monday, Tulā 5, śu. di. shashthī, Mūlā = A.D. 1551, October 5, Monday; '33; '14.
"	545	Śaka 1471, 7th year, Saumya, Karkāṭaka, 21, ba. di. ekādaśī, Saturday, Rōhiṇī. = A.D. 1549, July 20, Saturday; '84; '22.
"	553	Śaka 1471, 7th year, Saumya, Kāṇṇi, 8, purnai, Uttirattādi. = A.D. 1549, September 7, Saturday; '09; '90.
"	554	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśī, Sunday, Mūlā = A.D. 1551, January 4, Sunday. '87; '87. Sādhāraṇa = A.D. 1550 = Ś. 1472.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA— <i>cont.</i>
		<i>Kulaśekhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva—cont.</i>
1917	562	Śaka 1470, 6th year, Kilaka, Dhanus 10, śu. di. ashtamī [Saturday], Uttirattādi = A.D. 1548, December 8, Saturday; '66; '71.
"	563	Śaka 1472, 8th year, Sādhārana, Simha, śu. di. daśamī, Thursday, Mūla = A.D. 1550, August 21, Thursday; '84; '28.
"	564	Śaka 1471, 7th year, Saumya, Tulā 23, śu. di. tṛtīyā, Wednesday, Kēttai = A.D. 1549, October 23, Wednesday; '70; '77.
"	566	Śaka 1470, 6th year, Kilaka, Simha, 16, śu. di. ekādaśī, Wednesday, Pūrattādi. = A.D. 1548, August 15, Wednesday; śu. '11 ended at '14, while the nak. was "Pūrādam" (not Pūrattādi) which ended at '14.
"	567	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tṛtīyā, Bhaumavāra, Mūla = A.D. 1549, May 14 (= 17 Rishabha), Tuesday; '76; '04.
"	587	Śaka 1470, 5th year, Kilaka, Mēsha 1, ba. di. chaturdaśī, Anisham = A.D. 1548, March 27, Tuesday. The nakshatra commenced at '22 of day 1 and ended at '33 on Wednesday; chaturthi commenced at '40 and ended at '48 next day. <i>Chaturdaśī</i> is a mistake for <i>chaturthī</i> .
"	666	Śaka 1467, 10th year, Viśvāvasu, Tulā 13, śu. di. pañchamī, Monday, Hasta. In Viśvāvasu, "Hasta" in Tulā combined with tēdi 4, ba. chaturdaśī, i.e., Sunday 4th October 1545 A.D.
		<i>Tirunelvēlpperumāl Kulaśekhara.</i>
"	387	Śaka 1475, 4th year, Pramādicha, Dakshināyana, Karkāṭaka 9, ba. di. trayōdaśī, Saturday, Tiruvādirai = A.D. 1553, July 8, Saturday; '54; the nak. was current the whole of this day, commencing on Friday at '91 and ending at '03 on Sunday.
"	403	Śaka 1480, 8th year, Kālayukta, Mēsha 8, ba. di. dvitīyā, Monday [Svā]ti = A.D. 1558, April 4, Monday; '92; '03.
"	481	Śaka 1479, 7th year, Piṅgala, Mēsha-Ravi, śu. di. ashtamī, Tuesday, Pushya = A.D. 1557, April 6, Tuesday; '79; '85.
"	511	Śaka 1481, 9th year, Siddhārthi, Uttarāyana, Mithuna 15, śu. di. ashtamī, Bhaumavāra, Hasta = A.D. 1559, June 13, Tuesday; '08; '35.
"	512	Śaka 1475, 4th year, Pramādicha, Dakshināyana, Vṛiśchika 18, śu. di. dvādaśī, Friday, Punarvasu = A.D. 1553, November 17, Friday. The nakshatra on this day was Āśvinī (not Punarvasu). Punarvasu in Vṛiśchika fell on tēdi 24, ba. tṛtīyā, Thursday (= November 23). The tithi ended at '08 and the nak. "Āśvinī" ended at '20.
"	513	Śaka 1474, 2nd year, Paridhāvi, Mēsha 29, śu. di. dvitīyā, Monday, Rōhinī. The combination Rōhinī with Monday in Mēsha occurred on tēdi 30 (not 29), i.e., 25th April 1552 A.D. The tithi ended at '92 on Monday while the nak. was current the whole of that day beginning at '90 on Sunday and ending at '00 on Tuesday.
"	515	Śaka 1485, 13th year, Rudhirōdgārin, Uttarāyana, Varsha-ritu, Rishabha 25, śu. di. prathamā, Saturday, Rōhinī = A.D. 1563, May 22, Saturday. On this day amāvāsyā ended at '05; f.d.t. '06; '10.
"	529	Śaka 1479, 7th year, Piṅgala, Dakshināyana, Grishma-ritu, Karkāṭaka 23, ba. di. ekādaśī, Thursday, Mrigaśīrsha = A.D. 1557, July 22, Thursday; '14; '39.
"	530	Śaka 1480, 8th year, Kālayukta, Uttarāyana, Grishma-ritu; Mithuna 6, ba. di. dvitīyā, Thursday, Uttarāshādhā. In A.D. 1558 on Friday, June 3 (= Mithuna 6) ba. 2 ended at '14 and the nak. Uttarāshādhā began at '00 of the day and ended at '11 on Saturday. Thursday seems to be an error for Friday.
"	537	Śaka 1484, 12th year, Dundubhi, Dakshināyana, Varsha-ritu, Kanyā, śu. di. saptaṁī [Wednesday], [Jyēsh]ṭhā = A.D. 1562, September 5, Saturday (not Wednesday); '53; '62.
"	538	Śaka 1477, 5th year, Rākshasa, Uttarāyana, Vasanta-ritu, Mēsha 9, śu. di. chaturdaśī, Hasta. = In A.D. 1555, on April 5 the tithi and the nak. ended at '89 and '67 respectively. The week-day, not noted in the inscription, was Friday.

3. Ś 1471, 7th yr.
Karkāṭaka 7, śu. 12, Sat.
Rishabha — ba. July 1549.
(also Ephe. V 301)

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Tirunelvēlpperumāl Kulaśekhara—cont.</i>		
1917	543	Śaka 1476, 5th year, Ānanda, Uttarāyana, Grishma-ritu, Mithuna 30, ba. di. trayōdaśī, Mrigasirsha. = In A.D. 1554, on June 27, (Wednesday) the tithi and nak. ended at '63 and '88 respectively.
"	546	Śaka 1484, 12th year, Du[ndubhi], Dakṣiṇāyana, Varsha-ritu, Kaṇ[ṇi] 6, Mūla. = A.D. 1562, September 6, Sunday (= Kanyā 6); nak. ended at '56 and the tithi was śu 8.
"	556	Śaka 1479, 8th year, Piṅgala, Uttarāyana, Kumbha 13, Wednesday, amāvāsyā, Śravaṇa. This date is irregular.
"	557	Śaka 1475, 3rd year, Pramādi, Mithuna, 5, ba. di. Saptamī, Friday, śa[daiyam] = A.D. 1553, June 2, Friday.
"	559	Śaka 1475, 4th year, Pramādiḥa, Mārgaḷi 20, ba. di. dvitīyā, Friday, Pushya = A.D. 1553, December 22, Friday; '09; '03. Tēdi 20 seems to be mistake for 24.
"	560	Śaka 1481, Siddhārthi, Uttarāyana [ba.] di. aṣṭamī, Bhaumavāra, Uttirādam. In A.D. 1559-60 (= Siddhārthi) on Tuesday, March 19 A.D. 1560 (= Mithuna 23) ba. 8 ended at '55 while the nak. Uttirādam began '45 on this day and ended at '46 on the following day.
"	561	Śaka 1481, 9th year, Siddhārthi, Vriśchika 8, śu. di. shashṭhī, Sunday, Śravaṇa = A.D. 1559 November 5, Sunday. Tēdi 8 is a mistake for 6. The tithi and nak. ended at '47; '96 respectively.
"	570	Śaka 1481, 9th year, Siddhārthi, Sara[d*]-ritu, Tulā, 17, ba. di. prathamā, Tuesday, Bharanī = A.D. 1559, October 17, Tuesday; '43; '32.
"	572	Śaka 1479, 7th year, Piṅgala, Dakṣiṇāyana, Grishma-ritu, Karkāṭaka 29, amāvāsyā, Saturday [Punarvasu]. = A.D. 1557, July 24, Saturday. On this day amāvāsyā commenced at '84 (f.d.t. '75) and the nakshatra was Punarvasu ('26). The week day was also Saturday but the tēdi was 25 not 29.
"	575	Śaka 1476, 5th year, Ānanda, Uttarāyana, Śisira-ritu, Mīna 23, ba. di. dvādaśī, Wednesday, [Hasta]. = A.D. 1555, March 20, Wednesday. The nakshatra was not Hasta, but Śatabhishaj (Śadayam) '12; '40..
"	579	Śaka 1482, 9th year, Raudri, Uttarāyana, Hēmana-ritu, [ba] di. dvitīyā, Sunday, Uttirām. In Raudra the only combination of ba. dvitīyā with Uttirām and Sunday was on Kumbha, 7 (= A.D. 1561, February 2, Sunday); '19; '88.
"	591	Śaka 1491, 9th year, Siddhārthi, Dakṣiṇāyana, Varsha-ritu, Kāṭaka 29, ba. di. ēkādaśī, Friday, Rōhiṇī. In Siddhārthi in the month Kāṭaka, Rōhiṇī combined with ba. ēkādaśī on tēdi 2 Saturday (= A.D. 1559, July 1). On tēdi 29 Friday (= A.D. 1559, July 28, Friday) Rōhiṇī commenced at '42 and occurred combined with ba. navamī (not ēkādaśī). f.d.n. 45. The Śaka year was 1481 (= Siddhārthi) and not 1491.
"	592 593 and 594	} Śaka 1481, 9th year, Siddhārthi, Mīna 25, ba. di. navamī, Wednesday, Uttirādam. = A.D. 1560 March 20, Wednesday; '54; '46. This was on Mīna 24 and not Mīna 25.
"	619	
"	619	Śaka 1478, 6th year, Nalā, Varsha-ritu, [Maka] ra 29, śu. di. ēkādaśī, Monday, Pushya. In A.D. 1557 Nalā, Pushya combined with Monday on only two occasions :— (i) Simha 4, ba. trayōdaśī (August 3) and (2) Kanyā 1, ba. dvādaśī (August 31). Makara 29 was Monday, ba. ēkādaśī but the nakshatra was (not Pushya) Jyēsthā. It corresponded to A.D. 1556 January 25. In A.D. 1557 on Monday, January 25 (= Makara 29) ba. 11 began at '26 and ended on the following day at '34. But the nak. was Jyēsthā and not "Pushya."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Pirunelvalipperumāl Kulaśekhara—cont.</i>		
1917	620	Śaka 1478, 6th year, Nala, Dakṣiṇāyana, Tūlā 1, trayōdaśī, Thursday, Uttiram = A.D. 1556, October 1, Thursday. Tūlā 1 fell on the previous day, i.e., Wednesday on which ba. 12 ended at '35 and Uttiram began at '57. Tūlā 1 seems to be an error for 2 as all other items agreed with Tūlā 2.
"	621	Śaka 1482, 9th year, Durmatī, Varsha-ritu, Kaṇṇi 20, śu. di. [śkādaśī], Monday, Punarvasu. In Durmatī, which corresponded to Śaka 1483 (not Śaka 1482), Punarvasu in Kanyā fell on tēdi 5, śu. 10, Thursday = A.D. 1561, September 4). On Thursday the tithi śu. 10 (not śu. 11) ended at '42 and nak. 'Punarvasu' at '37.
<i>Kōṇermaskoṇḍāṇ Perumāl Abhirāmasaundara Varatuṅgarāma.</i>		
"	590	Śaka 1510, Dakṣiṇāyana, Śarad-ritu, Tūlā 10, śu. di. Anisham (Anurādhā). Anurādhā in Tūlā combined with śu. dvitīyā which fell on tēdi 12 Saturday (= A.D. 1588, October 12); tēdi 10 must be a mistake for tēdi 12; '03; '85. In Vṛiścika, of the same year on Saturday November 9 (= Vṛiścika 10); śu. 1 and 'Anurādhā' ended at '57 and '19.
"	605	Śaka 1512, 4th year, Vikritā, Dakṣiṇāyana, Śara[d]-ritu, Tūlā 9, ba. di. saptamī, Punarvasu = A.D. 1590, October 9, Friday; '82; '88.
<i>Aḷagaṇ-Perumāl Ativirarāma alias Śrīvallabha.</i>		
"	405	Śaka 1527, 42nd year, Viśvāvasu, Uttarāyana, Grishma-ritu, Mithuna, 29, ba. di. saptamī, Thursday, Uttara-prēsthapadā = A.D. 1605, June 27, Thursday; the tithi ended at '58; but the nakṣatra began at '20 on this day and ended at '29 on the following day.
"	407	Śaka 1492 (= Pramōdūta), 7th year, Vibhava (= S. 1490 = 1568 A.D.) Uttarāyana, Mīna, ba. di. pañchamī, Monday, Anisham. The intended day was apparently A.D. 1569, March 7, Monday. Viśakhā ended and Anisham began at '18 on Monday; Anisha ended at '14 on Tuesday.
"	409	Śaka * 1492 (current) 7th year, Śukla (= S. 1491 = A.D. 1569-70), Uttarāyana, Śisira-ritu, Mīna 3, ba. di. daśamī, Tuesday, Mūlā = A.D. 1570, February 28, Tuesday. Ba. di. navamī ended at '95 and daśamī began at '95 ending next day at '87. Mūlā ended at '40.
"	410	Śaka 1507, 23rd year, Pārthiva, Vṛiścika, śu. di. aṣṭamī, Friday, Śatabhishaj = A.D. 1585, November 19, Friday. Śatabhishaj ended at '22 and the tithi ended at '73.
"	482	Śaka 1513, 29th year, Mithuna 15, śu. di. [pañcha]mī, Sunday [Pushya]. In A.D. 1591, on Sunday, June 13 (= Mithuna 15) śu. 2 (not śu. 5) ended at '05 and 'Pushya' ended at '77.
"	484	Śaka 1519, 34th year, Durmukhi, Uttarāyana, Śisira-ritu, Mīna 29, śu. di. aṣṭamī, Wednesday, Punarvasu = A.D. 1597, March 16, Wednesday. The tēdi must be correctly 19, not 29.
"	485	Śaka 15[1]2, 28th year, Vikritā, Uttarāyana, Śisira-ritu, Mīna 15, ba. di. dvādaśī, Friday, Avittam (Śravishṭhā) = A.D. 1591, March 12, Friday (= Mīna 15); '41; '31.
"	486	Śaka 1509, 25th year, Sa[rvajit], Dakṣiṇāyana, Grishma-ritu, Āśhā[dha], śu. di. tritīyā, Saturday, Uttara-Phalgunī. In A.D. 1587 lunar Śrāvaṇa (not Āśhādhā), śu. 3 and Uttara-Phalgunī fell on Friday, 28th July; '17; '74.
"	487	Śaka 1495, 11th year, Śrimukha, Dakṣiṇāyana, Śarad-ritu, Vṛiścika 7, śu. di. śkādaśī, Monday, Rēvatī. In A.D. 1573 Śrimukha, on Friday, November 6 (= Vṛiścika 7), śu. 12 (not śu. 11) ended at '56; while the nakṣatra was 'Rēvatī' which ended at '52.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA— <i>cont.</i>
		<i>Aḷaṅṇ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.</i>
1917	488	Śaka 1498, 14th year, Dhātu, Dakṣiṇāyana, Varsha-ritu, Simha, śu. di. trayō-daśī, Wednesday, Tiruvōṇam (Śravaṇa) = A.D. 1576, August 8, Wednesday. Śu. 14 (not 13) ended at 46 and Śravaṇa nak. ended at 24.
"	489	Seventeenth year, Pramādi, Dakṣiṇāyana, Varsha-ritu, Simha [25], ba. di. tritīyā, Friday, Āyilyam (Āślēṣhā). In A.D. 1579 (= Pramādi) on Thursday (not Friday) August 20 (= Simha 20), śu. 13 (not śu. 3) ended at 23 and the nak. "Āyilyam" ended at 66. Śu. 3 is an error for śu. 13: neither the tithi nor the nak. began or ended on Friday.
"	490	Śaka 1489, 5th year, Prabhava, Uttarāyana, Hēmana-ritu, Makara 30, ba. di. trayōdaśī, Tuesday, Uttarāśādhā. In A.D. 1568 A.D. Makara had only 29 days. Uttarāśādhā in this month began at 31 on Monday the 29th of Makara and ended at 21 on Tuesday, Kumbha 1, which corresponds to 27th January, Tuesday and trayōdaśī fell on Tuesday. Makara 30 is an error for Kumbha 1, whether Āryasiddhānta or Sūryasiddhānta was followed.
"	491	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Grīṣma-ritu, Mithuna, 9 śu. di. daśamī, Thursday, Viśākhā, = A.D. 1566, June 27, Thursday; 04; 56.9 must be a mistake for 29 which fell on Wednesday. Śu. daśamī began at 00 on Wednesday and ended at 04 on Thursday. Mithuna 9 is an error for Mithuna 30.
"	492	Śaka 1490, 6th year, Vibhava, Uttarāyana, Hēmana-ritu, Makara 1[6], ba. di. pañchamī, Friday, Uttiram, = A.D. 1569, January 7, Friday, (i.e., Makara 11 not 16); 82; 77.
"	493	Śaka 1495, 11th year, Śrīmukha, Kārttika, 2[7], ba. di. trayōdaśī, Tuesday, Mūlā. In A.D. 1573 (= Śrīmukha) on Thursday, November 26 (= Kārttigai 27) the tithi was śu. 2 and not ba. 13, but "Mūlā" ended on this day at 03.
"	494	Śaka 1489, 5th year, Prabhava, Āvaṇi 20, ba. di. tritīyā, Friday, Uttirattādi, (Uttarabhadrapadā) = A.D. 1567, August, 22, Friday; 90; 06. Āvaṇi 20 is a mistake for Āvaṇi 22.
"	495	Śaka 1492, 8th year, Pramōdūta, Dakṣiṇāyana, Śarad-ritu, Mārgaḷi 15, śu. di. dvitīyā, Thursday, Punarvasu. The combination Punarvasu and Thursday occurred on Mārgaḷi 17 (not 15), ba. (not śu.) dvitīyā, Thursday (= A.D. 1570, December 14, Thursday. The tithi and nak. ended at 65 and 16 respectively. Śu. is an error for ba.; Mārgaḷi 15 is an error for Mārgaḷi 17.
"	496	Śaka 149[0], 6th year, Vibhava, Uttarāyana, Hēmana-ritu, Makara 1[1], ba. di. pañchamī, Friday, Uttiram (Uttara-Phalgunī) = A.D. 1569, January 7, Friday (= Makara 11); 82; 79.
"	497	Śaka 1489, 5th year, Prabhava, Dakṣiṇāyana, Varsha-ritu, Simha 13, śu. di. ekādaśī, Monday, Rōhiṇī. In Prabhava, Rōhiṇī in Simha fell on <u>tēdi</u> 27, ba. aṣṭamī, Wednesday (= A.D. 1567, August 27, Wednesday).
"	498	Śaka 1488, 3+4th year, Akshaya, Uttarāyana, Dhanu, 9, śu. di. daśamī, Sunday, Viśākhā. In Akshaya (= A.D. 1566) Viśākhā in Dhanu fell on Sunday, Makara 10 (= 8th December); śu. di. 10 is a mistake for ba. di. 12 ba. 12 ended at 38 and "Viśākhā" at 40.
"	499	Śaka 1493, Prajōtpatti, Uttarāyana, Mīna, 6, śu. di. dvitīyā, Svāti. = A.D. 1572, March 3, is apparently meant; but it was Mīna 7, not Mīna 6, and ba. 4, not śu. 2. The nak. was "Svāti" which ended at 62.
"	500	Śaka 1493, 9th year, Prajōtpatti, Uttarāyana, Mīna 6, śu. di. dvitīyā, Svāti. Vide remarks on No. 499, above.
"	501	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Mithuna 5, śu. di. daśamī, Sunday, Viśākhā. Śu. 13 and "Viśākhā" fell on Friday (not Sunday), May 31 (= Mithuna 3, not Mithuna 5) A.D. 1566 (= Kshaya); 63; 25.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Aḷaṅ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.</i>		
1917	539	Śaka 1493, 8th year, Prajōtpatti, Uttarāyana, Vasanta-ritu, Rishabha 15, śu. di. pañchamī, Monday, Rōhiṇī. In A.D. 1571 (= Prajōtpati), Rōhiṇī in Rishabha combined with <i>tēdi</i> 26, Wednesday, amāvāsya (= Wednesday the 23rd of May). But in A.D. 1572 Monday, May 12 (= Rishabha 15) Rōhiṇī ended at '69, and it was śu. 1, and not śu. 5.
"	555	Śaka . . 94, 9th year, Grishma-ritu, Mithuna, 23, śu. di. daśamī, [Friday] = A.D. 1572, June 20, Friday. The Śaka year was 1494. The tithi began at 00 on Friday, ending on the next day '01.
"	571	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Grishma-ritu, Mithuna, 23, śu. di. dvitīyā, Thursday, Pushya. Mithuna 23, in Kshaya fell on Thursday but corresponded to śu. tritīyā. Śu. dvitīyā combined with Pushya which fell on <i>tēdi</i> 22, Wednesday (= 19th June A.D. 1566). The tithi and nak. fell on Wednesday June 19 (= Mithuna 22, not 23) A.D. 1566 ending at '27 and '49 respectively.
"	574	Śaka 1495, [10]th year, Śrīmukha, Uttarāyana, Śisira-ritu, Kumbha 6, Svāti = A.D. 1574, February 11, Thursday; <i>tēdi</i> 6 is a mistake for 16 and it was ba. 5.
"	580	Śaka 1527, [42]nd year, Viśvāvasu, Āni, Sunday, daśamī, Suvādi (Svāti) = A.D. 1605, June 16, Sunday; '24; '47.
"	584	Śaka 1496, 12th year, Bhava, Dakshināyana, Karkataka, ba. di. pañchamī, Tuesday, Uttiram. In Karkataka of Bhava Uttara-Phalgunī commenced on śu. tritīyā, Wednesday, 21st July and ended at '16 on Thursday following (22nd July 1574 A.D.). If the <i>tithi</i> were pañchamī, the nakshatra would be not Uttiram but Uttirattādi which fell on Friday 9th July A.D. 1574. In A.D. 1574 (= Bhava) on Thursday July 22 (= Karkataka 23) śu. 5 (not ba. 5) began at '05, ending next day at '09, while nakshatra "Uttiram" ended at '16 on Thursday. If this be the date, Tuesday must be an error for Thursday.
"	585	Śaka 149[4], 10th year Āngirasa, Dakshināyana, Śarad-ritu, Tulā 7, ba. di. saptamī, Monday, Pushya. In A.D. 1572 (= Āngirasa) Monday, October 27, (= Tulā 27) ba. 7 began at '14 and ended at '19 on the following day, while "Pushya" ended at '78 on Monday.
"	589	Śaka 1490, 5th year, Vibhava, Uttarāyana, [śu. di.] trayōdaśī, Monday, Rōhiṇī. In the Uttarāyana of Vibhava (= Ś 1490 = A.D. 1568) Rōhiṇī combined with Monday on Karkataka 20, ba. di. 10, July 19; '71; f.d.n. '05.
"	595	Śaka 1494, 10th year, Āngirasa, Dakshināyana, Hemanta-ritu, Mārgaśīrsha 21, full-moon, Friday, Ārdra = A.D. 1572, December 19, Friday; '35; '30 and there was a Lunar eclipse.
"	596	Śaka 1495, 10th year, Śrīmukha, Uttarāyana, Vasanta-ritu, Mēsha, śu. di. pañchamī, Monday, Rōhiṇī (= A.D. 1573, April 6, Monday). Rōhiṇī ended at '57 on Sunday preceding. <i>Tēdi</i> 15 must be a mistake for 10. The nakshatra was Mrigaśīrā not Rōhiṇī." The tithi and nakshatra ended at '78 and '57 respectively.
"	597	Śaka 1494; 10th year, Āngirasa, Varsha-ritu, Simha 9, śu. di. saptamī, Thursday, Bharanī (= A.D. 1572, July 31, Thursday). <i>Tēdi</i> 9 must be a mistake for 1 when ba. 7 (not śu. 7) ended at '48 and Bharanī ended at '66.
"	598	Śaka 1494, 10th year, Āngirasa, Dakshināyana, Varsha-ritu, Simha, 5, ba. di. pañchamī, Monday, Ārdra. In Simha 5, combination of Ārdra with Monday fell on (not ba. pañchamī) ba. ekādaśī. The date corresponds to A.D. 1572, August 4, Monday; '40; '72.
"	599	Śaka 1496, 12th year, Bhava, Dakshināyana, Grishma-ritu, Karkataka, 23, śu. di. pañchamī, Thursday, Hasta (= A.D. 1574, July 22, Thursday). A.D. 1574, Thursday July 22; f.d.t. '09; f.d.n. '22. The tithi and nakshatra began at '05 and '16 on Thursday.
"	600	Śaka 150[4], 20th year, Chitrabhānu, Dakshināyana, Varsha-ritu, Kānni, 21 [śu. di. ash] tamī, Friday, Pūrattādi. On Friday 21 September (= 21 Kānni) A.D. 1582 (= Chitrabhānu) the tithi was śu. 4 and nakshatra Anīlam, which ended at '16 & '86, respectively.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Aṭaṅṇ-Perumāḷ Ativirarāma alias Śrīvallabha—cont.</i>		
1917	601	Śaka 1494, 10th year, Āṅgīrasa, Uttarāyana, Vasanta-ritu, Mēsha 15, śu. di. pañchamī, Thursday, Pushya. Śu. pañchamī, Thursday was on tēdi 21 (not 15) of Mēsha (= A.D. 1572, April 17) and the nakshatra was Ārdra, ending at 48. Pushya fell on śu. saptamī, tēdi 23 of Mēsha (= April 19, Saturday).
"	602	Śaka 1495, 11th year, Śrīmukha, Dakṣiṇāyana, Grīshma-ritu, Mīna 15, śu. di. pañchamī, Monday, Rōhiṇī. In Śrīmukha, Rōhiṇī in Mīna coincided with śu. shashthī, Monday (= A.D. 1573, March 9, Monday); tēdi 15 is a mistake for 12; 28; 26.
"	603	Śaka [14]95, [11]th year, Śrīmukha, Dakṣiṇāyana, Grīshma-ritu, Mithuna 15, śu. di. dvādaśī, Friday, Anurādhā (= A.D. 1573, June 12, Friday); 28; the nak. was current the whole of the day commencing at 99 on Thursday and ending at 05 on Saturday.
"	604	Śaka 1498, 14th year, Dhātu, Āvaṇi 28, śu. di. pañchamī, Wednesday, Rōhiṇī. In Dhātu, Rōhiṇī in Āvaṇi fell on tēdi 18, ba. aṣṭamī, Friday (= 17th August A.D. 1576). "Rōhiṇī" ended at 75.
"	614	Śaka 1507, 19th year, Vi[ya] = Ś. 1508 (Vyaya), Tai 13, śu. di. saptamī, Sunday, Uttirattādi. In Vyaya, Uttirattādi in Tai fell on tēdi 7, śu. pañchamī, Wednesday (= (A.D. 1587) January 4, Wednesday); 06; 93.
"	617	Śaka 1483 (= Durmati), 3rd year, Kshaya (= S. 1488), Tai 27, Friday, chaturdaśī, Pūṣam = A.D. 1567 (= Śaka 1489 not 1483) January 24, Friday; 08; 20.
"	661	Śaka 1496 (= Bhava), 17th year, Pramādi (Ś. 1501), Āṇi 3, ba. di. pañchamī, Uttiram. Pramādi corresponded to (not Śaka 1496 but) Ś. 1501. Āṇi 3 in Pramādi fell on śu. 7 (not ba. pañchamī) on which day Uttiram began at 77 (= A.D. 1579, June 1, Monday). In Śaka 1496 (Bhava), Āṇi 3 fell on śu. 12 and the nakshtra was Viśākhā. The day intended was probably the former.
<i>Māravarman Parākrama-Pāṇḍya.</i>		
1918	78	14th year, Mēsha, śu. di. tṛitīyā, Monday, Rōhiṇī = A.D. 1349, April 20, Monday, f.d.t. 51; 83. The tithi commenced at 43 of day.
LATER PANDYAS WITH REGNAL YEARS ONLY.		
<i>Māravarman Śrīvallabha.</i>		
1917	468	42nd year, Rishabha, śu. di. dvitīyā, Monday, Mrigaśirshā. Several dates between A.D. 1425 and 1478 were examined to satisfy the details given in this record. The following are the years in which the dates regularly correspond to the details :— (1) A.D. 1434, May 10, Monday, 80; 76. (2) A.D. 1451, May 3, Monday, 11; 61, 1454, April 29, Monday, f.d.n., 82, śu. 2, current throughout day. (3) A.D. 1461, May 11, Monday, f.d.t., 11; 98, śu. 2, commenced at 19 of day. (4) A.D. 1478, May 4, Monday, 43; 84.
<i>Jatīlavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍya.</i>		
"	467	31 + 2nd year, Mīna [2]8, śu. di. shashthī, Monday, Mrigaśirsha = A.D. 1455, March 24, Monday, 70; 50.
"	533	31 + 6th year, Mithuna, 16, śu. di. trayōdaśī, Wednesday, Anisham = A.D. 1459, June 13, Wednesday, 95; 58.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1917-18—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
LATER PANDYAS WITH REGNAL YEARS ONLY—cont.		
<i>Jaṭilavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pandya.</i>		
1917	535	31 + 7th year, Makara, 9, śu. di. 'dvādaśi' = A.D. 1506, January 5. Week-day was Monday and nakshatra was Rōhiṇī. f.d.t. '90. Dvādaśi commenced '95 of day. Also = A.D. 1460, January 5, Saturday '60; '88. The nakshatra was Mṛigaśīrsha. The former date is not possible as it works out a different year of accession.
<i>Jaṭilavarman alias Tribhuvanachakravartin Parākrama, 'born in the nakshatra Mṛigaśīra.'</i>		
"	568	31 + 8th year, Vriśchika 3, ba. di. tṛitīyā, Saturday, Mṛigaśīrsha = A.D. 1460, November, 1, Saturday, '80; '62. The date of the month is 4, not 3.
<i>Māṇavarman Tribhuvanachakravartin Perumāḷ Kulasēkhara.</i>		
"	471	2 + 35th year, 23, ba. di. Thursday, Makha = A.D. 1457, October 22, Thursday '82; '09. Month was Tulā and the tithi ba. 10.
<i>Jaṭilavarman Tribhuvanachakravartin Kulasēkhara.</i>		
"	453	2 + 35th year, Rishabha, 27, ba. di. pañchamī, Saturday, Tiruvōnam = A.D. 1467, May 23, Saturday, f.d.t. '14; '99, ba. 5 commenced at '19 of day.
"	477	2 + 36th year, Tulā 3, śu. di. saptamī, Friday, Anisham. In A.D. 1467 October 2, Friday, the tithi was chaturthī not saptamī; '72; '44.
"	476	2 + 3[4]th year, 10, śu. di. prathamā, Saturday, Anilam = A.D. 1466 November 8, Saturday, f.d.t. '15; '72. Śu. 1 commenced at '13 on this day. The month was Vriśchika.
"	526	2 + 37th year, Tulā, pañchamī, Thursday, Mṛigaśīrsha = A.D. 1468, October 6, Thursday; '49; '49. The paksha is bahula.
"	544	2 + 42nd year, Kumbha, 24, śu. di. dvitīyā, Friday, Uttirattādi = A.D. 1474, February 18, Friday, '35; '30.
"	640	2 + 38th year, Mēsha, 22, ba. di. dvitīyā, Tuesday, Anusham = A.D. 1470, April 17, Tuesday; '59; '77.
"	565	2 + 42nd year, Makara 7, Monday, Punarvasu = A.D. 1474, January 3, Monday; '44; '15. The tithi was purnamī.
"	642	Lost, Makara 8, śu. di. aṣṭamī, Thursday, Aśvati = A.D. 1468, January 3, Sunday; '30; '36. Date 7 not 8; Sunday not Thursday. No suitable equivalent at all for this date could be found between A.D. 1430 and 1474 which is the range of the king's reign.
"	643	2 + 36th year, Mīna, 21, ba. di. saptamī, Mūlā = A.D. 1468, March 16, '45; '43. The week-day was Wednesday.
"	645	2 + 37th year, Mīna 26, śu. di. daśamī, Pūṣam = A.D. 1469, March 22, f.d.t. '00; '33. The week-day was Wednesday.
"	646	2 + 40th year, Mēsha *2, śu. di. pañchamī, Wednesday, Uttirādam = A.D. 1473, April '17, '46; f.d.n. '82. Nakshatra commenced at '87 of day. But the week-day was Saturday not Wednesday.
"	649	2 + 36th year, Vriśchika, 30, śu. di. dvitīyā, Saturday, Mūlā = A.D. 1467, November 28, Saturday, f.d.t. '06; '20. Śu. 2 commenced at '03 of day.
<i>Parākrama-Pāṇḍya alias Kulasēkhara.</i>		
"	549	.... 2nd year, Mēsha 27, śu. di. chaturthī, Tiruvādirai (i) = A.D. 1482, April 22; '30; '91. The week-day was Monday. (ii) A.D. 1547 April 23, '51; '99. The week-day was Saturday. The former is probably the date intended.
<i>Jaṭilavarman alias Tribhuvanachakravartin Kōṇermaikōṇḍāṇ Perumāḷ Parākrama.</i>		
"	657	Śaka ..67, 3rd year, Viśvāvasu, Kāṇṇi, ba. di. daśamī, Tuesday, Pushya. = A.D. 1545, September 29, Tuesday, f.d.t. '57; '46; ba. 10 commenced at '49 of day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>Jaṭilavarman Tribhuvanachakravartin Kulāśekhara.</i>
1917	644	4 + 2nd year, Mārgaṣī, 22, śu. di. trayōdaśī, Monday, Rōhiṇī. The nearest approach to the above is A.D. 1401, December 19, Monday. But on this day the tithi was chaturdaśī not trayōdaśī and the <i>nakshatra</i> was Mṛigaśīrsha not Rōhiṇī. Both of these had ended at '75 and '42 respectively on the previous day. A.D. 1550, December 20, f.d.t. '87; f.d.n. '45. The tithi and <i>nakshatra</i> began at '87 and '41 respectively on this day which was however Saturday not Monday. The other dates examined, but with unsatisfactory results, are A.D. 1435, 1487, 1542 and 1560.
		<i>Perumāḷ Śrīvallabha, son of Viraveṇbāmālai Kulāśekhara.</i>
"	489	17th year, Pramādhi, Simha, 25, ba. di. tritīyā, Friday, Āyilyam = A.D. 1579, August 25. But the week-day was Tuesday not Friday and the <i>nakshatra</i> was Chitrā not Āyilyam.
		<i>Jaṭilavarman Tribhuvanachakravartin Kulāśekhara.</i>
"	655	33rd year, Tulā 13, śu. di. tritīyā, Monday, Anisham = A.D. 1645, October 13, Monday. But śu. 3 had ended at '77 and the <i>nakshatra</i> Anisham at '72 the previous day.
		HOYSALA DYNASTY.
		<i>Ballāḷa III.</i>
"	738	Śaka 1238, Nāḷa, Phālguna, śu. di. 5, Thursday = A.D. 1317, February 17, Thursday.
"	771	Śaka 1246, Rudhirōdgāri, Chaitra, śu. daśamī, Monday = A.D. 1323, March 18, Friday (not Monday); '27.
"	772	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday = A.D. 1320, September 1, Monday; '52.
"	780	Śaka 1262, Vikrama, Bhādrapada, śu. di. 10, Saturday = A.D. 1340, September 2, Saturday. The tithi commenced at '16 on Friday and ended at '06 on Saturday.
		SALUVA.
		<i>Naraśingarāya.</i>
"	710	Śaka 1407, Viśvāvasu [Āśvija] ba. solar eclipse. There was a solar eclipse on ba. amāvāsyā in Śrāvaṇa. The date given will correspond to A.D. 1485, September 9, Friday. ba. 30 ended at '00.
"	719	Śaka 1420, Piṅgaḷa, Chaitra, śu. di. 15, Saturday = A.D. 1497, March 18, Saturday.
		VIJAYANAGARA DYNASTY I.
		<i>Bukkarāya I.</i>
"	779	Śaka 1289, Plavaṅga, Prathama-Āshāḍha, śu. di. 14, Friday = A.D. 1367 June 11, Friday. Śu. Chaturdaśī commenced at '18 on this day and ended at '08 on the following day.
		<i>Kampapa-Oḍeya II.</i>
1918.	90	Śaka 1295, Ānanda, Rishabha, śu. di. daśamī, Monday, Punarvasu. Śaka 1295 was (not Ānanda) Pramādīcha. In Ānanda śu. daśamī fell on Sunday (21st May A.D. 1374) but the <i>nakshatra</i> was Hasta. In Pramādīcha, Rishabha, śu. daśamī fell on Monday (= A.D. 1373, May 2) but the <i>nakshatra</i> on this day was Pūrva-Phalgunī ending at '09. The cyclic year seems wrong, probably the date intended was the latter. The <i>nakshatra</i> "Punarvasu" is an error for "Pūram".

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1917-18—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY I—cont.		
<i>Kampaṇa-Oḍeya II—cont.</i>		
1918	184	Śaka 1286, Krōdhi, Mēsha, śu. tritīyā, Wednesday, Pūrādam. Pūrādam in Mēsha, in Krōdhi commenced at .04 on Sunday ba. chaturthī and ended at .12 on Monday following (= A.D. 1364, April 21 Sunday and 22 Monday) Śu tritīyā in Mēsha fell on Saturday (April 6) and the <i>nakshatra</i> was Rōhini. In A.D. 1363 on Wednesday April 5, Pūrādam ended at .89 and the tithi was ba. śashthī (not śu. 3.)
<i>Śinganna-Oḍeya.</i>		
1917	681	Śaka 1299, Piṅgaḷa, Mārgasīra, śu. 5, Tuesday = A.D. 1377, November 6, Friday. Tuesday is mistake for Friday. .71.
<i>Dēvarāya I.</i>		
"	803	Śaka 1304, Sarvadhāri (wrong) Mārgasīra, śu. di. 7, Wednesday. Śaka 1304 does not correspond to Sarvadhāri. In Sarvadhāri corresponding to Śaka 1330, Mārgasīra, śu. 7 was Sunday not Wednesday (= A.D. 1408, November 25, Sunday). But in Virōdhi following, Mārgasīra śu. 7, fell on Wednesday commencing at .23 and corresponded to A.D. 1409 November 13, Wednesday. In Ś. 1304 = A.D. 1382 = Dundubhi, Mārgasīra śu. 7, began on Wednesday November 12 at .08 ending next day at .15.
"	804	Śaka 1303 (?), [Hē]malambi (wrong) Phālguna śu. di. 10, Thursday. He-malamba in the reign of Dēvarāya I corresponded to Śaka 1339. Phālguna, śu. daśamī in this year was Wednesday ending at .29 on that day. In Durmukhi preceding (= Śaka 1338) Phālguna śu. daśamī commenced on Thursday at .80 and ended at .71 on Friday (= A.D. 1417 February 25, Thursday).
<i>Virupanna-Oḍeya II.</i>		
"	328	Śaka 1312, Śukla, = 1311 Kāṭaka, śu. di. Sunday, Mūlā, = A.D. 1389, July 6, Tuesday. Sunday must be a mistake for Tuesday. "Mūlā" ended at .78.
<i>Bukkarāya II.</i>		
"	217	Śaka 1327, Pārthiva, Mīna, śu. di. ashtamī, Friday, Mṛigasīrsha = A.D. 1406, February 26, Friday, .18; .10.
"	370	Śaka 1328, Vyaya, Simha, śu. di. tritīyā, Tuesday, Hasta = A.D. 1406, August 17, Tuesday, śu. tritīyā and Hasta ended at .01 and .03 respectively on this day.
"	819	Śaka 1309, Prabhava, Māgha śu. di. 15, Thursday = A.D. 1388 January 23, Thursday, when śu. 15, began at .01 and ended at .00 on the following day.
<i>Dēvarāya II.</i>		
"	765	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday = A.D. 1432, October 24, Friday; śu. 1 commenced at .29 on this day.
1918	68	Śaka 1367, Krōdhana, Mīna, śu. dvādasi, Thursday, Makhā = A.D. 1446, March 10, Thursday; .42; .85.
"	91	Śaka 1352, Saumya. [Karkāṭaka] śu. śashthī, Monday, Uttiram. Śaka 1352, corresponded to Sādhārana (not Saumya). In Saumya, Karkāṭaka, śu. śashthī fell on Thursday (not Monday) i.e., A.D. 1429, July 7, on which the <i>nakshatra</i> was Uttiram up to .15.
"	92	Śaka 1351, Saumya, Mēsha, ba. śashthī, Sunday, Uttiram = A.D. 1429, April 24, Sunday, Uttiram is mistake for Uttirādam. Śu. 6, ended at .74 and Uttirādam at .73.
VIJAYANAGARA DYNASTY II.		
<i>Krishṇadēcarāya.</i>		
1917	210	Śaka 1439, Īśvara, Pushya, śu. di. purnimā = A.D. 1517, December 28, Monday.
"	235	Śaka 1409 (mistake for 1439), Īśvara, Pushya, śu. purnimā. See remarks on 210 above.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription	Astronomical details, English equivalents and remarks
VIJAYANAGARA DYNASTY II—<i>cont.</i>		
<i>Krishṇadēvarāya—cont.</i>		
1918	36	Śaka 1444, Chitrabhānu, Karkāṭaka, ba. dvādaśī, Sunday, Aruṇayōga, Ārdra = A.D. 1522, July 20, Sunday; '42; '88.
"	100	Śaka 1442, Vikrama, Kanyā, ba. daśamī, Friday, Pushya. In Vikrama, Kanyā, ba. daśamī ended at '71 on Thursday (= A.D. 1520, September 6) the <i>nakshatra</i> on which day was Punarvasu up to '45. Friday following, on which day Pushya lasted till '46 was ba. ekādaśī (not daśamī) till '69.
"	101	Śaka 1446, Tārana, Simha, śu. prathamā, Sunday, Makhā = A.D. 1524, July 31, Sunday; '75; '78.
<i>Tirumalaidēva-Mahārāya.</i>		
"	115	Śaka 1446, Tārana, Tulā, ba. ekādaśī, Monday, Hastā. In Tārana, ba. ekādaśī fell on Sunday (= A.D. 1524, October 23) ending at '32 on which day Hastā commenced at '67 and ended at '60 on Monday following.
"	116	Śaka 1446, Tārana, Dhanu, śu. purnai, Ārdra, Sunday. Purnami in Dhanu in Tārana ended at '95 on Saturday (= A.D. 1524, December 10) while Ārdra commenced at '50 on this day and ended at '53 on Sunday.
"	117	Śaka 1446, Tārana, Dhanu, śu. prathamā, Ārdra, Sunday = A.D. 1524, December 11 Sunday; śu. prathamā must be mistake for ba. prathamā; '96; '53.
<i>Achyutarāya.</i>		
1917	261	Durmukhi, Tai 20, Makara, śu. prathamā, Monday, Saṅkramaṇa. Śu. prathamā in Tai fell on Friday, Makara 16 (= January 12, 1537 A.D.) Saṅkramaṇa, i.e., Makara Saṅkramaṇa fell on Thursday ba. prathamā (December 28, A.D. 1536).
"	331	Śaka 1461, Vikāri, Mithuna, śu. di. pañchamī, Punarvasu, Wednesday. In Vikāri, Punarvasu in Mithuna fell on Tuesday (not Wednesday) śu. prathamā ending at '05 and dvitīyā ending at '97 (= A.D. 1539, June 17, Tuesday). Pañchamī an error for prathamā.
"	789	Śaka 1455, Vijaya, Mārgaśīra, ba. di. 15, Monday = A.D. 1533, December 15, Monday; '86.
"	794	Śaka 1459, Viḷambi (= Ś. 1460) Māgha, śu. di. [2], Wednesday = A.D. 1539, January 22, Wednesday; '13.
"	802	Śaka 1449, Vikṛiti, Jyēṣṭha, śu. di. 5, Tuesday. Vikṛiti corresponds to Śaka 1452 (not 1449). The details would give correctly A.D. 1530, May 31, Tuesday; '46.
1918	113	Śaka 1453 (= Khara), Vijaya (= Ś. 1455), Kumbha, śu. di. Purnamī, lunar eclipse, Makhā, Thursday = A.D. 1534, January 29, Thursday. Śu. chaturdaśī ended at '07 on this day and Makhā commenced at '79 on the same day. The Śaka year corresponding to Vijaya was 1445.
<i>Sadāśivarāya-Mahārāya.</i>		
1917-18	No. 5 of App. A	Śaka 1478, Naḷa, Śrāvaṇa, ba. di. aṣṭamī, Jayanti, Thursday. In Naḷa Śrāvaṇa, ba. aṣṭamī ended at '73 on Wednesday. But the <i>nakshatra</i> Rōhiṇī associated with the Jayanti commenced at '11 on Thursday following (= A.D. 1556, July 30), and ended at '04.
1917	332	Śaka 1467, Viśvāvasu, Kumbha, śu. daśamī, Friday, Hastā. In Viśvāvasu, Hastā in Kumbha commenced at '39 on Wednesday ba. dvitīyā and ended at '49 on Thursday ba. tritīyā (= A.D. 1546, February 18).
"	338	Śaka 1467, Viśvāvasu, Kānni, śu. daśamī, Friday also Sunday = A.D. 1545, September 15, Tuesday (neither Friday nor Sunday); '95
"	689	Śaka 1469 (Plavaṅga), Parābhava (Ś. 1468), Māgha, ba. di. 3 [Monday] = A.D. 1547, February 7, Monday; '93
1918	112	Śaka 1468 (Plavaṅga), Virōdhikṛit (Ś = 1473), Paṅguṇi, 29, daśamī, Saturday, and Paṅguṇi 23, ba. daśamī, Mūla, Saṅkramaṇa. In Virōdhikṛit Paṅguṇi 29 was pañchamī (not daśamī) and Thursday (not Saturday). Paṅguṇi 23 was trayōdaśī (not daśamī) and the <i>nakshatra</i> was Pūrva-Phalguṇī (not Mūla). In Paṅguṇi occurring in Phalguṇa of Virōdhikṛit tēdi 29 was amāvāsyā (not daśamī), Friday (not Saturday) and Paṅguṇi 23 was ba. daśamī from '05 but the <i>nakshatra</i> was Śrāvaṇa (not Mūla) from '07. In Śaka 1468 Paṅguṇi 29 was daśamī from '42 which ended on Saturday following tēdi 30 at '33. Paṅguṇi 23 was ba. tritīyā (not ba. daśamī) with <i>nakshatra</i> Viśākhā not Mūla.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II—<i>cont.</i>		
<i>Sadāśiva-Mahārāya—cont.</i>		
1918	114	Śaka 1468, Parābhava, Kumbha ba. amāvāsyā, Sunday, Aśvati. In Parābhava, Aśvati in Kumbha combined (1) with śu. shashti, Thursday (= A.D. 1547, January 27) and (2) with śu. Chaturthī, Wednesday (= A.D. 1547, February 23). In A.D. 1547, Kumbha amāvāsyā fell on Sunday February 20 (= Kumbha 25); 13; but the nak. on that date was 'Pūrattādi' (not Aśvati) which ended at 77
"	130	Śaka 1482, Raudri, Mēsha, ba. dvitīyā, Wednesday = A.D. 1560, April 12, Friday (not Wednesday). But Mēsha ba. dvitīyā in Durmati following (= Śaka 1483) fell on Wednesday (= A.D. 1561, April 2). In A.D. 1560 Phālguna ba. 2 fell on Wednesday, March 13 and it ended at 97. Probably the month Mēsha is an error for Mīna.
"	132	Śaka 1482, Siddhārthi, Ś. 1481, Mēsha, śu. pañchamī, Śravaṇa, Sunday. In Siddhārthi, Śravaṇa in Mēsha fell on ba. navami, Saturday 9 (= A.D. 1559, April 1). But in A.D. 1559 in Dhanus, śu. 5, began at 11 on Sunday, December 3, and it ended at 16 on Monday. 'Śravaṇa' also fell on Sunday ending at 26.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgarāya II.</i>		
1917	697	Śaka 1506, Tāraṇa, Kārttika, śu. di. 15, lunar eclipse = A.D. 1584, November 7, Saturday, 97.
1918	128	Svabhānu, Paṅguṇi 29, Śaka 1505, Mīna, śu. di. saptamī [Friday, Pūrattādi]. In Svabhānu (= Śaka 1505), Paṅguṇi, 29 (= Mīna, śu. chaturdaśī) fell on Tuesday (= A.D. 1583, March, 26). Mīna, śu. saptamī fell on Paṅguṇi 23 and the <i>nakshatra</i> on that day was Ārdra (not Pūrattādi). In this Svabhānu śu. 7 and Pūrva-Bhādrapada combined only in Dhanus—Mārgaḷi, (not in Mīna-Paṅguṇi) on a Wednesday = A.D. 1583, Wednesday, December 11; 42; 24
<i>Veṅkaṭapatirāya I.</i>		
1917	736	Śaka 1526, Krōdhi, Pushya, ba. di. [3] Makara-Saṅkrānti = A.D. 1604, December 29, Saturday.
<i>Veṅkaṭapatidēva II.</i>		
1917-18	17 of App. A	Śaka 1555, Śrīmukha, Chaitra, śu. di. pañchamī = A.D. 1633, March 5, Tuesday.
WESTERN CHALUKYA.		
<i>Vinayāditya Satyāśraya.</i>		
"	3 of App. A	Śaka 512, Sādhāraṇa, Māgha, śu. di. trayōdaśī, Monday. Mr. L. D. Swamikannu Pillai remarks:— "In A.D. 590 (= Śaka 512 expired, Māgha śukla 13 fell on Monday as stated". But he is of opinion that "all the same the record may be a forgery; there being no evidence that the Southern Bārhaṣpatya reckoning according to which the year would be Sādhāraṇa, was in use in the sixth century A.D."
<i>Jagadēkamalla i.e. Taila III.</i>		
1917	733	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśī, Thursday, Uttarāyaṇa-Saṅkrānta = A.D. 1169, August 7, Thursday; 40.
EASTERN CHALUKYA.		
<i>Sarvalōkāśraya Viṣṇuwardhana alias Chālukya-Bhīma I.</i>		
1917-18	No. 14 of App. A	Śaka 814, Mēsha, Chaitra, ba. di. dvitīyā, Monday, Maitra, Mithuna. In Śaka 814, Chaitra ba. dvitīyā did not fall in Mēsha but coincided with <i>tēdi</i> 29 of Mīna preceding and was on a Sunday on which day the <i>nakshatra</i> was Svāti; but on ba. dvitīyā of Vaiśākha following corresponding to Mēsha (Chittirai) 27, Monday, the <i>nakshatra</i> was Anurādhā (Maitra) (= A.D. 892, April 17, Monday). The inscription has: "Manuvasusamprāptē[shu] Saṁkhyēshu Mēshē Mitre Chaitrē cha Maitrē Śasini Śasidinē Kṛishṇapaksha-dvitiyē 1, Yugmarkshasy=ōdgamēdhāt paṭṭam=āchandra-tāram."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		NOLAMBA-PALLAVA.
		<i>Nolambādhirāja.</i>
1917	734	Śaka 934, . . . śu. pañchamī, Saturday. Details not enough for verification.
		MISCELLANEOUS.
		<i>Uṇḍirāja of the Solar race.</i>
1917-18	No. 16 of App. A	Śaka 1304, Dundubhi, Māgha, śu. daśamī, Thursday = A.D. 1383, January 14, Wednesday, śu. daśamī ended at '94 on Wednesday. Thursday is an error for Wednesday.
		<i>Raghunātha Tonḍaimāṇār.</i>
"	No. 22 of App. A	Śaka 1687, Kali, 4866, Parthiva, Tai, 4, Friday, śu. pañchamī, Uttara (Uttara-Phalgunī). In Tai, Uttara-Phalgunī fell on ba. Chaturthī, Thursday ending at '35 on that day (= A.D. 1766, January, 30, Thursday); ba. pañchamī ended at '21 on Friday following. In A.D. 1765 on Friday 25, January (16 Tai.) = śu. 5 and Uttirattādi began at '27 and '25, respectively on and ended at '30 and '30 respectively on Saturday. Probably Tai 4 is an error for Tai 16, and Uttira for "Uttirattādi."
		<i>Anonymous.</i>
"	No. 2 of App. A	Śaka 1665, Rudhirōdgārin, Śrāvaṇa, śu. di. prathamā, Monday. = A.D. 1743, July 11, Monday.
1917	378	Śaka 1600, Kollam 853, Kalayukta, Vaigāsi 17, śu. di. pañchamī, Wednesday, Pūṣa (Pushya), = A.D. 1678 May 15, Wednesday; '78; '82.
"	458	Śaka 1333, Kumbha, 13, ba. daśamī Mūlā = A.D. 1412, February 7, Sunday; '99. "Mūlā" began at '06 and ended at '00 the following day.
"	459	Śaka 1351, Mēsha, ba. prathamā, Viśākhā = A.D. 1429, April 20, Wednesday; '23; '06.
"	462	Śaka 1353, Tūlā, 1, śu. dvitīyā, Monday, Svāti. The combination śu. dvitīyā, Monday, fell on Tūlā 9, (not 1) and the nakshatra was Viśākhā (not Svāti) ending at '75 on Monday (= A.D. 1431, October 8). '69; '75. Tūlā 1 is an error for Tūlā 9. Svāti had ended on the previous day at '67.
1917	463 & 464	Śaka 1453, Kollam 707, Makara 17, śu. saptamī, Sunday, Āśvati. = A.D. 1532, January 14, Sunday. Āśvati began at '01 and ended on the next day at, '04.
"	506	Kollam 685, Simha 9, ba. aṣṭamī Rōhiṇī = A.D. 1509, August 8, Wednesday; '15; '90.
"	517	Śaka 1447, Kollam 701, Kānni, 15, ba. dvādaśī, Thursday, Makhā, = A.D. 1525, September, 14, Thursday; '35; '78.
"	528	Śaka 1469, Kollam 722, Śittirai, 17, ba. aṣṭamī, Wednesday, Tiruvōṇam = A.D. 1547, April 13, Wednesday; '45; '57.
"	641	2 + 26th year, Vriśchika, 6, śu. di. ēkādaśī, Sunday, Uttirattādi = A.D. 1470, November 4, Sunday; '79; '69.
"	667	Śaka 157[4], Nandana, Āvani 20, Friday, ba. [dvādaśī], Pushya. = A.D. 1652, August, 20, Friday; '69; '98.
"	668	Śaka 15[9]4, Kollam 847, Paridhāvi, Ādi 6, Sunday, Paurṇimāvāsī, Uttirāḍam, = A.D. 1672, July 28, Sunday. Tēdi 6, is mistake for 29. Paurṇimāvāsī, began at '61 on this day.
"	715	Śaka 1521, Vikāri, Pushya ba. di. 7, Friday. = A.D. 1599, December 28, Friday; '89.
"	757	Śaka 1426, Krōdhana (= Ś. 1427) Chaitra, śu. di. 1, Wednesday. Śaka 1426 (= A.D. 1504-05) corresponded to Rākshasa (not to Krōdhana) in which Chaitra śu. 1 was Sunday. In Krōdhana (= Śaka 1427) Chaitra śu. 1, was Thursday the tithi ending at '91 but Chaitra śu. 1, in Śaka 1428 (i.e.,) Kshaya Samvat was Wednesday (= A.D. 1506, March 27, Wednesday). Chaitra may mean, Chaitra at the beginning or Chaitra at the end of a year. The inscription refers to Chaitra at the end of Ś. 1427 (= Krōdhana = A.D. 1505—06), which would be the same as Chaitra at the beginning of A.D. 1506-07 (= Ś. 1428 = Kshaya Samvat).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Anonymous—cont.</i>		
1917	773	Śaka 1238, Nāla, Māgha, ba. di. 5, Thursday. = A.D. 1317, February 2, Wednesday (not Thursday). In A.D. 1316 on Thursday, January 15; Māgha ba. 5 ended at '76
"	774	Śaka 1255, Śrīmukha, Āshāḍha, śu. di. 15, Monday = A.D. 1333, June 28, Monday; '35.
"	776	Śaka 1624, Chitrabhānu, Vaiśākha, śu. di. 1, Monday. = A.D. 1702 April, 17, Friday (not Monday). In Śaka 1623 (Vṛisha) Vaiśākha śu. 1, was Monday (= A.D. 1701, April 28) and in Tārana (= Śaka 1625) Vaiśākha śu. 1, commenced at '14 on Monday (= A.D. 1703 April 5). Probably the 2nd date is intended.
"	778	Śaka 1418, Nāla, Māgha, śu. Purnimā Thursday, Lunar eclipse. = A.D. 1497, January 18, Wednesday (not Thursday); '72. Thursday is an error for Wednesday.
"	791	Śaka 1261, Pramādi, Śrāvaṇa, ba. di. 5, Monday = A.D. 1339, July 26, Monday; '58.
"	801	Śaka 1474, Paridhāvi, Pauṣya, ba. di. 30, Saturday = A.D. 1553, January 14, Saturday. There was a solar eclipse on this day though not noted in the inscription.
"	809	Śaka 1[3]27, Pārthiva, Kārtika, ba. di. 10, Monday = A.D. 1405 November, 16, Monday; '58.
"	814	Śaka 1345, Śōbhakṛit Kārttika, śu. di. 1, Friday. In Śōbhakṛit Kārttika, śu. 1, fell on Tuesday but in Subhakṛit preceding (= Śaka 1344) Kārttika, śu. 1, was Friday (= A.D. 1422, October 16, Friday) and it ended at '83.
"	815	Śaka 1676, Yuva, Mārgaśīra, śu. di. 15, Thursday = A.D. 1755, December 18, Thursday; '66. Yuva corresponded to Śaka 1677 (not to 1676).
"	818	Śaka 1[37]3, Pramōdūta, Bhādrapada [ba.] di. [3]0 Sunday = A.D. 1450, September 6, Sunday; '18.
"	839	Śaka 1511, Virōdhi, Bhādrapada śu. 11, Wednesday = A.D. 1589, September 10, Wednesday. The tithi ended at '46.
"	841	Śaka 1221, Jyēṣṭha, śu. 1, Saturday = A.D. 1299, May 2, Saturday. Śu. 1, ended at '29 on this day.
"	851	Śaka 1142, Vikrama, Chaitra, ba. 15, Thursday, Vishu-Saṅkrānti. In Vikrama Chaitra ba. 15 was Saturday. But in Vṛisha following Chaitra ba. 15, was Thursday (= A.D. 1221, March 25).
"	854	Śaka 1069, Kārttika, ba. di. 15, Monday = A.D. 1147, November 24, Monday, when amāvāsyā began at '04 and ended at '02 on the following day.
"	860 & 861	Śaka 1593, Kālī 4772, Virōdhikṛit, Vaiśākha, ba. di. saptamī, Saturday. = A.D. 1671 Saturday May, 20; '80.
1918	97	Śaka 1369, Prabhava, Śimha, ba. chaturthī, Monday, Āśvati = A.D. 1447, August 28, Monday, f.d.t. 69; f.d.n. '43.
"	98	Śaka 14 " ", Raktākṣi, Vṛiśchika, amāvāsyā, Wednesday, Viśākhā. In Śaka 1426, Raktākṣi, amāvāsyā, fell on Wednesday and the <i>nakṣatra</i> was Viśākhā (= A.D. 1504 November 6, Wednesday), '82. In Raktākṣi (= Śaka 1486) Vṛiśchika amāvāsyā fell on Friday though the <i>nakṣatra</i> was Viśākhā (= A.D. 1564, November, 3 Friday).
"	99	Śaka 1465, Śōbhakṛit, Karkāṭaka, ba. daśamī, Thursday, Rōhinī = A.D. 1543, July 26, Thursday; '48; '35.
"	118	Śaka 1426, Raktākṣi, Vṛiśchika, amāvāsyā, Wednesday, Viśākhā. = A.D. 1504, November, 6, Wednesday (vide No. 98 above).
"	121	Śaka 1506, Tārana, Vṛiśchika, śu. purnai, Saturday = A.D. 1584 November, 7 Saturday. On this day there was also a lunar eclipse.
"	126	Śaka 1480, Purmatī, Makara, Punarvasu, śu. trayōdaśī Sunday = A.D. 1562, January 18, Sunday; '37; '89. Durmatī was Śaka 1483, (not 1480).

PART II

An early inscription at Phulta (No. 830 of App. B) in the Ganjam district engraved on a rock embedded in the soil near a water-pit has been copied during the year. The villagers report that this pit which was formerly a bigger pond contains a good quantity of water in dry weather when it generally becomes scarce in the neighbourhood. The inscription is written in a mixed script of northern and southern characters. From the formation and slanting position of the letters, from the use of the developed sign for *i* in consonants and the sign for secondary *dha* as in later Dēvanāgarī, this record resembles very much the two plates opposite pages 128 and 290 of Dr. Fleet's *Gupta Inscriptions*. It may have, therefore, to be assigned to about the 6th century A.D. The inscription has been tentatively read and translated as below :—

TEXT.

[Pi]thī-[śu]ddhī-tīrtham (i.e., Pīthī-śuddhi-tīrtham).

TRANSLATION.

“Pure water for (those that wish to) drink.” The other possible translations are—(a) Pure water for horses (*pīthi*) and (b) pure water for the market-place (*pīlhi-vīlhi*). The first alternative might be a probable interpretation if it is supposed that the water-pond lay near a military camping-ground and the second would suggest that formerly there was in the neighbourhood a market-place or a ground for holding a fair.

THE PALLAVAS.

2. No early Pallava inscriptions have been discovered this year. Sakalabhuvanachakravartin Kōpperuñjīngadēva who claimed Pallava descent and was a contemporary of the Chōla king Rājārāja III (A.D. 1216 to 1248) is represented by nine inscriptions from the South Arcot district. In one of these (No. 80 of 1918) he is called Tribhuvanachakravartin Avañiālappirandāṇ Kōpperuñjīngadēva. In No. 73 of 1918 which comes from Vriddhāchalam and which is dated in his 10th year (A.D. 1253–54) we are informed that Kūdal Avañiālappirandāṇ alias Kōpperuñjīngadēva defeated certain Dandanāyakas of the Hoysala king in the battle field at Perumbalūr (in the Trichinopoly district) and seized the ladies and treasures, and to absolve himself from the sin thus committed he presented to the god Tirumudugunṇam-uḍaiya-Nāyanār at Vriddhāchalam a gold forehead plate set with jewels. It is not certain if there was only one chief or more with the name Kōpperuñjīnga. In the record under reference Kūdal Avañiālappirandāṇ Kōpperuñjīngadēva who occupies the position of a donor is probably identical with the Sakalabhuvanachakravartin Kōpperuñjīnga in whose reign the record is dated. In the *Annual Report* for 1906, page 63, Mahārājasimha of the Tripurāntakam record has been identified with Kūdal Avañiālappirandāṇ Kōpperuñjīngadēva. In my *Annual Report* for 1913, paragraph 66, I have shown that Kūdal Avañiālappirandāṇ Kādavarāyar I was identical with Mahārājasimha. As A.D. 1243 is the initial date of Sakalabhuvanachakravartin Kōpperuñjīnga, the Hoysala king referred to must be Vira-Sōmēśvara whose capital was Kannaṇūr near Trichinopoly and whose regular reign extended from 1233 to 1263 A.D. We have known of open hostilities between Kōpperuñjīnga and the Chōla king Rājārāja III, the intervention of the Hoysala king Narasimha II on behalf of the Chōla and the defeat of the Pallava. But then Kōpperuñjīnga had no *locus standi* anywhere as an anointed king or chief and it was only in 1243 A.D. that he was regularly crowned.

No. 83 of 1918 also dated in the 6th year of Sakalabhuvanachakravartin Kōpperuñjīnga records a gift of land by Kūdal Ālappirandāṇ Ālagiya Śīyaṇ Kōpperuñjīnga. In his *Annual Report* for 1906, page 63, Mr. Venkayya has identified Ālagiyaśīyaṇ Avañiālappirandāṇ Kōpperuñjīnga with the father of Mahārājasimha, i.e., Avañiālappirandāṇ or Kūdal Avañiālappirandāṇ Kōpperuñjīnga.

4. The next king of the dynasty, represented in the year's copper-plate inscriptions is Chālukya-Bhīma I. No. 14 of Appendix A belonging to him was sent to me by

Chālukya-Bhīma I.

Mr. J. Ramayya Pantulu Garu for examination. The plates which are three in

number measure $3\frac{3}{4}$ inches in height and $7\frac{1}{2}$ inches in breadth. They are hung on a ring which bears a seal with the usual emblem the boar and the legend '*Śrī-Tribhuvanāmkūṣa*' cut in relief as in the seals of his other grants. This record, in giving the duration of the rule of the several previous kings of this line shows certain variations from the periods given by Dr. Fleet to some of them. Jayasīma I is given a rule of 33 years and not 30 as per Fleet's table, while Vijayāditya I is given 19 instead of 18 years. Vijayāditya II has 40 years in our inscription as against 44 years. This king is said to have destroyed together with the Southern Gaṅga (*Dakṣiṇa-Gaṅga*) force a certain Bhīma-Salki. This rival of Vijayāditya II is mentioned as his younger brother under the name Bhīma-Sālukki who occupied the Vēṅgī country for sometime (*Annual Report* for 1912, page 84). The conquests of Vijayāditya III are mentioned with the same details as are given in No. 1 of Appendix A to the *Annual Report* for 1914, mentioning his title Tripuramartya-Mahādēva which in our inscription appears in the form Tripuramartya-Mahēśvara. The facts noticed by Dr. Fleet, that Vijayāditya III cut off the head of a certain Maṅgi in a fight with the Gaṅgas and defeated Kṛishṇa, are narrated in and confirmed by this inscription. As has already been pointed out (page 85 of *Annual Report* for 1914) this Kṛishṇa must be Kṛishṇa II of the Rāshtrakūṭa line who was the contemporary and opponent of Guṇaka-Vijayāditya III.

The king is called in the prose portion of our inscription Sarvalōkāśraya Viṣṇuvardhana-Mahārāja as in No. 14 of Appendix A to the *Annual Report* of 1909, with the title *Paramēśvara* and the

His surname Viṣṇuvardhana and his coronation in Śaka 814.

epithet *Paramabrahmanya*. Chālukya-Bhīma I is said to have defeated Kṛishṇa-Vallabha (i.e., Kṛishṇa II). The present inscription is the only one of the king bearing a date and its importance is all the greater when it is observed that it gives the date of the king's coronation as Śaka 814 (= A.D. 892), Mēsha, Chaitra, *ba. di.* 2, Monday, Maitra, *Yugmarksha* (i.e., Mithunarāsi?). The details of the date given do not work out correctly and for further remarks regarding it see page above. This would give a date four years later than that adopted by Dr. Fleet for the king's accession (*Ind. Ant. Vol. XX*, page 283). The grant made consisted of two plots of land in the village of Attili in the Attili-*vishaya* to a certain Challavā who knew the *gāndharva-vidyā* (science of music). The

His gift of land to a songstress.

village is identical with the one of that name in the Tanuku taluk of the Kistna district which at the time of the grant must have been a more famous place, than what it is now, as the headquarters of a *vishaya* (i.e., district).

Among the stone inscriptions of this dynasty engraved in Chālukyan characters we have one from Bezwada (No. 833 of 1917) and another from Ghaṇṭasāla (No. 846 of Appendix B). The former is dated in the 17th year of Viṣṇuvardhana-Mahārāja

His stone inscription at Bezwada dated in the 17th year.

who is referred to as the son of Vikramāditya. Vikramāditya II is not known to have had any issue. Viṣṇuvardhana,

son of Vikramāditya, of this record must be identical with the king of the copper-plate inscription noticed above who was the son of Vikramāditya I. Calculated from Śaka 814 (= A.D. 892) the date of his accession given by the above copper-plate grant, the date of the Bezwada inscription would be A.D. 909. The king is stated in the latter record to have patronized the foundation of the Pārthīśvara (i.e., Pārthīśvara) temple on the Indrakīla hill by a certain Chaṭṭapa. The record is a further evidence that at

The Pārthīśvara temple on the Indrakīla hill at Bezwada built about A.D. 909.

this time the Indrakīla hill was associated with the puranic hero Arjuna called also Pārtha (*Annual Report* for 1910, page 82,

and *Annual Report* for 1916, page 149). The record from Ghaṇṭasāla is not dated. It is difficult, therefore, to determine who the king called Viṣṇuvardhana in it was. The characters of the inscription may be assigned to about the same period as those of the Bezwada record noticed above.

5. The only other Eastern Chālukya copper-plate record we have in the collection (No. 15 of Appendix A) belongs to king Śaktivarman, the son of Dānārṇava and the elder brother of Vimalāditya. The plates are much damaged and mutilated and the record is incomplete. The ornamental seal, which bears in relief the usual Chālukyan emblems and the well-known legend 'Śrī-Tribhuvanāṁkuśa' in bold characters, now carries only four of the plates of the set. The remaining one or two plates are missing. Even the plates extant are so badly damaged that their contents could not be read entirely. Only certain names are legible here and there. The genealogy of the family given in this inscription from the first member Kubja-Vishṇuvardhana almost coincides with that drawn up by Dr. Fleet.

Of Vijayāditya III it states that he cut off the head of a certain Maṅgi. This must be the Maṅgi who fomented rebellion and opposition among the Gaṅgas as informed by the above noticed copper-plate grant of Chālukya Bhīma I (No. 14 of Appendix A). Sankila and Baddega are mentioned in connexion with this king.

Though Baddiga is known to have been the name of the Rāshtrakūṭa king Amoghavarsha III (Vaddiga) (See *Ep. Ind.* Vol. VII, Appendix, Nos. 93, 127 and 130), Baddega of this inscription could not be identical with this Rāshtrakūṭa king whose reign according to Dr. Kielhorn began only about A.D. 937. It is possible that Baddega was the Western Chālukya prince Baddiga, the grandfather of Arikēsarin who was the patron of the Kanarese poet Pampa who lived about A.D. 940 (*Bombay Gazetteer*, Vol. II, Part I, page 300). Allowing 25 years on the average for the reigns of Baddiga, his son Yuddhamalla II and his grandson Narasimha (elder brother of Arikēsarin), Baddiga might be placed at about A.D. 860 and might have been a contemporary of Vijayāditya III (A.D. 844-888). Sankila was the friend of Kṛishṇa II (See *Annual Report* for 1914, page 85).

The inscription informs us that a son of Chālukya-Bhīma I planted a pillar of victory at Viraja, i.e., Virajāpuri. The reference might be to Kollabhiḡaṇḍa-Vijayāditya IV who is stated elsewhere (*Annual Report* for 1917, page 118, paragraph 26) to have met with his death in a battle at Virajāpuri. The inscription like a few others refers to the usurpation of the crown of Vijayāditya V by Tāla (called sometimes Tāda and Tādapa), the son of Yuddhamalla I, its recovery from him by Vikramāditya II the second son of Chālukya-Bhīma I, and his rule of 11 months, the subsequent rule for 7 years of Yuddhamalla II the son of Tālapa, and his defeat afterwards in battle by Bhīma, i.e., Chālukya-Bhīma II, the second son of Kollabhiḡaṇḍa-Vijayāditya IV, who ruled for 12 years. Ammarāja II, the son of Chālukya-Bhīma II, is stated to have been born with a tissue round his neck which resembled a *kanthikā*, i.e., neck-ornament and that he performed his coronation at the express request of all people. He is also said to have acquired the *biruda* 'Tribhuvanāṁkuśa' by his heroism displayed in the thick of a battle, between elephant-forces. His father is called Rāja-Bhīma as in another record noticed by Dr. Fleet on page 269 of *Ind. Ant.* Vol. XX. Dānārṇava, his elder brother by a different mother, is, as in other records, said to have ruled for three years and not for 30 years as solitarily stated in No. 23 of Appendix A to the *Annual Report* for 1917 (see page 118 *ibid*). In our record for the first time is this king given the title 'Rāja-Nārāyaṇa' already known to us as

Dānārṇava, his title 'Rāja-Nārāyaṇa'.

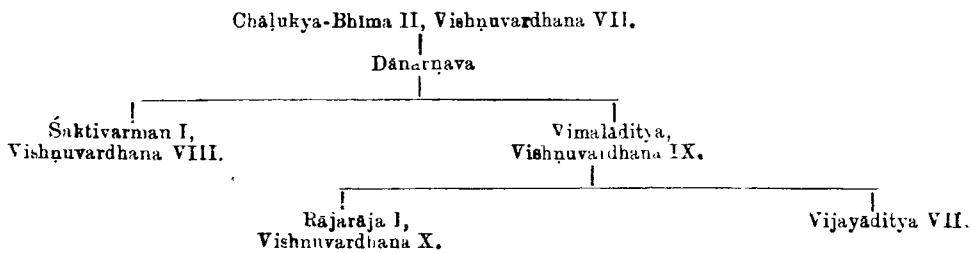
that of Kulōttuṅga I, his great-grandson (*Ind. Ant.*, Vol. XX, p. 276). The interregnum after his reign is as usual said to have lasted for 27 years, when 'the Āndhradēśa was without a king as the night of the second fortnight is without the moon'. His son Śaktivarman born to his wife Āryādēvī is said in the record to have risen to fame even in his youth by his victory in a battle with the Chōlas (Chaulika-*raṇa*) (see also *Ind. Ant.* Vol. XX, p. 272) and put to flight a certain Badyema-Mahārāja and others. This latter chief is not known from any other inscription nor is any specific reference to the fight of Śaktivarman or his father Dānārṇava with the Chōlas made in any record. A certain Chōḍa-Bhīma not known from elsewhere is said to have 'met with his death like Rāvaṇa in the hands of

Śaktivarman I, his titles 'Chālukya-Nārāyaṇa' and 'Chālukya-Chandra'.

this Chālukya-Nārāyaṇa'. It is probable that Śaktivarman bore the *biruda* 'Chālukya-Nārāyaṇa'. His other title 'Chālukya-Chandra' is noticed by Dr. Fleet (*Ind. Ant.* Vol. XX, p. 273). In the prose

portion of our record Śaktivarman is called Sarvalōkāśraya Vishnuvardhana-Mahārāja with the titles *Adhirāja* and *Paramēśvara* and with the epithets *Parama-Bhattāraka*, *Parama-Brahmanya* and *Parama-Māhēśvara*. The grant is addressed to the officials of Varanāṇḍu, a variant of the name of the territorial division, Velanāṇḍu. The extant portion of the record does not give the date; and the portion mentioning the actual donee is missing.

In consideration of the facts that No. 15 of Appendix A gives the family title *Vishnuvardhana* to Śaktivarman and Vimalāditya his younger brother and successor is also called *Vishnuvardhana* (*Ep. Ind.* Vol. VI, p. 350) the numbering of the Vishnuvardhanas of the family in Dr. Fleet's genealogical table will have to be changed as hereunder.



But against this arrangement as well as that given by Dr. Fleet, has to be counted the fact that in some stone inscriptions even so late a king as Kulōttunga-Chōla I, the son of Rājarāja I (Vishnuvardhana X) is called Saptama-Vishnuvardhana, i.e., the seventh Vishnuvardhana (see Nos. 194, 195 and 202 of 1893).

6. The only other stone inscription of this dynasty besides Nos. 833 and 846 of Appendix B in the year's collection is from Rāmatīrtham in the Vizagapatam district.

copy of No. 372 of 1905 made for a further examination of the record. The inscription is engraved on the very rough surface of the wall of the Durgapañcha cave in the hill at the village. In my last visit to the place I have read the record *in situ*. It belongs to the time of an Eastern Chālukya king called Sarvalōkāśraya Vishnuvardhana-Mahārāja who had the *birudas* *Rāja-Mārtanḍa* and *Mummaḍi-Bhīma*. It

His titles *Rāja-Mārtanḍa* and *Mummaḍi-Bhīma*. bears no date. *Rāja-Mārtanḍa* was also a title of Chālukya-Bhīma II (*Ind. Ant.* Vol. XX, p. 269). *Mummaḍi-Bhīma* is already known to have been a title of Vimalāditya (*Ep. Ind.* Vol. VI, p. 350) to whom the inscription has been referred by the late Mr. Venkayya (*Annual Report* for 1906, p. 79, para. 41). In the Telugu *Mahābhārata* of Nannaya-Bhaṭṭa, Rājarāja I, son of Vimalāditya, is given the title *Rāja-Mārtanḍa* (*Ādiparva*, *āśvāsa* 2, verse 239).

We learn from our inscription for the first time that Vimalāditya adopted Jainism as is evidenced by the mention of a certain Trikalāyōgi-Siddhāntadēva called also

His Jaina *guru* Trikalāyōgi-Siddhāntadēva. Trikalāyōgi-Munīndra, a teacher of the Dēsigana school of Jainism as his *guru*.

From No. 9 of Appendix A to the *Annual Report* for 1917 we learn that Jainism was patronised by the earliest members of this dynasty. The queen of the early king Kubja-Vishnuvardhana I influenced the grant of a village to a Jaina *basti* at Bījavāḍa (i.e., Bezvāḍa) (see p. 116 of the same report). Amma II is already known to have made grants to Jaina temples (see *Ep. Ind.* Vol. VII, p. 185 and Vol. IX, p. 49) and patronised the grant of a Jaina *Śrāvākī* (lay disciple) by lending his title to a charitable Jaina feeding house called Sarvalōkāśraya-Jinabhavana endowed by her (*Ind. Ant.* Vol. XX, p. 271 f.). This is one of the very few Kanarese inscriptions in the Telugu country and its existence at Rāmatīrtham suggests that the saint Trikalā-

Eastern Chālukyas and Jainism. yōgi was a Kanarese by birth and that the later Eastern Chālukyan kings too now and then favoured or adopted Jainism, the popular religion of the Kanarese country. It also throws some light on the political condition of the Kalinga country at this time which must have come now under the Eastern Chālukyan rule when the early Gāṅga rule had declined and the Chōḍa-Gāṅga rule had not probably begun under Anantavarman-Chōḍagaṅga whose reign commenced in A.D. 1078.

That Rāmatīrtham was considered a sacred place by the Jainas is testified to by the respectful mention made of it in the above record wherein it is called Rāma-konda. That this was a place of Jaina influence and pilgrimage even in early times appears from some Jaina names in Chālukyan characters of an earlier period written in red paint on the ceiling of the Pāṇḍavapañcha cave in the neighbouring hill and from No. 832 of Appendix B which is engraved on the pedestal of a broken Jaina image. It records that it was set up by a private individual from Chanudavṛōlu in the Ōṃgērumārga which is identical with Chandavōlu in the modern Repalle taluk, Guntur district. Ōṃgērumārga was the name of the division in which also Guṃtṭūru (Guntur) lay (No. 83 of 1917).

THE WESTERN CHALUKYAS.

7. The copper-plate record No. 3 of Appendix A received from Mr. J. Ramayya Pantulu while he was the Deputy Collector of Rayadrug, Bellary district, consists of three copper-plates hung on a ring with a boar-seal and five written sides. The A spurious grant of Vinayāditya Satyāśraya. characters are Nāgarī and are very faintly engraved. It begins with the usual eulogy of the Chālukyas mentioning, however, an extraordinarily long list of royal insignia and introduces Pulakēśi-Vallabha-Mahārāja. His son was Kīrttivarman-Mahārāja; his son Vijayāditya who conquered Vanavāsi and other countries; his son Vikramāditya who, after defeating the Pallava king, the destroyer of the Lunar race, took Kāñchīpura, crushed the (united) Chēras, Chōlas and Pāṇdyas at that town. His son was Vinayāditya-Satyāśraya-Narēndradēva who defeated the kings of all countries, viz., Koṅkana, Mālava, Golla, Gūrjara, Kāliṅga, Vēṅgī, etc. This king in the presence of the *viśhayapati*, *grāmakūṭas* (see *Ep. Ind.* Vol. VII, p. 183), *yuktakas* and *mahattara* of the Saurāshṭra-*viśhaya* on the occasion of his coronation (*paṭṭa-bandha*) when coming from his permanent capital Raktapura on the northern bank of the river Malahārī to Kurunda, restored to gods and Brahmans the grants which had been taken away from them by previous kings. The date of the record is Śaka 512, Sādhārana, Māgha, śu. 13, Monday and is far too early for this king. In the description of the genealogy it resembles No. 12 of Appendix A to the *Annual Report* for 1906. The initial date of Vinayāditya according to the other inscriptions is about Śaka 600 nearly a hundred years later. The erasures in the grant portion, the numerous mistakes in the language and the differences in the genealogy of kings, taken together, must lead one to the belief that the plates are spurious. For further remarks on the date of this record see Appendix E above.

8. Of the two records belonging to this dynasty No. 673 and No. 733 of Appendix B, the former dated in the Chālukya-Vikrama year 8, Ānanda, belongs to the reign of Sōmēśvara III who had the *biruda* *Bhūlōkamalla* (page 455, Vol. I, Part II of Fleet's *Kanarese Dynasties*). Chālukya-Vikrama year 8 corresponding to A.D. 1083-84 falls in the reign of Tribhuvanachakravartin Vikramāditya VI. The date of this record must be correctly Chālukya-Vikrama year 58 which corresponds to A.D. 1134-35 (No. 499 of 1915), and coincides with the regnal year 8 of Bhūlōkamalla. The scribe in this case has evidently given by mistake the regnal year 8 of the king

Bhūlōkamalla Sōmēśvara III. instead of the Chālukya-Vikrama year 58. Another instance of such a mistake is found in No. 480 of 1893 where Ch. Vik. year 59 is intended but the regnal year 9 is quoted. Our record refers to a gift of a garden-land and an oil-mill for the worship, etc., of the god Kēśava set up at Kolmigudi (i.e., the modern Kolimigundla) in the Koilkuntla taluk of the Kurnool district by Muppirati the *prabhu* of the village. The suffix *raṭi* (i.e., modern *reddi*) may be a reminiscence of the old honorific title *raṭṭa-gudlu* (vide *Ep. Ind.* Vol. XI, page 342 f.). Mention is made in this of *Mahāmandalēśvara* Vaṅkana Chōla-Mahārāja, a Chōla subordinate ruling over Pedakallu, Kannenādu, Rēnādu . . . from his capital at Nandyāla.

9. The next record No. 733 of Appendix B dated in Śaka 1091 belongs to the reign of *Pratāpachakravartin* Jagadēkamalla and falls about the very end of the reign of Tailapa III who ascended the throne in Śaka 1072 and whose latest known record dated in Śaka 1090 has been noticed in paragraph 14 of Part II of the *Annual Report* for 1917. Taila III who had the distinguishing title *Chālukya-Chakravartin*

might have adopted the above title after his famous brother and predecessor Jagadēkamalla II in his later days. It has already been noticed in paragraph 63 of the report for 1912 and paragraph 49 of the report for 1913, that members of Telugu-Chōla family of the Solar race were feudatories of the Western Chālukyas. Of this family was Jagadēkamalla-Mallidēva-Chōla-Mahārāja, son of Irūṅgōla ruling at Heñjeru, i.e., Hēmāvati, while his Chālukyan overlord Taila III was ruling at Kalyāṇa. The minister and military officer of Mallidēva was *Hriya-Tantrapāla* (*Senior Councillor*) Nāmaṇa ruling at Nidugallu. He was the younger brother of Bammaṇa who was the chief minister (*vara-mantri*) of Mallidēva-Chōla-Mahārāja. His grandfather Ayyapayya belonged to Kottitōṇe which is said to have surpassed in splendour the three towns, Surarājapura (i.e., Amarāvati) which is the town of the lord of Suras (i.e., Indra), Alakāpura (the town of Kubēra) and Dharanēndrapura (?). Kottitōṇe is also referred to as Kārttikēyapura. From Nos. 44 and 45 of 1904 found in the Kumārasvāmin temple at Kudatani (Bellary district) we know that Kottitōṇe described as Kārttikēyapura in our inscription was the ancient name of Kudatani and that an image of Skanda (i.e., Kārttikēya) was set up there. Our inscription has the same introduction as No. 43, Pāvagaḍa (*Ep. Carn.* Vol. XII).

THE BHANJAS.

10. A special feature of the collection of the copper-plates for the year is that four of these (Nos. 6 to 8 and 10 of Appendix A) belong to the family of Bhanjas which held its sway over parts of Orissa and of the Ganjam district about the 10th to the 13th centuries A.D. The chiefs of this family are now rulers of the Mayūrbhañj Estate, of the Baud State and of a few other places in Orissa. All the four records have been secured for my examination by Mr. Tarani Charan Rath. Three of these (Nos. 6, 7 and 8 of Appendix A) are of almost the same type as regards the number of plates, their size and the alphabet in which they are written and belong to an earlier time than No. 10, which begins differently from these. None of these grants is dated. Mr. Rath says that of these three sets, one was found while digging at the boundary between Kullāḍa, the fort of the late Raja of Goomsur in the Ganjam district and Dhanamjayapura an inam village near it. The other two sets were found while digging under a tree in a mango tope at Gobara, a village in the Goomsur taluk, Ganjam district.

11. No. 6 of Appendix A among these consists of three plates (measuring $6\frac{1}{2}$ " by $3\frac{3}{4}$ ") with low rims like the other two sets (Nos. 7 and 8) and has five faces of writing only the inner side of the first plate being engraved. These are hung together on a ring which bears a fixed circular seal of about $1\frac{1}{3}$ " in diameter, on the counter-sunk surface of which are cut, at the top, a lion facing the proper left with profuse mane and the left front paw raised and below it the inscription :—

(a) [Śrī Nē]tṛibha-

(b) njadēvasya

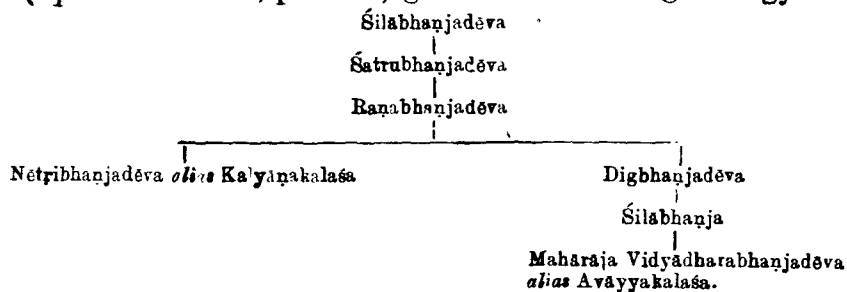
in two lines The seals of the other two grants (Nos. 7 and 8) are much worn out. Only parts of the lion can be seen in the upper halves of these. The lower halves must have contained the name of the king as in the case of No. 6. The lion

on the seal of No. 8 faces the proper left like that of No. 6, while that on the seal of No. 7, which belongs to a different king faces the proper right. Nos. 6 and 8 belong to the same king, i.e., Nēṭribhanjadēva *alias* Kalyāṇakalaśa who was the son of Ranabhanjadēva, the grandson of Śatrubhanjadēva and the great-grandson of Śilābhanjadēva of the Bhanja family. Another record of this king (No. 657 of Dr. Kielhorn's List of Northern inscriptions, *Ep. Ind.* Vol. V, Appendix)

His surname Kalyāṇakalaśa.

Ranabhanja and his grandfather Śatrubhanja has been published in the *Journal of the Bengal Asiatic Society*, Vol. VI, p. 667 f. The surname Kalyāṇakalaśa is there applied to him as in the two grants of our collection.

12. The genealogy afforded by the three Bhanja records (Nos. 6, 7 and 8 of Appendix A) coupled with that of the grant of Vidyādhara-bhanja published by Dr. Kielhorn (*Ep. Ind.* Vol. IX, p. 271 f) give us a tentative genealogy thus :—



Of the kings referred to, in the genealogical table given by Mr. B. C. Muzumdar, on p. 99 of *Ep. Ind.* Vol. XI, some have to be referred to a later generation than that to which they have been referred. 'Kottabhaṇja, his son Ranabhaṇja, and his son Rājabhaṇja' are evidently of a slightly later generation as can be seen from the palæography of the grants of the last two of these published on pp. 164 and 165 of *Journal of the Bengal Asiatic Society*, Vol. XL. They appear also to have been of a different branch of the dynasty since on the seal of Ranabhanja, son of Kottabhanja (*ibid.* Plate II) is found the emblem of a bull instead of a lion as on the seals of Nos. 6, 7 and 8 of the Appendix A and on the seal of Vidyādhara-bhanja (*Ep. Ind.* Vol. IX, p. 272). To this same branch have to be assigned the later kings Śatrubhaṇja whose Sonpur record (*Ep. Ind.* Vol. XI, p. 98) and Ranabhaṇja whose two Baudh grants (*Ep. Ind.* Vol. XII, pp. 322 and 325) have the bull emblem on their seals. The introductions to these later grants are different from those of the earlier ones.

The later branch of the Bhanjas. bhaṇja whose Sonpur record (*Ep. Ind.* Vol. XI, p. 98) and Ranabhaṇja whose two Baudh grants (*Ep. Ind.* Vol. XII, pp. 322 and 325) have the bull emblem on their seals. The introductions to these later grants are different from those of the earlier ones.

Of the two grants of Nētribhanja noticed above both of which are stated to have been issued from Vanjulaka, the first (No. 6 of Appendix A) registers an order addressed by the king to the several officers, i.e., *rāja*, *rājanaka*, *rājaputra*, *vishaya-pati*, and *daṇḍapāśika* and to the *vyavahārins*, *Brāhmaṇas*, *Karṇas* (accountants) and *nivāsijanapadās* (resident people) of the Vāsudēvakhaṇḍa-*vishaya* that the village Arātaha lying in that *vishaya* was granted to the *Agnihōtrins* (fire-sacrificers) Gōlaśarman, Aparā-Gōlaśarman and Nānā-A-ichadēva, sons of Janadēva and grandsons

Vāsudēvakhaṇḍa-*vishaya*. of A-ichadēva of the Vājasanēya-*charaṇa*, Kaṇva-*sākhā*, of the *pravara* Kauśika-Maitravat-Aghamarshana and the *anupravara* Viśvāmitra and to the *Bhāṭṭas* and *Agnihōtrins*, Ruvada, Vodaḍa, Mahādēva, Śāvaḍa and Nānā, sons of Bhāṭṭa-A-ichula and grandsons of Guhaśarma-*Agnihōtrin* of the Vatsa-*gōtra* of the *pravara* Bhārgavat-Chyvanavat-Ātmana . . . and the *anupravara* Jamadagni. The Vāsudēvakhaṇḍa-*vishaya* must have been a territorial division of which the modern Vāsudēvapūr in the Goomsur taluk of the Ganjam district was the capital.

13. The other grant No. 8 of Appendix A of this king records the tax-free gift of the village Machchhāḍa in the Machhākhaṇḍa-*vishaya* to a Brahman named Bhāṭṭa-Rudada, son of Kēśava and grandson of Charampasvāmin of the Vājasanēya-*charaṇa*, Vatsa-*gōtra*, the *pravara* Āṅgīrasa and of the *anupravara* Bhārgavat. The *dūtika* (i.e., messenger or executor) of this grant was Bhāṭṭa Kakkādēva. The *sandhivigrahin* (minister of peace and war) Kākkaka was the writer of the Goomsur grant of this king referred to above. The village Machchhāḍa is very probably the modern village Mujagodo in the Goomsur taluk. No. 7 of Appendix A belongs to Mahārāja Vidyādhara-bhanja who had the *biruda* Avāyṇakalāśa (*Avāyṇakalāśa*). Dr. Kielhorn has noticed his other *biruda* Dharmakalāśa (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāḍa in the Māchhāḍakhaṇḍa-*vishaya* to the Brahman Bhāṭṭa-Purandara, the son of Dēvaḍaśarman and the grandson of Hariśaśarman of the Vājasanēya-*charaṇa*, Rauhita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmitra and the *anupravara* Viśvāmitravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammānā in the Tadisamī-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 38).

Vidyādhara-bhanjadēva. Vidyādhara-bhanja who had the *biruda* Avāyṇakalāśa (*Avāyṇakalāśa*). Dr. Kielhorn has noticed his other *biruda* Dharmakalāśa (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāḍa in the Māchhāḍakhaṇḍa-*vishaya* to the Brahman Bhāṭṭa-Purandara, the son of Dēvaḍaśarman and the grandson of Hariśaśarman of the Vājasanēya-*charaṇa*, Rauhita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmitra and the *anupravara* Viśvāmitravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammānā in the Tadisamī-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 38).

14. No. 10 of Appendix A reported to have been found at the village Antirigam in the Pubbakhandam division of the Chatrapur taluk, Ganjam district is of a later king of this family named Yasabhamjadēva, the son of Rāyabhamjadēva, the grandson

Yasabhamja.

of Virabhamjadēva and the great-grandson of Dōva (Dēva?)-bhañjadēva. It consists of three plates hung on a ring which carries no seal on it but bears a fixed turned knob. The king is called the lord of the entire Khiñjali country. The town Vanjulaka mentioned in the earlier grants is not referred to in this record as also in the records of the other later kings of this family already mentioned. The title 'the lord of the Ubhaya-Khiñjali' is given to the later king Rañabhañja in a grant of his 26th year (*Ep. Ind.* Vol. XII, page 326) and a grant of his 54th year is addressed

The Khiñjali country.

to the officers of the Khiñjali-maṇḍala (*ibid.* page 322). To the officers of

Ubhaya-Khiñjali-maṇḍala was addressed a grant of the later king Śatrubhañja of this family (*Ep. Ind.* Vol. XI, page 98). Komayāna the village granted might be represented by the modern village Khommonosayi in the Gumsoor taluk. Vanjulaka of Nos. 6, 7 and 8 called Vanjulvaka in a few other grants may have to be identified with either Onjhola in the Kudala taluk of this district or Onchala in the Parlakimedi agency.

EASTERN GANGAS.

15. Of this family we have four inscriptions in the year's collection two of which are the copper-plate records (Nos. 12 and 13 of Appendix A) and the other two are stone records from the Ganjam district (Nos. 827 and 828 of Appendix B). No. 13 is the earlier of the copper-plate records. It consists of three rectangular plates hung together on a ring which bears a fixed circular seal of about one inch in diameter. The plates measure about $7\frac{3}{4}$ " in length and 3" in breadth. The seal bears in relief a bull facing the proper right and seated on a stand resting on a tri-petalled lotus (?) flower opening upward. Above it are the crescent turned downwards and the sun enclosed within its arms. The writing on the plates is very faintly visible. The plates do not appear to have undergone any damage through corrosion, bad preservation or otherwise but the surfaces seem to have been filed off in an attempt to smoothen them to use them subsequently as a palimpsest. The rims, if any, are completely worn away. The plates record the grant

Rājēndravarman, son of Mahārāja Anantavarman.

of a village by Rājēndravarman, son of Mahārāja Anantavarman of the Gaṅga

family. The grant was issued from Kalinganagara. Its introduction resembles that of the other grants of the earlier kings of this dynasty and like some of them the record is expressly stated to have been dated in the 'prosperous year of the rule of the Gāṅgēya family (*Gāṅgēya-vamśa-pravardhamāna-vijayarājya-saṁvatsara*)'. The characters of the inscription resemble a good deal those of the Alamanda plates of the time of the Gaṅga king Anantavarman (*Ep. Ind.* Vol. III, page 17 f). The characters of these two inscriptions belong to the 9th century A.D. The donee's name is not quite clear. The son (whose name is not quite distinct in the plate) of a certain Sarva-Aya-Kāmadi is mentioned. A certain Chōla-Kāmadirāja appears in the grant of Vajrahasta (*Ep. Ind.* Vol. III, page 221) as the actual donor. It is difficult to determine from the bad condition of the letters here whether the Kāmadi of our inscription was also the donor as in the other case. The record was composed by *Sandhivigrahin* Rañāmēya, son of Sāmīrāja; and the engraving was done by Kanakā-bdhirāja-Guṇḍipilāka, son of Ma-uchandra.

Rājēndravarman, the son of Mahārāja Anantavarman in whose reign the grant was issued is not known from a large number of other records. Combining the genealogy of Anantavarman, son of Mahārāja Rājēndravarman, whose grant referred to was dated in the 304th year of the Gāṅgēya era with that of our inscription dated in the 342nd year of this same era, we get three successive generations of this dynasty viz., Mahārāja Rājēndravarman, his son Anantavarman (304th year), Mahārāja Anantavarman and his son Rājēndravarman (342nd year). These may have to be arranged as follows:—

Mahārāja Rājēndravarman.

↓
Mahārāja Anantavarman (304th year of the Gāṅgēya era).

↓
Rājēndravarman (342nd year of the same era).

Palaeographically these two grants resemble the two of Dēvēndravarman, the son of Mahārāja Anantavarman one dated in the 254th year evidently of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 144 f) and the other (*Ind. Ant.* Vol. XIII, page 275 f) which purports, evidently by clerical mistake, to be dated in the 51st year of this era and the grant of Satyavarman dated in the 351st year of this era (*Ind. Ant.* Vol. XIV, page 11). These records read together would give us a list of kings thus: (1) Mahārāja Anantavarman, (2) his son Dēvēndravarman (254th year), (3) Mahārāja Dēvēndravarman and (4) his son Satyavarman (351st year).

16. From the practice of the Eastern Gaṅga records of not giving like the Pallava ones even the three generations including that of the king of the grant we are not in a position to trace the genealogical relationship of the earlier kings of the family by collecting the contents of the various records available. We do not possess any considerable evidence to enable us to connect the kings of this line whose names ended in *arṇava* (See tables 1 and 2 on pages 186 and 187 of *Ep. Ind.* Vol. IV) with the *varman* kings, the records of some of whom have been noticed by Dr. Fleet in the volumes of the *Indian Antiquary*. The genealogy given in the fashion of the later Eastern Chālukya copper-plate records, for the Gaṅga family in the grants of Anantavarman Chōḍa-Gaṅga (*Ind. Ant.* Vol. XVIII, pages 166 and 173) omit the earlier *varman* kings altogether. We are aware of only four instances giving any connexions between these two, viz., (1) In the grant of Narasiṃha II (No. 367 of the Dr. Kielhorn's list of Northern inscriptions) Kōlāhala mentioned as an early ancestor of the *arṇavas* is

The *Varman* and the *Arṇava* kings of this dynasty. called Anantavarman (2). The copper-plate record No. 4 of Appendix A to the *Annual Report* for 1914 belongs to

Mahārāja Indravarman, son of Dānārṇava and is dated in the 149th year, but of course, like the other known records of this period without expressly mentioning that it was the year of the 'prosperous rule of the Gāṅgēyavamśa.' (3) The grant of Dēvēndravarman of the 183rd year (*Ep. Ind.* Vol. III, page 131) calls him the son of Guṇārṇava, and (4) the Madras Museum plates (*Ep. Ind.* Vol. IX, page 95) of Vajrahasta III of Śaka 984 give him the surname Anantavarman. Can it be that the early *arṇava* kings had surnames ending in *varman*? At present the dates of these several early records serve only as land-marks in the genealogy of the early *varman* kings of this dynasty. We have the *Mahārājas* (1) Indravarman Rājasimha (87th and 91st years), (2) Indravarman (128th and 146th years) (3), Indravarman, son of Dānārṇava (149th year), (4) Dēvēndravarman, son of Guṇārṇava (183rd year) and (5) Dēvēndravarman, son of Mahārāja Anantavarman (254th year). The records of this family are so meagre that the relationship of these several kings to one another and to the kings mentioned in paragraph 15 above still awaits discovery. It has, however, to be noticed that these earlier *varman* kings called themselves 'lords of Kalinga' while the later kings called themselves 'lords of Trikalīṅga.'

17. No. 12 of Appendix A belongs to king Anantavarman of this family. The plates, three in number, are oblong in shape with well-formed rims. They measure 7 inches in breadth and $3\frac{1}{2}$ inches in height. The first and the last plates are written only in the inner faces. The set is hung together on a ring which carries a fixed circular seal (1 inch in diameter) on the surface of which are cut in relief, in place of the *bull* usually appearing on the seals of Gaṅga sovereigns, the crescent at the top, a *fish* in horizontal position in the middle and an elephant-goad in similar position at the bottom. No legend is engraved on it. The king has the epithets *Parama-Māhēśvara*, *Parama-Bhaṭṭāraka* and *Paramēśvara*. The last of these might be a special royal title or a surname assumed by the king as by the Western Chālukya Satyāśraya after his conquest of Harshavardhana of *Uttarāpatha* (*Ep. Ind.* Vol. IX, pages 100 and 101). The record is dated in the Śaka year 976 expressed by the chronogram *śakāvadanavaśatakasaptarasa* and the 15th year and has to be attributed

Anantavarman-Vajrahasta; Śaka 976, and 15th year. to the Vajrahasta of this dynasty whose coronation took place in Śaka 960 (*Ep. Ind.* Vol. IV, page 193). It has already

been pointed out that Vajrahasta VI of this family had the surname Anantavarman (*Ep. Ind.* Vol. IX, page 95). The writing very closely resembles that of a record of

this king dated in Śaka 967. (*Ep. Ind.* Vol. XI, page 147). Like this it adopts mixed characters though using more of Grantha letters in addition to Nāgarī and Telugu. The fish, prominent on the seal of our record, is not found on that of the Narasapaṭam plates of this king though both have the elephant-goad. The actual donor in the grant was Rānaka Śrī-Dharmakhēdi, son of Parama-Māhēśvara Pañcha-

His Kadamba subordinate Rānaka Śrī-Dharmakhēdi.

perous (*kuśālī*) (a term often applied to the

The Pañchapātra-Vishaya.

vishayādhipati Mahāmaṇḍalēśvara Rānaka Śrī-Bhāmakhēdi of the Kadamba (*i.e.*, Kadamba) family 'who being prosperous (king in Eastern Gaṅga grants) addressed the order of gift to the *pradhāna* and other subordinates of the king (*rājapādōpajivin*) governing the *Pañchapātra-vishaya*. The connexion of the Kadambas with the Gaṅga kings is already known to us from the Parlakimedi plates of Vajrahasta (*Ep. Ind.* Vol. III, page 222) where a certain Ugrakhēdirāja 'the ornament of the spotless family of the Kadambas' figures as an official. A certain Dharmakhēdin is referred to as the maternal uncle of the early king Mahārāja Dēvēndravarmān of the 251th year of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 145). But since he is not referred to as a member of the Kadamba family we are not in a position to trace this political relationship between the Gaṅgas and Kadambas to this early period. It is probable that this earlier Dharmakhēdin the maternal uncle of Dēvēndravarmān was an ancestor of the Dharmakhēdin of our grant, in which case the Kadambas will have to be viewed not only as the subordinates of the Gaṅgas as in the time of Vajrahasta but also as having been matrimonially allied to the Gaṅgas from earlier times. That there was matrimonial alliance between the Gaṅgas and another family of the south, viz., the Vaidumbas is already known (*Ep. Ind.* Vol. IV, page 186 f). This relationship between the Eastern Gaṅgas and the

The Eastern Gaṅgas and the Vaidumbas.

Vaidumbas would appear to have begun only a generation previous to Vajrahasta whose mother was the Vaidumba princess Vinayamahādēvī. Mahēndrabhōga in which Madhipatharakhaṇḍa the village granted was situated must refer to a territorial division named after Mahēndragiri. Mandasa, the Zamindari headquarters where the plates have been discovered lies within 7 miles from Mahēndragiri. The order of gift is stated to have been brought (*ānitam*) by Vettikurātha-Rānaka. This evidently refers to the *dūtaka* of the grant. Sāmanta Nala-Chenḍala mentioned at the end

A Chandēlla Sāmanta of the Gaṅga king Anantavarman (Vajrahasta).

might be the person that drafted the grant. The form Nala Chenḍala must be a corruption of Nala-Chandēlla. The Sāmanta must have been a member of the Chandēlla family.

18. To the reign of Anantavarman Chōḍa-Gaṅga of this dynasty (A.D. 1078-1142) will have to be assigned the mutilated stone inscription No. 827 of Appendix B.

A stone record of the 15th year of Anantavarman Chōḍa-Gaṅga.

The record is much damaged and the 15th year of the king in which it is dated would correspond to A.D. 1093. This is one of the few known Telugu inscriptions in the extreme north of the Presidency. Another Telugu inscription from this part of the country, No. 828 of 1917, dated in the 2nd year of king Aniyanka-Bhīmadēva, from the characters employed in it, will have to be assigned probably to Vajrahasta II who had the title Aniyankabhīma (Table I, page 186 of *Ep. Ind.* Vol. IV).

19. Besides the above-noticed copper-plate records expressly referring themselves to *Gaṅgakula* there is one (No. 9 of Appendix A) with the introduction usually found in the records of the Gaṅga kings but without the express mention of the Gaṅga lineage. The plates, three in number, are oblong in shape with well-formed rims. They measure 7" by 3½" and are hung on a ring with a fixed circular seal about 1 inch in diameter on the counter-sunk surface of which is cut in relief the indistinct but discernible form of a seated bull. No legend or symbol is given on it. The record is written in a mixed alphabet employing the northern as well as the southern characters which, according to Buhler's plates, have to be assigned to the 9th century A.D.

The genealogy of the king Mahārāja Indravarman of this grant is not given. He was a devotee of the god Gōkaranēśvara 'residing on' the Mahēndra mountain. The grant was issued from Śvētakā-dhisthāna. We have already had two copper-plate records, one issued from Śvētka (*Ep. Ind.* Vol. IV, No. 26) and the other from Śvētaka (No. 12 of Appendix A to *Annual Report* for 1917). The Śvētka of the first of these records is evidently the same as the Śvētaka of the second record noted above and of our inscription. The kings of the two grants quoted above are clearly stated to belong to the family of the Gaṅgas. It is not unlikely that king Indravarman of our grant, was also a Gaṅga as suggested by the introduction to the record and the bull-emblem on his seal, which generally appears on early Gaṅga seals though not explicitly described so in the record. The order of gift is addressed to the *mahāsāmanta*, *sāmanta*, *rājanaka*, *rājaputra*, *kumāra*, *amūtya*, *uparika*, *dandanāyaka*, *vishayapati*, *grāmapati*, *brahmans*, *purōhita* and others of the Jalamvōra-*vishaya*. The donee Bhaṭṭaputra Janshasvāmīśarman belonged to the Vājasanēya-*charana*, *Kanva-sākhā*, Jātukārṇa-*gōtra* with the Vāśiṣṭhavat-Jātukārṇa-*pravara* and the Jātukārṇavadd-A[ji]śthavad-Vi[ji]śthavat-*anupravara*. The record gives near the end a moralising verse on the instability of fortune like that of a water-drop on a lotus petal which is invariably quoted by the records of the Bhanjas noticed above. The *dūtaka* of the grant was the *mahāsāmanta* Nāgakheddi (see paragraph 17 above). It was written by the *Mahāpratīhāra* Ādityavarman and the king's seal was affixed (*lāñchhita*) by the *Mahāsandhivigrahin* Chandapāka. The plates were engraved by the *kansāra* (Telugu kamchara, i.e., brazier) Dēvapila.

20. No. 763 of Appendix B refers to the fight of Nītimārga-Vemmadī with Bīra-Nolamba and to the death in it of a certain Nāgaya. The record is not dated. Palaeographically it can be placed, however, about the latter part of the 9th century A.D. The Nolamba-Pallava king who was ruling at this time was Mahēndrādhirāja whose latest date was Śaka 817 i.e., A.D. 895 (*Vide* page 62 *Ep. Ind.* Vol. X). On page 61 *ibid*, it has been noticed that this Mahēndrādhirāja entered into hostilities with the Western Gaṅgas and killed in battle Rācheya-Gaṅga. It is not unlikely that Ereyappa whose initial date, i.e., A.D. 893-4 (*Vide* the genealogical table given on page 153 of *Ep. Ind.* Vol. V) falls within the period of Mahēndrādhirāja, might have continued the conflict with the latter. Hence if the Bīra-Nolamba of the record be the same as Mahēndrādhirāja, Nītimārga-Vemmadī may have to be identified with Nītimārga-Koṅṅunivarma-Permānadi-Ereyappa. The other record No. 753 of Appendix B is also not dated. But the characters seem to belong to about the same period.

NOLAMBA-PALLAVAS.

21. Only five records belonging to Nolamba-Pallavas (Nos. 716, 731, 742, 767 and 783 of Appendix B) were secured during the year under review. Of these No. 731 which was copied at Madhūdi in the Madakasira taluk of the Anantapur district is dated in Śaka 881 and the rest are undated. The king in all these records is known as Nolambādhirāja. Diliparasa of this family has his latest known inscription dated in Śaka 872 (*Annual Report* for 1917, part II, paragraph 1). His son Irīva-Nolambādhirāja called also Irīva-Nolamba Nollipāya who has an inscription dated Śaka 885 may be the same king as the Nolambādhirāja of our records. In No. 731, one Kōṭaya the *Dandanāyaka* of Ballaha is said to have made some gifts of land to a temple of Vishṇu (*Vishṇugriha*). This Ballaha has already been identified in the report for last year with the Rāshtrakūṭa king Kṛṣṇa III.

THE CHOLAS.

22. As usual, a large number of Chōla inscriptions were copied during the year under review. Of these, there are a few which are dated in the regnal years of Parakēsarivarman and Rājakēsarivarman without any distinguishing epithets. Since we

know that the kings of the Chōla dynasty bore the titles Rājakēsarivarman and Parakēsarivarman alternately, the mere titles are not sufficient to identify the kings. In certain cases, however, there are slight indications which suggest the possibility of an identification.

As many as 19 records of Parakēsarivarman are registered in Appendices B and C (Nos. 205, 208, 292, 366, 369, 376, 438, 439, 441, 442, 443, 444, 445, 447 of 1917 and Nos. 46, 47, 51, 56 and 59 of 1918). Of these No. 208, dated in the 6th

Parakēsarivarman.

year of the king registers a gift by Pirāntakan Purushōttaman who belonged to a body of *Kaikkōlas* known by the name of Dānatōnga-teriñja-Kaikkōlar. From the title Pirāntakan assumed by the donor, it might be presumed that this record of Parakēsarivarman is one of Parāntaka I and it is also not unlikely that the

Dānatōnga (i.e., Dānatuṅga), a surname of Parāntaka I.

king had the surname Dānatōnga after which the community was so named. In the *Annual Report* for 1912 (page 64,

paragraph 16), are noticed three similar groups of men, viz., Samarakēsari-teriñja-Kaikkōlar, Vikramaśiṅga-teriñja-Kaikkōlar, and Virasōla-teriñja-Kaikkōlar called probably after the same king. Sōmūr near Karūr which supplies the above record contains inscriptions of Parāntaka I and suggests to some extent that the Kōngu country, or at least that part of it, which borders on the Trichinopoly district, should have passed into the hands of the Chōlas either in the reign of Parāntaka I or one of his two predecessors. That this conquest of the Kōngu country should have been effected in the reign of Āditya I is made evident by the fact that Parāntaka I

Kōngu country conquered by Āditya I.

does not lay claim to it though the territory was under his sway and secondly

that the *Kōngudēsarājakkal* attributes the same to Āditya I. No. 292 of Appendix B which is dated in the 9th year of Parakēsarivarman may be one of Parāntaka I as it mentions the temple of Ādityēśvaram-udaiya-Bhaṭṭāraka, probably so called after Āditya I. To the same king might be attributed a fragmentary record from Tiruvāṇḍārkōyil (No. 376 of 1917) which is dated in the 40th year of his reign. The script in which the record is engraved does not militate against this view. At Kuttālam in the Tinnevely district there are a few Vaṭṭeluttu inscriptions and some Tamil records two of which (Nos. 446 and 448 of Appendix B) are dated in the 24th

Parāntaka I.

and 36th years of the reign of Madurakōṇḍa Parakēsarivarman, i.e., Parāntaka

I. Their importance consists in the fact that they are the only two records of the king discovered so far in the interior of the Pāṇḍya country whose capital Madura he is said to have taken. In the *Annual Report* for 1905, Part II, paragraph 10, an inscription (No. 63 of 1905), dated in the 33rd year of the same king is noticed, as having been found at Āṇaimalai in the vicinity of Madura. But it was doubtful then if the conquest extended far beyond the outskirts of the capital. Now these two records establish beyond doubt the fact of Parāntaka's conquest of the whole of the Pāṇḍya country as

His conquest of the entire Pāṇḍya country confirmed.

detailed in the Udayēndiram grant (*South-Ind. Inscr.*, Vol. II, page 379) and the Tiruvālaṅgādu plates. The eight Vaṭṭe-

luttu inscriptions of Parakēsarivarman found at Kuttālam, ranging from the 20th to the 35th years of his reign might naturally be attributed to the same king. One of the latter (No. 439 of Appendix B) mentions a certain Dharmasetti alias Śaḍaiyaṅgavayaṅ belonging to the corporation of Maṇigrāmam. Maṇigrāmam is mentioned in the Kōṭṭayam plates of Virarāghava along with the *aṇjuvaṇṇam* and it has been conclusively shown that these refer to corporations (*Ep. Ind.* Vol. IV, p. 294).

The corporation of Maṇigrāmam.

Six inscriptions of Parāntaka I Nos. 136 to 139, 143 and 144 of 1918) come from

Tiruvaiyāru. One of these refers to a princess named Ariñjigai, the daughter of a certain Ilādarāyar (Lātarāyar). No. 47 of Appendix C, which is dated in the 12th year of the reign of Parakēsarivarman is clearly a record of Parakēsarivarman Uttama-Chōla and it will be dealt with in the sequel. Since No. 46 of the same appendix mentions the village of Arikulakēsari-chaturvēdimāṅgalam it may belong either to Parāntaka or to Uttama-Chōla.

23. Five inscriptions of Rājakēsarivarman have been secured in the current year (Nos. 359 and 384 of Appendix B and Nos. 57, 135 and 147 of Appendix C). No. 359

refers to a grant of land to the temple of Tiruvārai Nakkankōyil Paramasvāmin
Rājakēsarivarman. at Tribhuvanamahādēvi-chaturvēdimangalam (Tribhuvani near Tiruvāndārkōyil),

by the assembly of that village made in the 28th year of Kaṇṇaradeva, i.e., Kṛishṇa III as compensation for silver and gold jewels which they had taken from the temple and spent for *sabhāvinīyōga*. It also alludes to gifts made in the 14th year of Maduraikonda Parakēsarivarman, i.e., Parāntaka I. As such, it must belong to the time of one of the kings bearing that title who reigned after Parāntaka I. The 28th year of Kṛishṇa III corresponds to A.D. 967–968 (*Ep. Ind.* Vol. VII, pages 142–144 and *Annual Report* for 1907, Part II, paragraph 44) which is at the same time the initial date of Uttama-Chōla who was a Parakēsarivarman and whose latest regnal year is 15. It is therefore probable that the Rājakēsarivarman who succeeded Uttama-Chōla and in whose 5th year our present record is dated must be no other than Rājarāja I who ascended the throne in 985 A.D. and was a Rājakēsari. Since No. 57 of 1918 refers to a grant made by Uttama-Chōla it is probably a record of Rājarāja I who reigned after him and who was a Rājakēsari. Another inscription of this Chōla king is No. 147 of 1918 which registers a grant made by Paṇchavanmahādēvi, one of his queens. The record states that she was the queen of Mummaḍi-Chōla, i.e., Rājarāja I who bore this name in the early years of his rule.

24. Only two records referable to the time of Uttama-Chōla have been copied during the year (No. 287 of 1917 and No. 47 of 1918). No. 47 is dated in the 12th year of Parakēsarivarman and registers the following facts. The temple of Parakēsarivarman Uttama-Chōla.

Vṛiddhāchalam, the *snapanamandapa*, the *gōpura*, the covered verandah all round, and the surrounding shrines were constructed by Śembiyaṇ-Mahādēviyār, the mother of Uttama-Chōla and daughter of Malaperumānadigal who was the queen of Gaṇḍarādittadēva, the son of 'great Chōla' (i.e., Parāntakadēva). And she made some costly presents to the temple, viz., five copper lamps, and one gold diadem weighing five *kaḷañju* less by one *mañjāḍi*, one silver salver weighing 389 *kaḷañju*, one silver kettle weighing 199 $\frac{3}{4}$ *kaḷañju*, two gold flowers weighing a *kaḷañju* and a half,

His mother's building and munificent gifts. one gold diadem for the Kūttapperumāl marriage badge for the goddess Umaibhattārakī weighing half a *kaḷañju*, one (i.e., Naṭarāja) weighing one *kaḷañju*, one middle pieces of it and two *tālimbam*, one sari made of pure gold, one gold plank, the *pañchasari* fastened to the intervening space and one gold flower for the same god. The present record only adds one more to the numerous inscriptions which register the munificent gifts made by the widowed queen of Gaṇḍarāditya.

25. Nearly 40 inscriptions of Rājarāja I (A.D. 985–1013) are included in the collection under review and some among them record interesting facts which either go to confirm the information previously known or throw fresh light. No. 199 of

Rājarāja I. 1917, dated in the 17th year of the king's reign (A.D. 1002) states that Tiruvadigal Śāttan, the officer who was in charge of the survey operations, made an inquiry into the services conducted in the temple of Tirunōmbalūr-Mahādēva at Dēvanappalli (i.e., Sōmūr in the Trichinopoly district) and another record from Kūhūr (No. 285 of Appendix B) dated five years later, i.e., in A.D. 1007 speaks of the excess in measurement noticed in the survey. The officer detected that certain provisions made for the temple had not been utilized for the purpose intended originally. Accordingly fines were imposed on the persons who were concerned in the misappropriation, and out of the fines so collected a gold plate was made and presented to the temple. The inscription thus records two important facts, viz., that the revenue survey conducted in the reign of Rājarāja I was undertaken and completed in or before the year A.D. 1002 (*Annual Report* for 1913, Part II, paragraph 21) and that inquiries into misappropriation of temple grants were made by State officials. These confirm the information obtained in previous years. No. 266 of 1917 furnishes a curious information about a Rājakēsari-varman that he climbed up a wall and was pleased to be seated on it (*maḍi-ēri-ēḷundaruḷiya*). This Rājakēsarivarman may probably be his father Sundara-Chōla.

Revenue Survey in A.D. 1002.

No. 275 of 1917 refers to the setting up of an image of Nambi-Ārūṇār (i.e., the Śaiva Saint Sundaramūrti-Nāyaṇār) who had composed the *Tiruppadiyam* hymns. Images of the saint and his consort Naṅgai-Paravai are stated in the Tanjore inscription to have been set up in the temple of Rājarājesvara (*South-Ind. Inscr.* Vol. II, page 152). No. 299 of 1917 registers a grant of land for the conduct of a festival to the same image in the temple at Kūhūr in the month of *Śittirai*. A section of the villagers of the same place called *Koliyakkudaiyār* having committed certain faults against the king and being fined, found themselves unable to raise the gold required and being unable at the same time to bear the harassing of the officials, sold part of their lands to the temple in order that they might pay the penalty imposed on them (No. 277 of 1917). From No. 362 of 1917 dated in the 12th year of the king and having astronomical details which work out correctly for A.D. 996, December 1, Tuesday, we learn that the assembly of Tribhuvanamahā-dēvi-chaturvēdimangalam met in a pavilion constructed by Mummaḍiśōla Umbalanāttuvēlār, who appears to have been an officer under Rājarāja, made a *vyavastai* (agreement) regarding the village of Muṇḍiyaṇvellaippākkam granted by Irumaḍiśōla Mūvēndavēlār by purchase from the assembly to the temple of Tiruvāraiālum-Paramasvāmin which was to the following effect: 'The said assembly shall not levy any other tax than *siddhāya*, *dandāya* and *Pañchavāra*. It shall not be lawful for them to violate it or to levy any kind of tax such as *śittirai* which are not mentioned in the rates already fixed. In respect of this village the members of 'the Tank Supervision Committee' and 'the Village Supervision Committee' and 'the Ūramaiśeyvār' working for the year, shall not receive any kind of payment in rice or paddy as *amañji*. Such of the members of the committee who misappropriated the collection of such taxes and signed the order for levying them shall be liable to pay a fine of twenty-five *kaḷaṇḍu* of gold which shall be collected by the *dēvakanmīs* (i.e., the managers of the temple). Even after paying the fines, they (the members of the *vāriyam*) shall be liable to pay a fine to the *Dharmāsana* (the Court of Justice) at the place they choose and at the rates fixed in the *sabhāvyavastai*. The accountant of the *vāriyam* who allowed the unlawful collection shall be asked to pay *vetti*. Those who say 'nay' to this order and those by whom they are so instigated shall be made to pay a fine of fifteen *kaḷaṇḍu* to the *Dharmāsana* by the *Dēvakanmīs*; and they shall thereafter be made to obey the same order.'

A resolution regarding the levying of unauthorized duties and the penalties fixed therefor.

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'the Ūramaiśeyvār' working for the year, shall not receive any kind of payment in rice or paddy as *amañji*. Such of the members of the committee who misappropriated the collection of such taxes and signed the order for levying them shall be liable to pay a fine of twenty-five *kaḷaṇḍu* of gold which shall be collected by the *dēvakanmīs* (i.e., the managers of the temple). Even after paying the fines, they (the members of the *vāriyam*) shall be liable to pay a fine to the *Dharmāsana* (the Court of Justice) at the place they choose and at the rates fixed in the *sabhāvyavastai*. The accountant of the *vāriyam* who allowed the unlawful collection shall be asked to pay *vetti*. Those who say 'nay' to this order and those by whom they are so instigated shall be made to pay a fine of fifteen *kaḷaṇḍu* to the *Dharmāsana* by the *Dēvakanmīs*; and they shall thereafter be made to obey the same order.'

In his historical introduction Rājarāja I claims to have conquered Īla-maṇḍalam i.e., the island of Ceylon. The Tanjore inscriptions state that a number of villages in that island paid their revenue towards the services, etc., of the Tanjore temple and thus establish the reality of this conquest (*South-Ind. Inscr.* Vol. II, page 424). In the current year's collection also there is a similar record (No. 454

of 1917) which registers a grant of land made by the residents of Viṇṇandai alias Vikrama Pāṇḍiyanallūr, a village in Kōttūr-nāḍu which was a subdivision of Īla-maṇḍalam, to the temple at Kuttālam in the Tinnevely district. The above inscription proves clearly that both the Pāṇḍya country and Ceylon were subject to the sway of Rājarāja I.

As already noticed Śembiyaṇmahādēviyār, the mother of Uttama-Chōla, was a munificent donor and a great builder of temples. No. 48 of 1918 states that this queen of Gaṇḍarāditya and daughter of Maḷaperumāṇaḍigal presented a costly crown to the god at Vṛiddhāchalam. The crown weighed—9 *kaḷaṇḍu*, 9 *mañjūdi* and 7 *mā*; the total weight of silver in the inner cover of it was 206½ *kaḷaṇḍu* and 4 *mañjūdi*. It was set with 3 *mānikkam* (rubies) and 36 *vayiram* (diamonds). To the crown were fastened 1,998 pearls all round.

Śembiyaṇmahādēvi's further donations.

No. 49 of 1918 introduces a hitherto unknown royal personage in Malaiyavvai-dēviyār, the daughter of Pottappichechōlar Śattiyaraiyar and queen of Amaṇimalla, the king of the Irūṅgōlas. We have already noticed two Tamil records of Parāntaka I and eight others of Parakēsarivarman, probably belonging to the same king, found at Kuttālam in the Tinnevely district. It is learnt from No. 455 of 1917 that the

temple of Kuttalanātha having become dilapidated, the inscriptions that were previously engraved in Vattam (i.e., Vatteluttu characters) on it were taken down and re-engraved in Tamil. From this it is clear that in the Pāṇḍya country the characters employed in writing Tamil at the time were mostly Vatteluttu and that this script had gradually given place to Tamil which should have first come into use by the public during the time of Rājārāja I. It must therefore be understood that Tamil script was quite unknown in the Pāṇḍya country prior to the time of Rājārāja I. All the inscriptions hitherto discovered in that part of the country and assignable to a period earlier than the time of Rājārāja I, i.e., beginning of the 10th century A.D. have been actually found to be in Vatteluttu characters and this is in consonance with the import of the inscription under notice. The Tamil records of Parāntaka I found at Kuttalam are therefore copies of older ones in Vatteluttu.

Vatteluttu was the alphabet in use before the 10th century A.D. in the Pāṇḍya country. re-engraved in Tamil. From this it is clear that in the Pāṇḍya country the characters employed in writing Tamil at the time were mostly Vatteluttu and that this script had gradually given place to Tamil which should have first come into use by the public during the time of Rājārāja I. It must therefore be understood that Tamil script was quite unknown in the Pāṇḍya country prior to the time of Rājārāja I. All the inscriptions hitherto discovered in that part of the country and assignable to a period earlier than the time of Rājārāja I, i.e., beginning of the 10th century A.D. have been actually found to be in Vatteluttu characters and this is in consonance with the import of the inscription under notice. The Tamil records of Parāntaka I found at Kuttalam are therefore copies of older ones in Vatteluttu.

26. Parakēsarivarman Rājendra-Chōla I was a co-regent of his father Rājārāja I during the last three years of the latter's rule. This seems to be the reason why we do not meet with stone inscriptions dated in the 1st and 2nd years of Rājendra-Chōla's reign. The earliest record of his in the collection (No. 196 of 1917) belongs to the 3rd year of his reign and refers to a grant made by Kaḍalamguḍi Dāmōdara-

Rājendra-Chōla I.

Bhaṭṭaṇ, one of the arbitrators of the time of his father. This officer figures in the Ānaimaṅgalam grant of Rājendra-Chōla I, now preserved in Leyden. There is an inscription at Kuttalam dated in the same year of the reign of Parakēsarivarman Rājendrasimha which might be attributed to Rājendra-Chōla I, since the name Rājendrasimha figures very often as part of the surnames of villages and subdivisions in Tamil inscriptions of that king, but do not occur in the records belonging to Rājārāja I. As an instance we might refer to No. 44 of 1918 dated in the 4th year of Rājendra-Chōla I which mentions the territorial division Vadagarai-Rājendrasimha-Valanādu. One of the Vṛiddhāchalam inscriptions registers a gift made by a lady belonging to a family of kings or chieftains named Śembiyaṇ Dēvaḍigalār, the daughter of Paḷavēṭṭaraiyar and queen of Vallavaraiyaṇ (No. 39 of 1918); and another from Kūhūr (No. 296 of 1917) refers to a revenue survey which might be the one that was conducted in the reign of Rājārāja I. A record from Tiruvāṇḍār-kōyil dated in the 10th year of the king's reign (No. 363 of 1917) furnishes the very interesting information that Rājendra-Chōla I constructed at Madura a huge palace (māligai) 'by whose weight even the earth became unsteady' and anointed his son Chōla-Pāṇḍya as the viceroy of the Pāṇḍyan kingdom at Madura. Though the appointment of Chōla-Pāṇḍya as viceroy is not new to history but is known from other stone epigraphs and from the Tiruvālaṅgaḍu grant (*Annual Report* for 1905, paragraph 25, and for 1906, paragraph 17) the construction of a palace by the Chōla sovereign, in the very capital of the Pāṇḍya is surely an additional information. In

Rājendrasimha, his probable surname. in Tamil inscriptions of that king, but do not occur in the records belonging to Rājārāja I. As an instance we might refer to No. 44 of 1918 dated in the 4th year of Rājendra-Chōla I which mentions the territorial division Vadagarai-Rājendrasimha-Valanādu. One of the Vṛiddhāchalam inscriptions registers a gift made by a lady belonging to a family of kings or chieftains named Śembiyaṇ Dēvaḍigalār, the daughter of Paḷavēṭṭaraiyar and queen of Vallavaraiyaṇ (No. 39 of 1918); and another from Kūhūr (No. 296 of 1917) refers to a revenue survey which might be the one that was conducted in the reign of Rājārāja I. A record from Tiruvāṇḍār-kōyil dated in the 10th year of the king's reign (No. 363 of 1917) furnishes the very interesting information that Rājendra-Chōla I constructed at Madura a huge palace (māligai) 'by whose weight even the earth became unsteady' and anointed his son Chōla-Pāṇḍya as the viceroy of the Pāṇḍyan kingdom at Madura. Though the appointment of Chōla-Pāṇḍya as viceroy is not new to history but is known from other stone epigraphs and from the Tiruvālaṅgaḍu grant (*Annual Report* for 1905, paragraph 25, and for 1906, paragraph 17) the construction of a palace by the Chōla sovereign, in the very capital of the Pāṇḍya is surely an additional information. In

A palace at Madura constructed by him. surely an additional information. In A.D. 1031 i.e., in the 21st year of the reign of Rājendra-Chōla, Dantiśaktivitaṅki alias Lōkamahādēvī, queen of Rājārāja I, presented to the shrine of Lōkamahādēvī-Īśvara now called Uttarakailāsa in the Pañchanadiśvara temple at Tiruvaiyāru, through the officer Rājārāja-Mūvēndavēḷān, certain necklaces of gold, filled inside with lac and set with a number of costly gems (No. 154 of 1918). The name of the temple, i.e., Lōka-

The shrine of Uttarakailāsa built by Rājārāja's queen Lōkamahādēvī. mahādēvī-Īśvara suggests that it should have been built by queen Dantiśaktivitaṅki whose surname it was. From a

Tiruvīśalūr record we know that this queen performed the ceremony of *kēmagarbha* (passing through a golden cow) in A.D. 1013, i.e., in the very last year of the reign of her lord, king Rājārāja I who, on the same day, had his *tulābhāra* ceremony, performed in the Śivayōganāthasvāmin temple in the same place. From the present inscription we have to presume that she ought to have lived at least for 17 years after Rājārāja's demise.

Enṇāyiram in the South Arcot district seems to have been a place of importance in the Chōla times. No. 335 of 1917 is dated in the 25th year of Rājendra-Chōla I

The temples at Enṇāyiram.

and gives astronomical details which work out correctly for A.D. 1036 September 16, Thursday. It mentions a number of shrines situated in the place. They are: (1) Śrīmūlasthānamudaiyār; (2) Rājarājavinnagar-Ālvār; (3) Kundavai-Vinnagar-Ālvār; (4) Sundarāśōla-Vinnagar-Ālvār; (5) Dēvēndra; (6) Śarasvatī; (7) Śrībhattārakī; (8) Mahāmōdi; (9) Sūryadēva; (10) Saptamātris, (11) Mahāśāstā; (12) Durgā; (13) Subrahmanya; (14) Jyēsthā; (15) Dēvas of the Chēris and (16) Śīngavēlkuṇṇ-
rālvār.

27. In some respects South-Indian temples served the purpose of educational institutions in ancient times. Records of previous years have revealed the fact that provisions were made for the recitation in temples of hymns from the *ēvāram*, the *Nālagiraprabandham* and other religious poems and for reading and expounding works of great merit. *Adhyayana* (i.e., the chanting of the *Vēdas*) was one of the

Temple as an Educational Institution.

many chief objects for which grants were made in former times. A large number of records register grants made for the singing of the *Tiruppadiyam* and the *Tiruvāymoli* hymns. A Śendalai inscription provides for the reading of the *Mahābhārata* in the Sundarēśvara temple in that village (*Annual Report* for 1897, page 4, paragraph 9). A grant of land was made in the 10th century A.D. to one who expounded the *Prabhākaram* in the Nāgēśvara temple at Kumbakōṇam (*Annual Report* for 1912, page 65). One of the Tiruvorriyūr inscriptions states that as much as 60 *vēli* of land was given for the maintenance of a *mandapa* called Vyākaranādāna-Vyakhyāna-*mandapa* built in the temple, for the upkeep of the teachers and pupils who studied grammar in that hall and for the worship of the god (Vyākaranādāna-Perumāḷ) who, it is said, was pleased to appear before Pāṇini-Bhagavān for 14 days and to teach him the 14 aphorisms. In the same temple *Śivadharmā* and *Siddhānta* were also taught (*Annual Report* for 1913, page 110). In a stone inscription from the Venkatēśa-Perumāḷ temple at Tirumukkūdal near Conjeeveram (*Annual Report* for 1916, page 118 f) it is stated that, besides a *hospital*, the temple maintained a *hostel* and a *college*. Instances of this nature which indicate that temples of South India served the purpose of an educational institution in ancient times have already come to our notice. But none of them gave us such details regarding the strength of the teaching staff, the number of the attendant disciples and their maintenance, as the epigraph, No. 333 of 1917, of the time of Rājēndra-Chōla I found in the year under review at Ennāyiram.

28. The record contains interesting information regarding the king's conquest of the northern region, of his stately return march with all the splendour of a conqueror, of his wedding the Gaṅgā and hence assuming the title of Gaṅgaikōṇḍa-Chōla and building a hall called after that title and feeding a number of people in it.

Rājēndra-Chōla's expedition against the Northern Powers.

The wording of the inscription seems to indicate that Rājēndra-Chōla I was himself engaged in the expedition against the kings of Northern India (*Uttarāpatha*) and it may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvālaṅgādu plates would, at first sight, imply. The date of the inscription is so completely effaced that it is difficult to make it out; but from the conquests enumerated in the introduction it may be said that it cannot be earlier than A. D. 1023. The record states that, in order to secure success to the arms of the king, the assembly of Rājarāja-chaturvēdimangalam, which was the name by which Ennāyiram was known, made the following provisions to the

A college for Vēdic study and a hostel maintained in the temple at Ennāyiram.

lord (Paramasvāmin) who 'was pleased to stand with a fierce appearance' in the temple of Rājarāja-Vinnagar, receiving worship and offerings. The charities were mainly intended for maintaining a *hostel* and a college for Vēdic study as detailed below:—

(i) Four persons were appointed for the recitation of the *Tiruvāymoli* hymns in the temple and they were allowed three *kuruni* of paddy each per day. To meet this charge, land at Ānāṅgūr *alias* Rājarājanallūr, measuring half (a *vēli*) and two *mā* in extent were given.

(ii) For feeding twenty-five Śrī-Vaiṣṇavas in the *matha* attached to the same temple one *vēli* and four *mā* of land in the same place were allotted.

(iii) Sixty *kalam* of paddy and three *kalāñju* of gold were also provided for the Seven-days' festival of Āṇi-Anūlam in order to feed one thousand Vaishnavas and *dāsas* (devotees) who came to witness it.

(iv) Half a *vēli* and two *mā* of land and some gold were given to meet the cost of taking the god in procession round the village, in a car; for the grant of cloths to the mendicants on the occasion, for purchasing cloth to be put on the deity; for offerings, bath and garlands, for performing certain ceremonies, etc.

The following students were fed in the Gaṅgaikondaśōlan-*mandapa* :—

- (a) Seventy-five studying the Rīg-Vēda.
- (b) Seventy-five studying the Yajur-Vēda.
- (c) Twenty studying the Chāndōga-Sāma.
- (d) Twenty studying the Talavakāra-Sāma.
- (e) Twenty studying the Vājasanēya.
- (f) Ten studying the Atharva.
- (g) Ten studying the Baudhāyāniya Gṛihya-kalpa and Gana,

thus making a total of 230 Brahmachārins for studying the above-mentioned (*apūrvam*) Vēdas which with the forty persons learning the *Rūpāvatāra* came to 270. Six *nāli* of paddy was allotted for each of these per day.

Further there were—

- (h) Twenty-five learning (சுட்டிரம்) the Vyākaraṇa.
- (i) Thirty-five learning (சுட்டிரம்) the Prabhākara, and
- (j) Ten persons learning the Vēdānta.

For these 70 pupils (*śāttira*) who learnt the *ōttu* (Vēdas) provision was made at the rate of one *kuruni* and two *nāli* of paddy each per day.

One *kalam* of paddy was given to the *nambī* who expounded the *Vyākaraṇa*, one *kalam* to another who expounded the *Prabhākara*; and one *kalam* and one *tūṇi* to the third who expounded the Vēdānta.

Ten professors were appointed to teach the Vēdas as detailed below :—

Three to teach the Rīg-Vēda.		
Three	”	Yajus.
One	”	Chandōga.
One	”	Talavakāra-Sāma.
One	”	Vājasanēya.
One	”	Baudhāyāniya grihya and kalpa and Kāthaka.

The teacher who expounded the *Rūpāvatāra* got 3 *kuruni* of paddy a day. Thus for a day 30 *kalam* of paddy measured by the *Rājarājaṇ-marakkāl* were required. The annual requirements came to 10,506 *kalam* of paddy. The gold required for expenses was as follows: 8 *kalāñju* of gold to the professor of Vyākaraṇa for expounding 8 *adhyāyas* at one *kalāñju* per *adhyāya*, 12 *kalāñju* to . . . for expounding 12 *adhyāyas* at one *kalāñju* per *adhyāya*. 6½ *kalāñju* to the 13 professors who taught the Vēdas and to the one who expounded the *Rūpāvatāra* at half a *kalāñju* each and 35 *kalāñju* at ½ *kalāñju* each to the 70 pupils (*śāttirar*) who learnt the *Vyākaraṇa* and the *Mīmāṃsā*.

Thus in all for the 61½ *kalāñju* of gold and the paddy that were required, the temple was put in possession of 45 *vēli* of land situated in Māmbākachchēri *alias* Pavittiramānikkanallūr forming part of Ānāṅgūr *alias* Rājarājanallūr and Mēlak-kūdalūr *alias* Purushanārāyaṇanallūr.

King Rājendra-Chōladēva I, having thus directed the assembly of Rājarāja-chaturvēdimāṅgalam ordered, in the presence of Kālī Ekāmraṇār, the head of the village, that they should not show in the account books, any more taxes than 1/16 *mā* and 1 *padakku* against the persons residing in the said two villages and cultivating the 45 *vēli* of land, and this they promised to do taking solemn oaths.

This inscription is of great importance to us as it shows clearly that in ancient temples not only was the regular conduct of worship maintained but also the study of the Vēdas, philosophy, grammar and other sciences was encouraged by munificent royal grants. Gifts made for such purposes as these were known as *Vēdavṛitti*

and *Adhyayanāṅga*. In some cases where munificent grants such as the one detailed in the record under review had not been made, provision was made for feeding a few persons versed in the Vēdas and *Apūrvins*.

29. The hostel attached to the temple at Enṇāyiram seems to have fed not only teachers and students of the Vēdic college but other men as well. One of the records of the place (No. 343 of 1917) which has unfortunately neither beginning nor end, being built in at either side, refers to the maintenance of a hostel which must be the same as the one connected with the college. Provision was here made for feeding 506 Brāhmaṇas among whom were Brahmanas versed in the Vēdas, Brahmanas in general and the Śrī-Vaishnavas. This number might have included the 350 attached to the college, as detailed in the previous paragraph. The rest must have included those who sung the *Tiruppadiyam*, who formed the *gōshṭi*, who recited the *Tiruppugal* and who uttered *Sadyajñam*. As *jātakadaḥshinā*, on the day of *Jayantyashṭamī* (the birthday) of Vermaikūttar (Kṛishṇa), it is stated that, those Brahmanas who studied to the end the Ṛig, Yajus and Sāma Vēdas should receive a gold flower and a gold ring. On the merchant class which received money from the markets devolved the duty of supplying excellently husked rice which they were bound to bring to the hostel and measure out at the rate of 2 to 5 of paddy for [feeding?] the 50 Brahmanas. The greatmen in charge of the *ūrvāriyam*, i.e., 'the Village Supervision Committee' had to look after the daily supply of the firewood required for the hostel. The Brahman and *Valaṇṇiya* merchants who traded in the south bazaar

Brahmanas also as tradesmen.

were given certain amount of money and they agreed to supply sugar and other things in lieu of the interest on the sum lent. And it is further added that the excess of ghee, milk and curds that remained after meeting the requirements of the temple should be made over to the hostel. There is reference to a similar feeding house, but in a much smaller scale, in No. 323 of 1917 which comes from Paṇaiyavaram. Here provision is made for conducting a hostel (*sālai*) which fed daily 50 Brāhmaṇas and 10 *Sivayōgins* who were also given oil for bathing. The same inscription further provides for a teacher of a free school (*dhanma-palli*) and for maintaining three water-sheds one in front of the temple of Paravai-Īśvaramudaiyār, another in front of the *mandapa* of Rājendraśōlaṇ and the third in front of the temple of Rājendraśōla-Viṇṇagar-Ālvār. For rendering service in the hostel and the water-sheds Brahmachārins were appointed.

30. Inscriptions of Rājakesarivarman Rājādhirāja I in the collection are only two (No. 330 of 1917 and No. 55 of 1918). They are dated in the 30th and 32nd years of his reign and mention as usual his conquests. No. 330 gives astronomical details which are correct for A.D. 1048 February 26, Friday. It is stated that the

Rājakesarivarman *alias* Rājādhirāja I. assembly of Rājārāja-chaturvēdimāṅgalam, i.e., Enṇāyiram met in the pavilion called Mummaḍiśōlaṇ-mandapa in company with Nripendraśōla Mūvēndavēlaṇ, the governor of the town and gave effect to an order of the king issued under the signature of his royal secretary Aḷagiyaśōlaṇ Viḷupparaiyar stating that on the lands belonging to the temple of Tiruvāyppādi, only the lowest rate of tax needs be levied as in the case of the lands belonging to the Rājārāja-Viṇṇagar and Kundavai-Viṇṇagar. This order of the king dated in the 27th year and 137th day of his reign, reached the assembly on the 30th year and 240th day. It thus appears that for the transmission of the order from the king to the assembly through the intermediate office, it took 3 years and 103 days. On receipt of it, the assembly gave practical effect to it.

The second record, i.e., No. 55 of 1918 contains the short introduction commencing with the words திருமகன் மருவிய, etc., and mentions the conquests of (1) Gaṅgai,

His conquests shortly told. Lankā, Kadāram (Burmah) and Magōdai of the west, (2) the defeat of the king Mānābharana and of the Kūpakas and (3) the destruction of the ships at Kāndaḷūr-sālai.

31. Parakēsarivarman Rājēndradēva is represented by three inscriptions in the collection. Two of them (Nos. 318 of 1917 and 58 of 1918), dated in the 6th and 5th years respectively, record his military achievements, viz., the setting up of a pillar of victory at Kollāpuram, his military exploits in the battle on the banks of the

Parakēsarivarman Rājēndradēva—his conquests.

Pērāru (at Koppam) where he captured Āhavamalla's elephant, camel and treasury along with his queen, and the taking possession of Irattapādi *One and a Half Lakhs*.

32. Nos. 230 and 322 of 1917 copied at Kūhūr in the Tanjore district and at Panaiyavaram in the South Arcot district respectively belong to the reign of Parakēsarivarman Adhirājēndradēva whose inscriptions are rarely met with. The introduction does not contain any historical fact. The former record registers a

Parakēsarivarman Adhirājēndra.

gift of land to an individual, for enjoyment by himself and his descendants, for reciting twice daily the *Tiruppahyam* hymns in the temple of Tirumāmbalam-udaiya-Mahādēvar at Kūhūr. The latter records a gift of land by the residents to the temple of Paravai-Īśvaramudaiyār at Paravaipuram (the ancient name of Panaiyavaram in the South Arcot district). The temple was probably called so after Paravai, one of the wives of the Tamil saint Sundaramūrtti who was a native of Tiruveṇṇai-nallūr, not far from Panaiyavaram.

The portion of the South Arcot district which was situated on the north bank of the Pennai was known by the term Vānagappādi and it seems to have been termed so because it was included in or formed part of the country of the Bānas. None

A portion of the Bāna country lay in the South Arcot district.

of the inscriptions at Panaiyavaram state that the place was situated in Vānagappādi though it is not far removed from the region which was indicated by that territorial division. Parivipuri or Parivi the capital of the Bānas has been identified with Parigi in the Anantapur district (*South-Ind. Inser.* Vol. II, page 425 and *Annual Report* for 1912, page 75).

33. A number of inscriptions of Kulōttuṅga-Chōla with or without introductions have been secured during the year. Of these, three (Nos. 340 and 350 of 1917 and 158 of 1918) contain the introduction beginning with the words புகழ்ஞெந்தபுண்ணி and four (Nos. 274, 283, and 365 of 1917 and 159 of 1918) begin with the words புகழ் மாகுவிளங்க. These seven records therefore belong to the time of Rājakēsarivarman

Kulōttuṅga I.

Kulōttuṅga-Chōla I. They range in date from the 7th to the 42nd year of his

reign. No. 340 registers a grant by Ulagalāṇṇa Tiruvaraṅgadēvaṅ of Kulattūr to the temple at Ennāyiram. The first part of the individual's name has perhaps a reference to the revenue survey undertaken by the king. From No. 159 of 1918 we learn that a resident of Tribhuvanamādēvinallūr, the southern hamlet of Rājārāja-chaturvēdimāṅgalam, i.e., Brahmadēśam in the South Arcot district, having killed a

native of Āmūr in Uttamaśōla-valanādu gave one hundred and twenty-eight cows for maintaining four lamps in the temple of Brahmiśvaram in order to expiate the

Accidental killing of a man and the punishment awarded therefor.

sin incurred by killing a certain individual accidentally. Another record from Brahmadēśam (No. 158 of 1918) gives the 41st year and 294th day of the king and the astronomical details contained in it work out correct for A.D. 1111 April 25, Tuesday. It speaks of the consecration of temples, opening of irrigation works, punishment of the wicked and protection of the good and the increase of Brahmanism, in which we must trace some reference either to evil times generally or specially in that locality. In this connexion, it is perhaps worthy of note that the god at Ennāyiram, quite close to Brahmadēśam, is said to have assumed a fierce aspect (*aghōramāy-elundaruli*) as opposed to a mild form (*imidelundaruli*) generally met with in inscriptions. This seems to suggest some reference to the specially bad state of the locality to allay which, Chōla kings from the time of Rājēndra-Chōla I to Kulōttuṅga I and his son Vikrama-Chōla contributed towards building of temples, construction of tanks, opening of feeding-houses and the like in this special tract. A single inscription (No. 358 of 1917) with the introduction திருமன்னிகிளங்கு is included in the list and it is dated in the 2nd year of Rājakēsarivarman Rājēndra-Chōla, i.e., Kulōttuṅga I who in his earlier years styled himself Rājēndra-Chōla (*South-Ind. Inser.* Vol. III, page 132). Some of the inscriptions without the characteristic historical introduction of Kulōttuṅga I can still be ascribed to him, as for instance Nos. 278, 282, 288, 297, 300, 301 and 314 of 1917 all of which come from Kūhūr.

in the Tanjore district and have either the title Rājakēsarivarman or are signed by Nārāyaṇan, the *Madhyastha* of Kāhūr who also figures in a clear record of Kulōttuṅga I. Palaeographical considerations do not militate against this view.

34. Students of Tamil literature know that at a certain time in the history of Southern India there was a strong desire to collect together the sacred utterances of the Saiva saints which were till then only preserved in parts and at different places. These utterances had, during the course of a few centuries since the authors of the hymns had passed away, acquired the sanctity of the Vēdas in the eyes of the Tamils. In the endeavour to wrest them from oblivion, in arranging them in order and in assigning to them their proper tunes the people of the Chōla country and their king took a keen interest. The tradition regarding the rescue of the extant *Dēvāram* hymns is what is given out by the Tamil hagiologist Sekkilār. According to this authority, during the reign of the Chōla king Rājarāja-Abhayakulaśēkhara, identifiable with Kulōttuṅga I, there was a devotee Nambi-Āṇḍār-Nambi, belonging to the class of *archakas* or temple worshippers. His devotion was considered so great,

The *Dēvāram* hymns, compiled in the time of
Kulōttuṅga-Chōla I.

it is said, that the god yielded to his request to eat a dish of rice offered by him.

Through the miraculous intervention of this devotee, they came to learn that all the songs, composed by the three authors of the Tamil Scriptures, i.e., Jñānaśambanda, Appar and Sundaramūrti were preserved on palm leaves in one of the rooms attached to the Siva temple at Chidambaram, and it was possible to open the door of it only in the presence of the three. Eventually, on opening the room there were found heaps of palm leaf manuscripts, much of which had been eaten by moths. In right oriental fashion, it is narrated that, a voice from above was heard to say that the leaves which had been destroyed by moths were superfluities. Of the three authors of the *Dēvāram* Jñānaśambanda is believed to have sung 16,000 hymns whereas there are only 384 now preserved. Similarly some of the songs of Appar and Sundarar have not seen the light of day. The belief is very strong that many more hymns were composed by the three authors than what are now printed; and there is certainly room for giving credence to it if we remember the fact that there had been more Siva temples at the time when the authors flourished than are found in their hymns and there is not sufficient reason for their omission. The discovery (see above Part I, paragraph 18) last year of a valuable epigraph (No. 8 of 1918) which is a hymn of 11 verses in Tamil by Jñānaśambanda on Tiruvadavāyil, that is not traceable in the printed copy of *Dēvāram* furnishes direct evidence on the point and lends support to this belief. The script in which the epigraph is incised may be roughly assigned to the 12th century A.D., just the time when the other *Dēvāram* hymns were collected. The method adopted in the treatment of the subject-matter of the hymn is quite characteristic of the saint to whom it is attributed in the inscription, inasmuch as one half of each verse describes the god and the other half furnishes a description of the place.

35. Of the time of his successor Vikrama-Chōla who is indifferently styled Parakēsarivarman (No. 232 of 1917 and Nos. 12 and 160 of 1918) and Rājakēsarivarman (Nos. 6, 63 and 64 of 1918) in the present year's collection, there are eleven

Vikrama-Chōla.

inscriptions (Nos. 232, 309 and 311 of 1917 and 6, 12, 20, 27, 63, 64, 160 and

182 of 1918). They begin with the introduction புகழ்மரது புணர், புகழ்மரது புணர் and புகழ்மரது புணர். One of the Brahmadēśam records (No. 160 of 1918) is similar in its contents to No. 158 of 1918 noticed above and contains certain astronomical details which are not sufficient for calculation but which must fall in A.D. 1133. It is rather strange that the times or the locality should have continued in the same bad condition during this reign as well. One of the king's ministers was Śōlakōṇ (No. 63 of 1918). The introduction of No. 232 of 1917 is similar in its wording to No. 79 of *South-Ind. Insers.*, Vol. III, page 182 f. As such it might have been a record of Vikrama-Chōla.

36. Kulōttuṅga II is represented by five records surely attributable to him (Nos. 157, 169, 171, 179 and 181 of 1918) which begin with the introduction

புலோத்தங்கர். In all of them the king gets the title *Rājākēsarivarman*. No. 157 confirms the surmise made in the *Annual Report* for 1912 (page 67) that Anapāya was a surname of this king, as it is stated that a village was granted under the new name Anapāyanallūr which should have been so called after the king. It may be noted that the latest regnal year found for the king is only the tenth.

37. Parakēsarivarman Rājarāja II is represented by four records in the collection under review (Nos. 315 and 336 of 1917 and Nos. 52 and 168 of 1918) from one of which (No. 336 of 1917) we learn that Chōlēndraśingha-Mūvēndavēlan was the king's chief secretary (*tirumandira-ōlai*).

38. Only four records of Rājādhirāja II are registered in Appendices B and C. They range in date from the 6th to the 14th year of his reign and come from Korukkai and Tiruvīḍavāyil in the Tanjore district (Nos. 224 and 228 of 1917 and 14 of 1918). His conquests of Madura and Ceylon are mentioned. No. 224 of 1917 dated in his 6th year contains astronomical details which have been found on verification to be correct for A.D. 1168, June 8, Saturday but the *tithi* was *dvitīyā* not *tritīyā* as given in the record. The object of the record is to register the fact that the assembly of Kuṟukkai, also called Vikramaśōla-chaturvēdimangalam, made a tax-free gift of land to the temple of Tiruvīrattānamudaiyār—one of the eight Vīrattānams which had been sung by the Śaiva saints—for garlands. There was half a *vēli* of taxed land which for a period of 50 years was left uncultivated and claimed by none. The assembly paid the taxes due including the *kaḍamai* and *kudimai* all these years. Subsequently it was again Land unclaimed for 50 years now granted to the temple exempt from tax. lying fallow and the taxes, such as *kaḍamai* and *kudimai*, were not paid, but were left in arrears. It was therefore decided to make a gift of it to the temple, get it cultivated with paddy and the like crops, and supply from its income one hundred garlands daily of Sēngalunīr (red-lotus) flowers perpetually as long as the moon and the sun endure, to the temple at the midnight service. For making the land tax-free of the village (கூர்க்கை இறைமையிலி), the assembly received in lieu thereof, from the temple treasury one hundred and sixty *kāsu* which had been collected by donations and deposited in it by Tirujñānaśambanda, a devotee of the temple and agreed to pay all *kudimai* taxes on this land including *antarāya* and *viñiyōga*. The assembly further agreed to pay the said taxes including *silvari* and *peruvari* even if at any future time claimants for the land arose and disturbed its exemption from taxes. It is perhaps worthy of note that the liability of the assembly to pay the taxes even after the land had changed hands must have arisen from the fact that they had come in possession of 160 *kāsu* the capital from which the taxes on the lands had to be paid and secondly that if the transferee had been asked to pay the taxes, there would be a double payment of the same. The change of ownership intended as a hypothetical case in the inscription seems only to refer to the right of cultivation of the land which had been once for all made tax-free and given over to the temple.

39. Fifteen records (Nos. 176, 93, 165, 25 of 1918, 226 of 1917, 161, 94, 189 of 1918, 252, 227 of 1917, 186 of 1918, 219, 225 of 1917, 2 of 1918 and 213 of 1917), of Kulōttuṅga III, ranging in date from his 4th to 37th year of reign, have been secured in the year under review. Some of these contain his introduction beginning with the words புயல்வாய்த்து; others mention his conquests of Madura, Īlam (Ceylon), Karuvūr, and state that he took the crowned head of the Pāṇḍya (king). In a few records the name Tribhuvanavīradēva is substituted for Kulōttuṅga. The astronomical details furnished in the inscriptions have been verified and the results noted in Appendix E. The earliest achievement of Kulōttuṅga III is his conquest of Madura. It is interesting to note that Nos. 167 and 176 of 1918 style a certain chief named Ammaiyaṇ *alias* Rājarājaśambuvarāyaṇ as the capturer of the Pāṇḍya country. The same chief is alluded to in No. 342 of 1917, which is dated in the reign of Tribhuvanachakravartin Rājarāja III. From this it is almost certain that the chief rendered valuable service in the expedition against the Pāṇḍyas by Kulōttuṅga III, an expedition which was attended with signal success. From No. 94 of

Kulōttuṅga III : his conquests.

1918 of the 14th year of the king whose introduction is quite similar to that of a record of his 9th year (No. 86 of *South-Ind. Inscr.*, Vol. III, page 210 f.) we gather that there were internal dissensions in the Pāṇḍya country, that Vikrama-Pāṇḍya who was opposed by the combined forces of Vira-Pāṇḍya or his son and his ally the king of

Civil war in the Pāṇḍya country.

Ceylon, sought the help of the Chōla sovereign and that Kulōttuṅga III

espousing his cause invaded the country with a valiant army, inflicted defeat on the allied powers, killed Vira-Pāṇḍya's son and caused the dispersed Singhalese troops to show their backs and enter the sea. Setting up a pillar of victory in Madura he conferred the kingdom on his protege Vikrama-Pāṇḍya. The title "capturer of the Pāṇḍya country" assumed by Ammaiappan Rājarāja Sambuvarāya, as early as the 4th year of the king (A.D. 1182) shows that he rendered valuable help to his Chōla overlord, by whom he must have been so honoured. It may be noted here that this is one of the earliest references to Sambuvarāya in inscriptions, and the chief that figures herein may be considered as an early member of that family. The record under reference gives us a clue to understand the original position held by the ancestors of the Sambuvarāya family as that of the feudatories of the waning Chōla power. The other title Rājarāja might indicate that he was a subordinate of Kulōttuṅga III's father Rājarāja II. During the time of Rājādhirāja II also there

The family of Sambuvarāyas were originally feudatories of the Chōlas.

was a feudatory chief of the Sambuvarāya family who stood by the side of his Chōla overlord. Later on we meet with a

member of the same line in the records of Rājarāja III. Thus during the days when the Chōla power was gradually sinking, i.e., in the period covered by the reigns of the four successive Chōla sovereigns, viz., Rājarāja II, Rājādhirāja II, Kulōttuṅga III and Rājarāja III, Sambuvarāyas held a subordinate position under the Chōlas and rendered valuable service to them as the titles 'Pāṇḍinādukonda', 'veṇṇumankonda', 'laniniṇṇu-veṇṇāṇ' which the several members of the family had assumed, clearly indicate. The weakest of the Chōla kings was Rājarāja III, a king who allowed himself to be taken captive by one of his own supplicants and was in such a miserable plight as to be rescued and re-established on his throne by the neighbouring kings, i.e., the Hoysala Narasimha and the Telugu Chōḍa chief Tikka both of whom claim to be establishers of the Chōlas. It was after Rājarāja III that the Sambuvarāyas appear as completely independent sovereigns ruling a portion of the Chōla dominions, i.e., a part of the ancient Tondai-maṇḍalam. This attempt to gain independence seems to have been made in the latter part of the reign of Rājarāja III. It is perhaps worthy of consideration here that Chōla Tikka, who claims to have established the Chōlas, claims also to have defeated the Sambuvarāya by which we might gather that on behalf of the declining Chōlas, Tikka aimed a blow at the feudatory Sambuvarāya who attempted to throw off the Chōla yoke and assert his independence.

40. The reign of Kulōttuṅga III was noted for building activities and the Tribhuvanam record noticed in the *Annual Report* for 1908, p. 81, shows the interest evinced by the king himself in that direction. No. 93 of 1918 included in the present year's collection states that a chief named Iranan-Ponparappiṇāṇ alias Rājarājakōval-

Building activities during the reign of Kulōttuṅga III. *சுருப்பிணன்*

rāyaṇ of Kugaiyūr in the South Arcot district built the temple of Srikailāsam, also known as Ponparappiṇa Īśvara-

mudaiya-Nāyaṇār, with its three pavilions the ardha-maṇḍapa, śnapana-maṇḍapa and nṛtta-maṇḍapa together with the two enclosing walls and towers, i.e., the first prakāra and its gōpura. He also constructed a tank called Virabhayankaram and gave extensive lands for its upkeep. The endowments to the temple were largely augmented by the gifts of another chief, perhaps of the same family, named Rājarāja-dēvaṇ Ponparappiṇāṇ alias Vānakōvaraiyaṇ of Śirupākkam (No. 94 of 1918). The chiefs bearing the title Ponparappiṇa which they assumed by virtue of some early member of the family covering the Chidambaram temple with gold were also subordinates of the Chōlas. *(சுருப்பிணன் ?)*

A number of inscriptions of Kulōttuṅga III state that he took Karuvūr. In No. 227 of Appendix B, this item of his achievement is substituted by the conquest of "Koṅgu alias Viraśōla-maṇḍalam."

Conquest of Koṅgu.

That the two are not different is quite

apparent and it may be explained by stating that in the first instance the capital is mentioned and that it stands for the territory to which it belonged in the second. Similarly also when the inscriptions merely mention the capture of places such as Madura, we have to understand that the countries in which they were situated were overcome. No. 229 of 1917 refers to his father Rājarājadēvaṇ.

41. About 24 inscriptions of Tribhuvanachakravartin Rājarāja III have been copied in the year. The details of date given in some of these are noted in Appendix E, with their equivalents. Some of the interesting facts mentioned in a few records of this king are noted below. No. 223 of 1917 gives a list of slaves both male and female, numbering more than a hundred persons, owned by the temple of Vīraṭṭa-ṇēśvara, having been made over to it by an order of the king, by purchase from several people and by gifts from private individuals in the 9th and 10th years of the reign of Kulōttuṅga III (A.D. 1187-88) in the 7th year of Rājādhirāja II (A.D. 1169) and in the reign of Rājarāja III. The circumstances connected with their sale to the temple and the prices paid for them are not stated. In previous years, similar instances have been recorded (*Annual Report* for 1905, part II, p. 54 and *Annual Report* for 1913, p. 108). It is worthy of note that all these records belong to the Tanjore district. The king's officers Kāliṅgarāyaṇ and Kāduvetṭi are mentioned in Nos. 241, 250, 262 and 265 of 1917. One of these fixes *araśukūli*, and *pādikāval* at one *kalam* on each *mā* of land. In No. 245 of 1917 it is stated that the persons holding the lands belonging to the temple of Kōyil-Tirumālam expressed their inability to pay the taxes at the prevailing rates and requested that these might be revised and fixed for the future. Thereupon the lands were resumed and given over to the same temple perhaps on a favourable tenure or by excusing the payment of the dues altogether. The gift is expressly stated to have been made for the recovery of the king's health and for the prosperity of the village. From Nos. 246 and 247 of 1917 we learn that nearly 5 *vēli*, 3 *mā*, $1\frac{1}{2}$ *kāni*, 1 *mundiri*, $\frac{1}{2}$ *kāni*, 4 *mā* of land were sold for 20,700 *kāśu* and that 2 *vēli*, $8\frac{1}{2}$ *mā*, $\frac{1}{2}$ *kāni*, 1 *mundirigai*, $\frac{1}{2}$ *kāni* and 2 *mā* for 10,000 *kāśu*.

The only other record of Rājarāja III which is worthy of notice is No. 1 of 1918 from Tukkāchchi. Its date portion is much damaged but can be read as 22 + 1st to suit the details given of it in the inscription, viz., that the 12th day of the month of Vaigāśi of the year fell on Friday. We are informed that the cultivators of the lands given to the temple of Vikrama-Chōlīśvaramudaiyār, for conducting worship, and offerings, for supplying unguents and garlands of *seṅgalunir* flowers and for meeting other requirements of the temple failed to pay the *kadamai* when demanded. Seeing this, and realizing perhaps their distressed condition also, Śīraṇḍan alias Munaiyadairaiyaṇ, one of the *Kāvalkūṇiyālar* (i.e., the men appointed for leasing out lands and realizing assessment), prevented the defaulting tenants from absconding by giving them what was required for their maintenance and personally inquired into the daily requirements of the temple, supplemented its funds so that the fixed scale of expenses might be met; set up images of the gods Śaṇi and Brihaspati in order that the god might be taken in procession; appointed a person to perform a number of prostrations to the god in the temple for the welfare of the king; nominated the *nambis* to perform fire-sacrifices (*hōma*) and ministered to the wants of Brahmans and Vellālas who had inhabited the village from outside. For all these good services he, the *kāṇiyālaṇ* was given the privilege of entering the temple armed with a bow, of getting one of the privileges (*nimandas*) for himself; of receiving half of the emoluments of the persons who had to carry the god in procession; of getting a house in the temple premises and to let it to any person he chooses; and to have this order engraved on stone. He is said to have reappointed the servants and to have managed the lands which were abandoned without being cultivated in previous years, in such a way as to obtain for the temple an income of 2,000 *kalam* of paddy. This inscription is of importance as it seems to show what a responsible *kāṇiyālaṇ* ought to do in times of distress when lands are liable to be left uncultivated and the ryots are likely to run away from villages to the detriment of the State interest.

The services rendered by a *Kāṇiyālaṇ* during a time of distress and the privileges he was allowed.

and realizing assessment), prevented the defaulting tenants from absconding by

giving them what was required for their maintenance and personally inquired into the daily requirements of the temple, supplemented its funds so that the fixed scale of expenses might be met; set up images of the gods Śaṇi and Brihaspati in order that the god might be taken in procession; appointed a person to perform a number of prostrations to the god in the temple for the welfare of the king; nominated the *nambis* to perform fire-sacrifices (*hōma*) and ministered to the wants of Brahmans and Vellālas who had inhabited the village from outside. For all these good services he, the *kāṇiyālaṇ* was given the privilege of entering the temple armed with a bow, of getting one of the privileges (*nimandas*) for himself; of receiving half of the emoluments of the persons who had to carry the god in procession; of getting a house in the temple premises and to let it to any person he chooses; and to have this order engraved on stone. He is said to have reappointed the servants and to have managed the lands which were abandoned without being cultivated in previous years, in such a way as to obtain for the temple an income of 2,000 *kalam* of paddy. This inscription is of importance as it seems to show what a responsible *kāṇiyālaṇ* ought to do in times of distress when lands are liable to be left uncultivated and the ryots are likely to run away from villages to the detriment of the State interest.

The latest Chōla records of the year (No. 10 of 1918 and Nos. 339 and 752 of 1917) belong to the reign of Tribhuvana-chakravartin Rājendra-Chōla III.

of these (Nos. 10 of 1918 and 339 of 1917) furnish astronomical details whose English equivalents are given in Appendix E. No. 10 of Appendix C, refers to a monastery (*guhāi*) of Tirumurai-Dēvārachehelvar, of the lineage of Naraśingadēvar belonging to the *matha* called *Oruchchiragan* situated on the northern side of the temple of Tiruttōnippuram at Tirukkaḷumalam (i.e., Shiyali) in Tirukkaḷumala-nādu, a subdivision of Rājādhirāja-vaṇanādu and registers a gift made by a private individual for the welfare of the officer Vānādharaṇ. The title *Mahāmandalēśvaru* is prefixed to the name of the king for the first time in No. 339 of 1917 and if it could indicate anything, it shows that the Chōla king had grown so powerless at the time as to be mentioned with that degrading title.

May refer
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Saka 1268
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R. Ch III.

THE PANDYAS.

42. Two early kings of this dynasty Mārañjadaiyaṇ and Śadaiyamāraṇ are represented in the year's collection. Their inscriptions (Nos. 480 and 863 and Nos. 416, 417, 418 and 440 of Appendix B) are all of them in Vatteluttu characters and come from the Tinnevely district. No. 863 which is dated in the 35 + 7th year of Mārañjadaiyaṇ mentions two groups of men called *Tirumalai-vīrar* and *Parāntaka-vīrar*. The latter name suggests that the inscription may probably belong to Parāntaka-Śadaiyaṇ the predecessor of Rājasimha-Pāṇḍya in whose reign the bigger Śiṇṇamaṇūr plates were issued. One of the records of Śadaiyamāraṇ (No. 440 of Appendix B) which is damaged gives the name of an assembly as Pāsupatapperumakkaḷ whose function is not given in the record.

43. We have 11 records of Māravarmaṇ Sundara-Pāṇḍya (1216–1235 A.D.) in the year's collection. Of these No. 429 of Appendix B begins with the introduction *மாவர் திருவாய்* and three others (Nos. 390, 394 and 627 of Appendix B) give him the epithet "who having taken the Chōla country performed the anointment of heroes at Mudigondaśōlapuram" thus clearly showing that they belong to Māravarman Sundara-Pāṇḍya I. In the first the king is stated to have been seated on his throne Maḷavarāyaṇ in his palace at Madura while issuing certain orders to the assembly of Aiññūruppanṇiruvar which evidently consisted of 512 members. In the *Annual Report* for 1916, page 122, he is stated to

Assembly of 512 members.

have had a throne by the same name at Poṇ-Amarāvati. Nos. 430 and 431 of 1917 are also attributable to him since a certain chief Araiyaṇ Dēvachchilaipperumāl alias Nuḷambādarāyaṇ who figures in these inscriptions is also mentioned in No. 429. For the same reason we may assign No. 428 of Appendix B in which the king is called Kōṇēriṇmaikondāṇ to Māravarman Sundara-Pāṇḍya I. No. 633 of 1917 refers to a certain Śattaṇ Nāgapperumāl alias Nandiyarāyaṇ who was a chief of Nāgēri in Seṅgudi-nādu and the liquid measure called *Dēvāsriyaṇ-nāli* is mentioned in No. 89 of 1918. The same measure is also mentioned in the records of Kōpperuñjiṅgādēva.

It is interesting to learn from Nos. 390 and 394 of 1917 which come from Kīlappāvūr in the Tinnevely district of a certain class of men called Muṇai-edirmōgar whose commanders (*daṇḍa-nāyakam-śeyvār*) make certain gifts to the two temples there. The term *daṇḍanāyakam* suggests that they must be a military body, and this is made clear by No. 395 of 1917 of the time of Māravarman Vikrama-Pāṇḍya in which their other name is given as *Tēṇṇavaṇ-āpattudavigaḷ* meaning "the helpers of the Pāṇḍya (king) in times of distress" corresponding to "the King's own regiment" of the present day. This body is also mentioned in a record (No. 391 of Appendix B) of Māravarman Kuḷasēkhara I and in No. 396 of Appendix B of the time of Māravarman Śrīvallabha. Since all these inscriptions come from the same village we may take it to be a sort of military institution peculiar to the Pāṇḍya country and somewhat similar to the community called *Paḍaikkāṇṇar* and *Perumpadaiyār* mentioned in the *Annual Report* for 1917, page 112. The mention of this military class in the records of the four kings may go to show that these kings may not be far removed from one another in point of time.

44. Twelve inscriptions of this king have been secured this year from the South Arcot and the Tinnevely districts. Māṛavarman Vikrama-Pāṇḍya. No. 395 of Appendix B which begins with the historical introduction *tirumagal juyamagal*, etc., has already been referred to under Māṛavarman Sundara-Pāṇḍya I. The initial date of this king has been fixed by Mr. L. D. Swamikannu Pillai as A. D. 1269-70 (*Annual Report* for 1917, page 111).

45. Māṛavarman Vikrama-Pāṇḍya with the introduction *tirumalar mādu*, etc., has been mentioned in the *Annual Report* for 1916, page 123, as making a gift at the request of his brother-in-law, a certain Vikrama-Chōla. No. 469 of Appendix B which is a fragmentary inscription also mentions this chief whose star of nativity as it gives was Śatabhishaj. Nos. 426 and 427 of 1917 belong to the same king. They are both dated in his 5th year and the astronomical details supplied by these epigraphs work out correctly for A. D. 1254 and thus enable us to fix his initial date at about 1249 A. D. This seems to be partly confirmed by No. 426 of 1917 where a land is assigned on lease to a certain Lakkumaṇaṇ Ḍāṇḍa-Pillai who is also an assignee of a similar lease in No. 432 of the time of Jaṭāvarman Vīra-Pāṇḍya (A.D. 1253).

Two inscriptions from the South Arcot district (No. 325 of 1917 and No. 71 of 1918) begin with the introduction *Samastabhuvanaikavīra*, etc., and are therefore referable to that Māṛavarman Vikrama-Pāṇḍya who began to rule in A.D. 1283 (*Ind. Ant.* Vol. XLII, page 224). He is also called Kōṇērinmaikondāṇ in No. 71 of 1918. To the same king may also be attributed Nos. 82 and 86 of Appendix C though they contain no introductions. The former is dated in his 3rd year and gives details of date which satisfy the year A. D. 1286. From the latter in which the king is styled Kōṇērinmaikondāṇ Vikrama-Pāṇḍya we learn that he instituted in the temple at Vriddhāchalam a service called *Rājākkānāyaṇ-saṇḍi* after his own name. From previous records we have known that the surname *Rājākkal-Nāyaṇ* was borne by a certain Kōṇērinmaikondāṇ Vikrama-Pāṇḍya (*Annual Report* for 1909, page 85) and Māṛavarman Vikrama-Pāṇḍya (*Annual Report* for 1914, page 94) and Māṛavarman Kōṇērinmaikondāṇ Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). By calculating the astronomical details given in two of the inscriptions Nos. 287 of 1902 and 124 of 1904 Prof. Kielhorn fixed his initial date at A.D. 1401 and I was led to believe that he must be identical with Jaṭāvarman Kōṇērinmaikondāṇ Vikrama-Pāṇḍya whose initial date also falls in A.D. 1401 (No. 124 of 1908) and since *Rājākkal-Nāyaṇ* occurs as a surname of the king in Nos. 270 and 295 of 1913 and 229 of 1916 all of which belong distinctly to a Māṛavarman, I suggested that the epithets Jaṭāvarman and Māṛavarman were indifferently applied to this Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). The alphabet employed in our present inscription (No. 86 of Appendix C) does not seem to refer to so late a period as the 15th century A.D. but is quite similar to that of No. 82 of Appendix C, which, as I have pointed out above, gives A.D. 1286 as his third year. For the same reason it is equally possible that Nos. 287 of 1902 and 124 of 1904 should be referred to about this period. In fact from Mr. Swamikannu Pillai's Ephemeris I find that the dates given in them also suit very well for A.D. 1290 and 1287, respectively. It now seems to me therefore that the Vikrama-Pāṇḍya who had the surname *Rājākkal-Nāyaṇ* is distinctly a Māṛavarman and much earlier than Jaṭāvarman Vikrama-Pāṇḍya who ascended the throne in A.D. 1401.

46. About seven inscriptions from Vriddhāchalam are dated in the reign of Tribhuvanachakravartin Kōṇērinmaikondāṇ. No. 75 of Appendix C records that a certain Kōṇērinmaikondāṇ. Maḷavarāyar established an *agrahāra* called *Kulaśekhara-chaturvēdimangalam* after the king. The inscription also mentions Vikrama-Pāṇḍya. The same officer or chief, is stated in No. 79 of Appendix C to have made a gift of land for a flower-garden to the temple in the name of Vikrama-Pāṇḍya. In Nos. 76, 81, 87 and 88 of 1918 provision is made for a service called *Rājākkānāyaṇ-saṇḍi* and in the last two of them figures a certain officer called Vikrama-Pāṇḍyachchōlakōṇ who also figures in No. 86 of 1918, but therein he is merely called *Śōlakōṇ*. Hence it may not be

wrong if we assign the record No. 75 of Appendix C to the reign of Māraṇvarman Kulāśekhara I (A.D. 1268-1310), and Nos. 76, 79, 81, 87 and 88 of Appendix C to Māraṇvarman Vikrama-Pāṇḍya mentioned above.

47. Nos. 434 and 435 belong to Jaṭāvarman Vikrama-Pāṇḍya and both are from Jaṭāvarman Vikrama-Pāṇḍya. Kuttālam in the Tinnevely district. It is not impossible that they belong to Jaṭāvarman Vikrama-Pāṇḍya referred to in the above paragraph.

48. Three inscriptions of Jaṭāvarman Vira-Pāṇḍya (Nos. 432, 437 and 665 of 1917) have been secured during the year under review. The first of these (No. 432) Jaṭāvarman Vira-Pāṇḍya. which begins with the historical introduction திருவள்ளூர், etc., is dated in

his third year. The second (No. 437) is a record of his 15th year which gives him the attribute 'who having taken Īlam, Koṅgu, Sōla-maṇḍalam and defeated Vallāṇ (i.e., Vallāla?) anointed himself at Perumparrappuliyūr (Chidambaram)'. Both the inscriptions give astronomical details which suit the dates A.D. 1256 and 1267, respectively, and thus make him identical with the king of that name who ascended the throne in A.D. 1253 (*Ep. Ind.* Vol. IX, page 227). Both these inscriptions register a transaction between the same individual and the assembly of Tirukkuttālam which is stated to have met together in Tirumukkālvattam. It is not known what it means, but it may refer to a hall where it usually held its sittings. No. 432 of 1917 records that the village assembly bought a piece of land from the people of Sundara-Pāṇḍyapuram and let a portion of it on permanent lease to a certain Āṇḍa-Pillai in exchange for a fixed annual rent in paddy and money on every mā of cultivated land. It was also stipulated that the lessee would pay on every mā of waste plot that he brought under cultivation at the rate of 1 mā of *achchu* and 1 *kalam* of paddy for the first year, 2 mā of *achchu* and 2 *kalam* of paddy for the 2nd year, 3 mā of *achchu* and 3 *kalam* of paddy for the 3rd year and 4 mā of *achchu* and 4 *kalam* of paddy for the 4th and subsequent years. This kind of lease with an annually progressing rate of tax corresponds to the modern system of "Cowle."

There are two inscriptions of Vira-Pāṇḍya in the collection (Nos. 66 and 104 of Appendix C) both of them secured from the South Arcot district. But from the astronomical details given in them no suitable date could be found for him except

Tribhuvanachakravartin Vira-Pāṇḍya. A.D. 1296 which would make him identical with Jaṭāvarman Vira-Pāṇḍya the natural son of Māraṇvarman Kulāśekhara who was defeated by Malik Kafur in A.D. 1312 (*Annual Report* for 1900, page 6). He styles himself "*Raṇamukharāma*" in No. 104 of Appendix C which records the founding of an *agrahāra* called after his surname. The village was divided into 26 parts, 1 part each was assigned to 24 Bhattas (Brahmans), 1 part as a *Yajurvedavṛtti* and 1 part as *Purāṇavṛtti* (see paragraph 28 above) being exempted from all kinds of obligations.

49. Of Jaṭāvarman Śrīvallabha we have only one inscription this year (No. 393 of 1917). The introduction commences with words *tirumalāṇḍai*, etc. The king is

Jaṭāvarman Śrīvallabha. stated to have made a grant of land to the temple of Tirukkapālīśvaramudaiyār at Kilappāvūr being seated on his throne called Kalīṅgattaraiyaṇ in the hall Alagiya-Pāṇḍiyaṇ in his palace at Madura east of Māḍakulam. Teliṅgakulakāla-chaturvēdi-maṅgalam was the name of the village in which the land was situated and the land itself was re-named Sundara-Pāṇḍya-vilāgam. It looks as though these were called after Jaṭāvarman Sundara-Pāṇḍya I (1251-71 A.D.). Jaṭāvarman Śrīvallabha may ^{have} belong therefore to about the 13th century A.D. instead of the 11th century A.D. as suggested in the *Annual Report* for 1917, page 109. The characters also of this inscription do not seem to point to a period earlier than the 13th century. This must therefore be the Jaṭāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*Ind. Ant.* Vol. XLII, page 225).

50. Two inscriptions of Jaṭāvarman Sundara-Pāṇḍya (Nos. 248 and 249 of 1917) are registered in Appendix B. In the former he is called Rājarājaṇ. The details

Jaṭāvarman Sundara-Pāṇḍya II. of date which are given in these inscriptions make him identical with Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1276 (*Ind. Ant.* Vol. XLII,

page 223). No. 248 of 1917 in the course of enumerating the list of lands belonging to the temple, mentions incidentally the temples of Mudubagaṇārtali-Mādēvar and Aṇṇinārāyaṇa-Vinnagar-Emberumāṇ both of which are referred to in the Tanjore inscriptions of Rājārāja I (*South-Ind. Insers.*, Vol. II, page 282) as being situated at Ambar.

The conquest of the south and the defeat of the Pāṇḍya king by Muppidi-Nāyaka, the general of Kākatiya Pratāparudra is already known to us (*Annual Report* for 1909, page 120). But it is not stated who the king was that was defeated by him.

Muppidi-Nāyaka contemporary of Jaṭavarman Sundara-Pāṇḍya. No. 72 of Appendix C from Vriddhāchalam in the South Arcot district which is dated in the 13 + 1st year of Tri-

bhuvanachakravartin Kōṇērinmaikondāṇ Sundara-Pāṇḍya refers to his elder brother, who made provision for a service instituted by the king in the temple called after Muppidi-Nāyaka the minister of Kākatiya Pratāparudra. In the Sanskrit verse with which this inscription opens Muppidi-Nāyaka is called "the lord of Vikramasimhapattana." (i.e., Nellore). Another inscription of the same king (No. 84 of 1918) which also comes from Vriddhāchalam provides for a service called *Kōḍaṇḍarāma-śandī* after himself. We learn that his birthday star was Pushya. This surname *Kōḍaṇḍarāma* is applied to Jaṭavarman Sundara Pāṇḍya in No. 123 of 1904 whose date of accession Mr. Swamikaunu Pillai fixes as A.D. 1276 (*Int. Ant.*, Vol. XLII, page 224). The 14th year of this king would fall in 1290 A.D. But Pratāparudra had not then ascended the throne and his southern expedition could hardly have taken place at such an early date. The details of dates given in the present inscription (No. 84 of 1918) work out almost correctly for A.D. 1315. If this is accepted, the inscription would then be referable to Jaṭavarman Sundara-Pāṇḍya IV whose initial date has been fixed at A.D. 1302 (*Ind. Ant.* Vol. XLII, pages 166 and 228). Kōṇērinmaikondāṇ mentioned in No. 175 of 1918 is said to have been born under *Pushya* and had a surname *Kōḍaṇḍarāma*. The inscription is also dated in 13 + 1st year. Thus he is identical with the Jaṭavarman Sundara-Pāṇḍya referred to above. Another inscription of Kōṇērinmaikondāṇ (No. 102 of Appendix C) from Kugaiyūr (South Arcot) makes provision for a service *Sundara-Pāṇḍya-śandī* called after the king. It is possible that this may also refer to the same king, since a certain Kāṇṅarāyaṇ who occurs in Nos. 72 and 84 of Appendix C figures in this record as well.

51. Of the three inscriptions (Nos. 637 to 639 of 1917) of Jaṭavarman Kulaśekhara, one (No. 638) begins with the introduction *புதலமடந்தை*, etc., and is dated in his 10 + 1 + 1st year. The other (No. 639) with no introduction mentions a certain channel called *Pāvanaṅgakāraṇ-vāykkāl*. '*Pāvanaṅgakāraṇ*' has been shown (*Annual Report* for 1916, page 123) to be a surname of a certain Parākrama-Pāṇḍya Māvalivāṇādhirāya, the son of an unspecified Jaṭavarman Sundara-Pāṇḍya. It is therefore clear that the record has to be assigned to a later king of that name.

52. To Māṇavarman Kulaśekhara belong 13 inscriptions of which Nos. 260 and 263 of Appendix B from Tirumakkōṭṭai both dated in his 22nd year, call him

Māṇavarman Kulaśekhara I.

Bhuvanēkavīra and record a gift of land by a certain chief (*araṣu*) of Vandālaināḍu named Mēykkundēvaṇ Śōkkanāyaṇ alias Vijayagandagōpāla who may be the same person as the one mentioned in Nos. 660, 662 and 663 of 1902 belonging to the time of Māṇavarman Kulaśekhara and Rājārāja Sundara-Pāṇḍya. Of Māṇavarman Kulaśekhara 'who took every country' there are three inscriptions (Nos. 268, 391 and 425 of 1917). No. 391 mentions the military class Muṇai-edirmōgar referred to under Māṇavarman Sundara-Pāṇḍya I. Nos. 483 and 636 of 1917 which are both dated in his fourth year contain astronomical details which yield A.D. 1271 and thus make him identical with Māṇavarman Kulaśekhara I.

In the *Annual Report* for 1916, page 123, paragraph 28, it was suggested that a certain Jaṭavarman Sundara-Pāṇḍya must have borne the surname *Veṇṇu-muḍiśūḍināṇ*. This is confirmed by No. 415 of Appendix B dated in the 7th year of Māṇavarman Kulaśekhara in which a certain transaction is made by the temple

authorities of Kuttālam with a native of Venṛumudiśūdiya-Sundara-Pāndya-pattanam. On examining the date of this inscription on the spot Mr. Swamikannu Pillai has concluded (*Ind. Ant.*, Vol. XLII, page 223) that it must belong to Māṛavarman Kulaśekhara II who ascended the throne in A.D. 1314. In all the inscriptions of this king (Nos 412, 413, 414 and 415 of Appendix B) provision is made for a service called Kālamukkal-tōlaṇ-sandi.

53. An inscription of Māṛavarman Parākrama from Vriddhāchalam (No. 78 of 1918) is dated in his 14th year and the astronomical details work out correctly for A.D. 1349. This king must be the Māṛavarman Parākrama-Pāndya whose date of accession has been ascertained by Prof. Kielhorn to be A.D. 1335 (*Ep. Ind.*, Vol. IX, page 228).

No. 197 of 1917 which comes from Tirumukkūdal near Karūr in the Trichinopoly district belongs to one of the Kongu-Pāndyas. It is dated in the 15th year of Rajakēsarivarman *alias* Vira-Pāndyadēva whose time is already known from No. 445 of 1905 dated in his 15th year which was equivalent to A.D. 1293 according to Prof. Kielhorn's calculation (*Ep. Ind.*, Vol. IX, page 226).

LATER PANDYAS.

54. The village war epigraphical survey of the Tenkasi taluk, Tinnevely district this year, has been very fruitful in yielding us a large number of inscriptions of this dynasty. As many as about 190 records of the kings of this line have been secured and clearly set forth the relationship that existed between some of them. The earliest inscription of this dynasty known till now is that of Parākrama-Pāndyadēva whose record (No. 203 of 1895) dated in the 31st year and Śaka 1337 gives A.D. 1384 as his initial date. No. 408 of Appendix B which belongs to a certain Jātavarman Parākrama-Pāndya combines his 5 + 15th year with Śaka 1309 (= A.D. 1387) thus taking the initial date of the latter further back by about seventeen years than the former. We learn from the inscription that the central shrine and the *mandapas* of the temple at Kuttālam were renovated by this king. No. 458 of Appendix B which is dated in Śaka 1333 mentions the founding of a Brahman village in the time of a certain Kulaśekhara who may be identified with Māṛavarman Kulaśekhara who rebuilt the temple at Ilaiji in his 13 + 1st year corresponding to Śaka 1331 (No. 528 of 1911).

Nos. 459 and 461 of 1917 dated respectively in Śaka 135[1] and 1355 belong to a certain Śrīvallabha. Inscriptions Nos. 457 and 460 which are both dated in the 32nd year of Māṛavarman Śrīvallabha may also belong to the same king. We have not till now come across any inscriptions of this Śrīvallabha with these dates. We have however an epigraph of a certain Alagaṇ-Perumāḷ Śrīvallabha from Karivalam-vandanallūr (No. 278 of 1908) dated in Śaka 139[3]. In No. 459 of Appendix B the king receives certain epithet, only the latter part of which is preserved in the inscription and reads . . . Rāmaṇ. It is doubtful if it could be taken as *Kaliyugarāmaṇ*. We know of a Māṛavarman Vira-Pāndya of about this time who had the title *Kaliyugarāmaṇ* (*Annual Report* for 1905, page 56), and who was a co-regent of Arikēsari Parākrama (*Annual Report* for 1906, page 72 and *Annual Report* for 1910, page 100). We can hence take this Śrīvallabha who was a contemporary of Māṛavarman Vira-Pāndya to be his brother and another co-regent like him with Arikēsari. And we may not also be wrong in supposing that the Śrīvallabha referred to in the Pudukkōttai grant, as an ancestor of the king who covered the Rāmēśvaram temple with copper-sheets should be no other than the Śrīvallabha of our record. In confirmation of this we have three inscriptions published in the Travancore Archæological Series (A, E and F, page 251 f.) from which we learn that Arikēsari and himself were brothers. The second record (No. 461 of Appendix B) refers to a previous gift by Kulaśekhara who may be either his brother (another joint ruler with him and Arikēsari) or the earlier king of No. 458 of Appendix B, mentioned above.

55. Māṇavarman Vīra-Pāṇḍya is represented by two inscriptions Nos. 422 and 452 of Appendix B of which the latter is dated in Śaka 1368 and the former gives his regnal year as 23. By taking Vīra-Pāṇḍya as identical with that Kaliyugarāmaṇ Vīra-Pāṇḍya who ascended the throne in Śaka 1343 (*Annual Report* for 1905, page 56), and who was co-regent with Arikēsari Parākrama, his 23rd year would correspond to Śaka 1366 and hence out of several dates which could be obtained from the astronomical details given in the record (No. 422) we may choose Śaka 1367 as the one intended by the inscription. But the difficulty is that he refers to the rebuilder of the Kuttalanātha temple—the Jaṭilavarman Parākrama whose 5 + 15th year was Śaka 1309—as his elder brother (*annāḷvi*) which could hardly be possible. We learn that his star of nativity was Jyēsbhā. The signatory in this inscription is a certain Tachchanenmēṇi-uḍaiyāṇ who also figures in No. 460 of the time of Śrīvallabha mentioned above

56. No. 547 mentions Vīra-Pāṇḍya and a village which had been founded in his name. This village has been already referred to in a record (No. 11) of 1912. No. 641 of Appendix B is dated in the 2 + 26th year of a king whose name however is lost in the inscription. Since the details of date work out correctly for Śaka 1372 during the reign of Arikēsari Parākrama we may take this record to be his. A certain Poṇṇinperumāl Parākrama is mentioned as the king's nephew (*marumagaṇār*) in whose name a service was instituted in the temple at Kaḍayanallūr. This seems to be the same as Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇḍya *alias* Vīra-Pāṇḍya the sister's son of Arikēsari mentioned on page 251 of *Travancore Archaeological Series*, volume I.

In my *Annual Report* for 1912, page 74, paragraph 43, I said that there should have been three joint rulers with Arikēsari, viz., Alagan-Perumāl Kulaśekhara, Vīra-Pāṇḍya and Māṇavarman Vikrama-Pāṇḍya. No. 569 of Appendix B seems to give us a new king if the name given in the record be not a surname of any of those princes. It is dated in Śaka 1388 and the 2 + 41st year of Jaṭilavarman *alias* Tribhuvanachakravartin Kulōttuṅga-Pāṇḍya whose initial date will therefore be Śaka 1345. He refers to Parākrama-Pāṇḍya (Arikēsari) who established a village called Mānakavacha-chaturvēdimāṅgalam as his elder brother, (*annāḷvi*) and is said to

Jaṭilavarman Kulōttuṅga-Pāṇḍya. have been born in the asterism *Jyēsbhā* which as we have seen above was also the star of birth of Māṇavarman Vīra-Pāṇḍya. But for the fact that his initial date falls in Śaka 1345 instead of 1343 we could indentify the king with this Vīra-Pāṇḍya. We learn from the record that he had as his spiritual *guru* (*parama-āchārya*) Mahā-Gaṇapati-Nayinār Vāmadēvar of the family of Āmarddāśramāchārya, a native of Gaudarāshṭra to whom he makes a gift of land. From the facts that the teacher of the king was a North Indian whose home was very near Benares and the king building the temple in the south on a grand scale as a very counterpart of the Viśvēśvara temple of the north, it would appear that there is some connexion between the two which is however inexplicable at present.

Two inscriptions (Nos. 471 and 519 of Appendix B) of Kulaśekhara (Śaka 1351-1395) mentioned above give both the Śaka and the regnal years for this king. The former which is dated in the 2 + 3[6]th year gives astronomical details which work out correctly for Śaka 1380 and registers a gift of land by Sundara-Pāṇḍya at the instance of Kulaśekhara-Perumāl for a service in the Kuttalam temple called Sundara-Pāṇḍya-*sandi*. This Sundara it is needless to say is the same as Śanbaka Sundara-Pāṇḍya *alias* Vīra-Pāṇḍya of No. 10 of 1912 also noticed above. From the latter inscription which is dated in Śaka 1390 which was 2 + 37th year we learn of a land called Jayavīrārāmaṇappēreri. The first part of this name may perhaps be taken as another surname of Kaliyugarāmaṇ Vīra-Pāṇḍya.

57. No. 541 of Appendix B combines Śaka 1390 with the 2 + 30th year of Jaṭilavarman Tribhuvanachakravartin Arikēśvara thus giving his initial date as Śaka 1358. This must be a different king from Arikēsari-Parākrama who ascended the throne in Śaka 1344. Perhaps he was a fifth coregent of Arikēsari. In the *Travancore Archaeological Series*, Vol. I, we have an inscription of a certain Māṇavarman Arikēśvara (Inscription A, p. 252) dated in his 2 + 32nd year. The astronomical

details of date which are given there work out quite correctly for Śaka 1392 thus giving his initial date Śaka 1358 mentioned in our inscription. It may also be noted that they do not satisfy the year Śaka 1378 which should be the case if we take him to be identical with Arikēsari as surmised by Mr. T. A. Gopinatha Rao. Besides in that inscription he clearly calls him his elder brother (*annālvī*).

No. 548 of Appendix B, dated in Śaka 1402 is a record of the 13th year of king Parākra . . . Vīra-Pāṇḍya and supplements a previous gift of land in Vīra-Pāṇḍya-chaturvēdimāṅgalam for the recitation of the Vēdas in the temple. This previous gift must evidently be the one of the time of Arikēsari-Parākrama registered as No. 547 of Appendix B and engraved immediately above this.

58. We have a curious inscription of this king (No. 664 of Appendix B) which reads from bottom upwards. It is dated in Śaka 1425 and the regnal year is given Alagaṇ-Perumāḷ Parākrama 'born in Avittam.' as 2 + 28th. It gives his star of birth as 'Avittam'. Two other inscriptions Nos. 520 and 521 of Appendix B both dated in Śaka 1406 and 2 + 9th year of Parākrama are also of the same king. This Alagaṇ-Perumāḷ Parākrama born in the asterism 'Dhanishthā' is already known to us (Extr. 8 and 12 on p. 46 f. of *Travancore Archaeological Series*). He seems to have been the sister's son of Jaṭilavarman Kulaśekhara and Arikēsari (*Travancore Archaeological Series*, p. 251). But it deserves to be noted that our present inscriptions as well as the extracts 8 and 12 give his initial date as Śaka 1395, while inscriptions E., F. and G. of the *Travancore Archaeological Series* (pp. 256 ff.) which speak of him as Arikēsari's nephew, give details of date which do not yield the initial date as Śaka 1395 but are all of them correct only for Śaka 1389 which is the date given in No. 548 above for Parākra . . . Vīra-Pāṇḍya. It is not possible to account for this discrepancy at present. Reference is made in his records Nos. 520 and 521 to a previous order of Kulaśekhara which was now formally put into writing.

Jaṭilavarman Parākrama alias Kulaśekhara is represented by about a dozen inscriptions ranging in date from his 11th to 28th year of reign. He is also already known to us from No. 197 of 1895 and No. 9 of 1912 as the prince born in the asterism Kṛittikā and was probably the son of Kulaśekhara (*Travancore Archaeological Series*, page 251). He is called Parākrama-Pāṇḍyadēva alias Kulaśekhara-dēva in some inscriptions (Nos. 524, 504, 510 and 505 of 1917) with the title Jaṭilavarman and Tribhuvanachakravartin added to his name in a few (Nos. 502, 503 and 618 of Appendix B) while he is merely called Kulaśekhara in others (Nos. 508, 509 and 516 of 1917). No. 624 of 1917 calls him Parākrama alias Kulaśekhara 'born in Māṇavarman Tribhuvanachakravartin Kṛittikā.'

No. 503 dated in Śaka 1412 refers to two priests Taṇḍaiyuṅkāḷumalagiyāṇ Kumārasvāmi and Mādaliyāṇ Parākrama-Pāṇḍya Bhaṭṭa who were well versed in the science of rituals (*tantra*) and of architecture (*māna*) and under whose direction the building operations of the temple at Teṅkāśi were carried out and the consecration ceremony from *karshana* to *pratishthā* was performed. They also officiated on all important occasions such as festivals and special worships. After their demise their work in the temple was being done by others for some time after which their sons were appointed hereditarily to look after the service in return for the privilege of receiving the *āchāra-dakshinā* and other additional emoluments (*aahikāṁsa*) pertaining to the service. The same transaction is recorded in No. 524 with the same date where the reappointment seems to receive the royal sanction since it is made in the presence of the king. The latest date till now known for this king is 20th year. No. 618 of 1917 which is a record dated in Śaka 1429 pushes it further by 8 years. This king like his famous (paternal) uncle Arikēsari seems to have taken a delight in building temples, for we find him in this inscription making a gift of village to the Śiva and Viṣṇu temples of Alagiya-Śokkaṇār and Varantarum-Perunāl both built by him at Kadayanallūr.

59. In my *Annual Report* for 1910, p. 101, I stated that "*Iṇḍakāḷam eḍutta Kulaśekhara*" and *Iṇḍakāḷam eḍutta Śrīvallabha* were probably connected with each other. Six records in which the kings Śrīvallabha alias Kulaśekhara 'who revived the old times.' assumed the epithet "*Iṇḍakāḷam eḍutta*" have been secured during the year under report. In one of these (No. 650 of 1917) dated in Śaka 1456 the king

calls himself Kulaśekhara, son of Āhavarāma and in the other five which combine the Śaka with the regnal years he goes by the name of Śrīvallabha. From these five records it is clear that Śrīvallabha should have commenced to reign in Śaka 1456, the date given to Kulaśekhara of No. 650. The absence of regnal year in the latter clearly indicates that Śaka 1456 must have been the initial date of Kulaśekhara but that he assumed the title Śrīvallabha in the later years of his reign. That both the names refer to the same king was also surmised by Mr. T. A. Gopinatha Rao in his *Travancore Archaeological Series*, Vol. I, p. 54. It is curious, however, we do not find his later inscription calling him Kulaśekhara but invariably by his other name. The earliest inscription of his reign in the collection is No. 650 of Appendix B dated in Śaka 1456 which begins with the Sanskrit introduction *Bhuvanaikavīra*, etc., which is also commonly found in the records of all the later members of the dynasty. The king calls himself Perumāḷ Tribhuvanachakravartin Kōṇērmaikondāṇ Jātīlavarman alias Kulaśekhara-dēva 'who revived the old time.' No. 631 of Appendix B dated in his 7th year also gives him all these epithets but calls him Śrīvallabha.

60. In my *Annual Report* for 1916, p. 128, I mentioned two inscriptions (Nos. 583 and 567 of 1915) dated in Śaka 1457 and 1463, respectively. The first belongs to Jātīlavarman Kōṇērmaikondāṇ Tirunelvēlpperumāl and the latter to Śrīvallabha. In the body of the records mention is made of Tirunelvēlpperumāl 'born in Aśvati.' I took it to refer to the king himself and concluded that Tirunelvēlpperumāl and Śrīvallabha were identical and that the king's asterism was Aśvati though it is not definitely stated that Śrīvallabha was born in that asterism. A few inscriptions of Śrīvallabha (Nos. 658, 662, 663 and 666 of Appendix B) copied this year also

Tirunelvēlpperumāl 'born in Aśvati.'

mention this Tirunelvēlpperumāl 'born in Aśvati.' In an inscription of his successor Kulaśekhara alias Parākrama (No. 570 of 1915) prince Tirunelvēlpperumāl 'born in Aśvati' is referred to as Abhirāma-Parākrama's son. In several inscriptions of the same Parākrama in our present collection Tirunelvēlpperumāl 'born in Aśvati' who calls himself Vīraṇbāmālai and the son of Abhirāma Parākrama (Nos. 466, 531 and 657 of Appendix B as also Nos. 386, 389, 587, 659 and 660) figures prominently issuing orders about grants etc. to, or the appointments of servants in, the temples in the name of the king. It may be noted also that in two inscriptions (513 and 512 of Appendix B) dated in the reign of Jātīlavarman Tirunelvēlpperumāl Vīraṇbāmālai Kulaśekhara, the king clearly refers to himself as having been born in Aśvati. Thus in the light of these records it seems to me that Tirunelvēlpperumāl 'born in Aśvati' occurring in these inscriptions should refer to no other than the younger brother of Kulaśekhara-Parākrama and the second son of Abhirāma-Parākrama who under the name Kulaśekhara ascended the throne in Śaka 1474 (see No. 508 of 1909) and that till then he was a co-regent with, or rather the chief minister of, his cousin Śrīvallabha 'who revived the old times' and after him his own brother Kulaśekhara alias Parākrama; and it is probable he issued grants even in their lifetime in his own name (vide No. 533 of 1915).

61. We know from the Pudukkōṭṭai grant that after the demise of Śrīvallabha the succession passed to the Abhirāma Parākrama's line through his elder son Kulaśekhara-dēva alias Parākrama above referred to who ascended the throne in Śaka 1464.

Kulaśekhara alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama.

Of this king there are 33 inscriptions in the collection. Some of these call him Kulaśekhara alias Parākrama (as in Nos. 386, 475, 587, etc.), while in others he is merely called Parākrama without his other name (Nos. 583, 659, 660, etc.). A few inscriptions begin with the usual common introduction *Bhuvanaikavīra*, etc. (Nos. 586 and 583 of Appendix B). He is identical with No. 13 in the list of later Pāṇḍyas given in p. 100 of the *Annual Report* for 1910 where, however, he is wrongly supposed to have been the son of No. 11 Śrīvallabha on the score of a slight misapplication of the names in his inscription No. 271 of 1908, instead of No. 10 Parākrama who was otherwise known as Abhirāma-Parākrama.

Reference is made in No. 531 of Appendix B, to Tenkāśikaṇḍa-Uḍaiyavar 'the founder of Tenkāśi,' evidently Arikēsari Parākrama, by whom tax-free gifts of land at Tenkāśi had been made to the temple. Since his death the said lands had become

liable to taxation by the Government until Śaka 1470, when they were restored to the temple by Tirunelvēlpperumāl and the taxes thus remitted were to be utilized for a service called Viraveṇbāmālai-*sandi* after the prince and for a festival in the month of Āvaṇi on the day of Aśvati, the star of his birth. But according to No. 583 of 1915 he is said to have been born in the month of Vaigāśi.

62. Nos. 465 and 389 of Appendix B (the latter of which is damaged) are dated in Śaka 1471 and Śaka 146[7] in the reign of Jaṭilavarman Tribhuvanachakravartin Kōṇērmaikondāṇ Abhirāma-Parākrama. But these dates are those of Parākrama his son. Thus it is doubtful if it belongs to the father or the son. It is more probable that it refers to the latter whose name might have been omitted by mistake. No. 465 registers a gift of land to a certain Svāmidēva alias Mahā Gaṇapati-Bhaṭṭa of the lineage of the Āchāryas of Āmarddāśrama in Irādhāvarēndi (Varēndra in Rādhā, i.e., Bengal)-grāma. This sounds very much like the name of the teacher of Kulōttuṅga-Pāṇḍya mentioned in paragraph 56 above and he might be a descendant of that teacher whose family were probably the hereditary teachers of the royal line.

No. 532 introduces us to prince Abhirāmavarman who made a gift of land to the temple. He calls himself the son of Kulāśekharaḍēva alias Farākrama-Pāṇḍya. This is no other than Varatuṅgarāma (Ins. No. XII, p. 126; *Trav. Arch. Series*), the king's younger son, who was afterwards the joint donor with Ativīrarāmaṇ Śrīvallabha of the Pudukkōṭṭai grant (see Nos. 272 and 275 of 1908, 528 of 1909 and 594 of 1915).

63. Prince Viraveṇbāmālai Tirunelvēlpperumāl Kulāśekhara ascended the throne in Śaka 1472 or 1474 (*Annual Report* for 1910, p. 102). His full name was Jaṭilavarman Tribhuvanachakravartin Kōṇērmaikondāṇ Perumāl Tirunelvēlpperumāl Viraveṇbāmālai alias Dharmapperumāl Kulāśekhara. His records in the present collection range between Śaka 1474 (No. 513 of Appendix B) and Śaka 1485 (No. 515 of Appendix B). The first inscription records the grant of some lands to the Viśvanātha temple for the sacred bath of the god every month on the day of Aśvati, the star of his birth, and for the festival of Viśākhā in the month of Vaigāśi. Mention is made in Nos. 387 and 512 of 1917 of a certain Ulagudaiyaperumāl Kulāśekharaḥkāliṅgarāyaṇ and Tirunelvēlpperumāl Kulāśekharaḥkāliṅgarāyaṇ, by whom we are informed, the images of the Nāyahārs (63 Śaiva devotees) were set up and provision made for their worship in the Viśvanātha temple at Teṇkāśi. He also figures in an inscription of Śaka 1493 (No. 500 of Appendix B) during the reign of Ativīrarāma Śrīvallabha wherein his construction of the Rāmānuja-kūḍam in the Viṣṇu temple at Teṇkāśi is referred to. He was evidently a chief of some position and is different from his namesake in No. 579 and other inscriptions of the same period.

64. Prince Guṇarāmaṇ Alagaṇ-Perumāl occurs now for the first time in the king's 5th year (Nos. 538 and 575 of Appendix B) issuing the royal order (on behalf of the king). He is the same as the nephew of the king mentioned in the Pudukkōṭṭai grant. In No. 538 he makes some gift of land for a festival called *Kudiraiṇḍu-Purānattirunāl* on the day of his natal asterism Mūla in the month of Āvaṇi every year. We do not meet with this prince subsequently and probably we have to assume that he died shortly after or for some reasons took no part in the administration. Prince Abhirāma-Parākramaṇ Alagiya-Sokkanār who made in No. 532 of Appendix B a gift of land to the Teṇkāśi temple in his father's time—vide paragraph 62 above—now appears as the royal secretary (Nos. 619 and 620 of Appendix B).

Prince Ativīrarāmaṇ Parākrama also called Alagaṇ-Perumāl Ativīrarāmaṇ figures as another secretary of the king Tirunelvēlpperumāl Kulāśekhara (Nos. 403, 481, 511, 591, 592, etc.) and in No. 621 is stated to be his son. He was born in the asterism Punarvasu (Nos. 490, 495 and 529 of 1917) and constructed a shrine for Śokkanātha in the Viśvanāthasvāmin temple and provided for its worship (No. 530 of 1917). He is known to have built the Kulāśekharanātha temple (No. 535 of 1909). This fact is referred to in three other inscriptions (Nos. 490, 491 and 495 of 1917) copied from the same temple. Nos. 498 and 501 of Appendix B copied from the Viṣṇu temple of Viṇṇavar-Embērumāṇ in the vicinity of this temple inform us of its construction by the same king under the name Śivala-Viṇṇavar-Emberumāṇ. His

records copied this year—by far the largest in the collection—number about 54 which range in date between Śaka 1483 and 1527. No. 617 of Appendix B calls Alagaṇ-Perumāl Ativīrārāmaṇ Śrīvallabha, the son of Tirunelvēlpperumāl Vīravenbāmālai alias Kulaśēkharadēva who was again the son of Abhirāma-Parākrama. The historical introduction of this inscription begins with the word *Bhuvanaikavīra* but is slightly

different in wording from that commonly found in most of the records of these kings.

In several of his inscriptions his cousin differently called Abhirāma Saundaravarman (Nos. 595, 597, 596 and 603), Abhirāma Saundara Varatuṅgarāma (Nos. 661, 582 and 584), and Perumāl Alagiya-Śokkaṇār Varatuṅgarāma (No. 604), the son of Parākrama (No. 582) or Kulaśēkhara alias Parākrama Nos. (598 and 602), figures either jointly issuing the *ōlai* with the king (Nos. 595, 597 and 482) or independently making gifts of land by himself. We know his date of accession to the throne was Śaka 1509 (*Annual Report* for 1909, p. 86). Hence we should suppose that even prior to his actual accession he was sharing the royal power with Śrīvallabha, as can be seen also from the Pudukkōṭṭai grant which was issued in Śaka 1505.

In No. 484 a gift is made by Alagaṇ-Perumāl Ativīrārāmaṇ alias Abhirāma Jaṭilavarman alias born in Śravishthā. This should refer to Varatuṅgarāma whose star of birth is given as Dhanisṭhā in No. XIII edited in *Trav. Arch. Series*, Vol. I. There are only two inscriptions in the collection belonging to this Varatuṅga and dated in Śaka 1510 and 1512 after his succession. In one of them (No. 590 of Appendix B) he refers to himself as Abhirāma-Saundara-Varatuṅga and in No. 605 his other name is given as Vīrā-Pāṇḍyadēva.

65. The last king of the dynasty represented in the collection is Varaguna Śrīvallabha also called Kulaśēkharadēva-*Yajvā* the latter part of which is only a synonym of the word *Dikshitar* occurring in No. 597 of 1915 of Śivalamāraṇ

Varaguna Śrīvallabha.

Varagunaṇ whose 26th year is given as Śaka 1563. Hence his initial date would

be Śaka 1537 in which very year his present record (No. 514 of Appendix B) is dated. It informs us that he performed a *yajña* in this year and having built a temple of Vignēśvara on the site, founded an agraḥāra in front of it for the priests who took part in the functions and for whose maintenance he made rich presents of lands in addition. This sacrifice should have established for him a claim to his title *Dikshita*. It is not known at present who ruled in the interval between Śaka 1527, the last known date of Ativīrārāmaṇ Śrīvallabha, and Śaka 1537, the initial year of this king, and what his relationship was to the former.

THE VIJAYANAGARA KINGS.

66. The earliest Vijayanagara inscription in the year's collection (No. 779 of Appendix B) belongs to the reign of Bukka I and is dated in Śaka 1289. It records the construction of a *kallumañchige* (stone-bench) by the *Mahāpradhāna* Irugappa-Vodeya, son of Bayicheya-Dannāyaka, ruling at Chelumutūru (i.e., Chelumuttūru in

Bukka I.

the Hindupur taluk of the Anantapur district). He is known to us as the 'best

of Jinas' who built the Jaina temple at Vijayanagara (*South-Ind. Inscr.*, Vol. I, page 156). Of the time of Kampana II, son of Bukka I, we have a record at Vriddhāchalam dated in Śaka 1295 (No. 90 of Appendix C) and another (No. 327 of 1917) at Panaiyavaram in the South Arcot district. The next record in chronological order (No. 631 of 1917) belongs to the time of Singanna-Vodeyar, son of Sāvanna-Vodeyar. The latter, we know, was the son of Kampana I by Maṅgādēvī (page 86 of the *Annual Report* for 1907). Singanna-Vodeyar whose relationship to Sāvanna-Vodeyar is now known, is perhaps identical with that Singanna-Oḍeya who in Śaka 1314, was in charge of Tuḷu and Malaha-rājya with his capital at Bārakūru, as a subordinate of Harihara II (*Arch. Sur. Rep.* 1907-08, page 243). It is interesting to learn from this record that the *guru* of Singana was the saint Ākāśavāsi Sāmavēdi-Ayyagala. The epithet *ākāśavāsi* (*ākāśavāsi*) is a rare one and may be considered as a variant of *Ākāśamukhin* by which name the Śaivas who always keep looking at the sky, i.e. (dwelling mentally in it) are known.

67. Of Bukka II (son of Harihara II) there are two records, viz., No. 21 of Appendix A, dated in Śaka 1305 and No. 819 of Appendix B dated in Śaka 1309. Though the former refers to his rule (*ālike*) and the latter mentions him as 'ruling the world' with the title *Mahāmaṇḍalēśvara*, he must have been at this time only a viceroy under his father Harihara, whose latest date is Śaka 1326, i.e., A.D. 1404 (*Arch. Surv. Rep.* for 1907-1908, page 244).

Bukka II.

No. 21 of Appendix-A records in detail, the names and emoluments of the servants of certain villages including Madakaśīrya (Madakasira) and the incomes of the police officers (*kāvulu-doregalu*) of that part of the country. The other record mentions one Pōlināyaningāru, son of the *Mahānāyakāchārya* Hariḡi Lakitināyanigāru and refers to the grant of a *daśavandam* land made by him to the sons of Bayirapōju, for having dug a channel from the river Chīrēru to the tank at Mēdireddipalli. This Chīrēru might be the river Kundēru which flows by the side of the village Mēdireddipalli (i.e., Mēdireddipalli of the inscription). In the Tamil collection, we have two inscriptions, Nos. 217 and 370 of 1917, of this king dated in Śaka 1327 and 1328 respectively. From the former of these we learn that the assembly of Tiruvāṇḍārkōyil consisted of 4,000 members, a very unwieldy body for transacting business. Viruppaṇṇa II, son of Harihara, is represented by two records in the current year's collection, Nos. 328 and 375 of 1917,

Viruppaṇṇa II.

the first of which dated in Śaka 1312 (= A.D. 1390) registers a grant by a certain Mādappa-Uḍaiyar who must have been an officer of the king; and the second dated in Bhāva (= 1396 A.D.) mentions the king's prime minister Nañjanāṅal who is said to have issued an order (*nirupam*) exempting all the *dēvadāna* lands of the temple of Tiruvāṇḍārkōyil situated in different villages from the payment of taxes such as *sūlavari*, *jōḍi*, *magamai*, *vāśatōṭṭu-kāṇikkai*, *kāttigai*, *mērvai*, *kōṭṭai-kāṇikkai*, *talaiyārikkai*, *nāṭṭuviniyōgam*, *palavari*, *puduvai*, etc. Probably to the same king belongs also No. 34 of Appendix C. No. 803 of Appendix B relates to the time of

Dēvarāya I.

Hiriya-Dēvarāya and No. 804 to Dēvarāya, son of Harihara-Mahārāya who was the son of Bukkarāya. The dates as given in both the records are wrong. They have however to be assigned to the time of Dēvarāya I.

68. No. 765 of Appendix B is dated in Śaka 1354 in the reign of Vīra-Dēvarāya, i.e., Dēvarāya II and records the remission of marriage tax on all castes at Kotipi. In the same year a similar order was passed in the village of Balālapura (*Ep. Carn.*, Vol. X, Gd. 17). In the Tamil collection of this year there are five records of king Dēvarāya II (Nos. 68, 91, 92, 162 of 1918 and 216 of 1917). In

Dēvarāya II.

three of these he is called Pratāpa-Dēvarāya, son of Vīra-Vijayarāya, while the other two call him Vīrapratāpa-Dēvarāya-Mahārāya 'who instituted the elephant hunt.' These inscriptions throw some light on the state of the times to which they relate. No. 92 of 1918 from Vriddhāchalam in the South Arcot district is not in a good state of preservation: but from what remains of it it is ascertained that the members of the *Valaṅgai* and *Idaṅgai* sects met together in the courtyard of the temple of Tirumudukunṇamudaiya-Nāyiṇār at that village and came to the decision that, since the officers of the king (*rājanyas*) and the owners of *jīvitas* oppressed . . . and the *kāṇiyālaṇ* and the Brāhmanas took the *rājakaram* (i.e., taxes), none of the *Valaṅgai* and *Idaṅgai* people should give them shelter and that (none of the people of the two sects) born in the country should write accounts for them or agree to their proposals. If any one proved a traitor to the country (by acting against this settlement), he should be stabbed . . .

Coercive measures of taxation.

Though the inscription is imperfect it is clear that there was oppression on the part of the officers levying and realizing tax and that the two sects of *Valaṅgai* and *Idaṅgai* on whom it weighed heavily formed themselves into a constitutional body to resist the exactions, vowing even to the extent of putting to death those who became renegades. Another record (No. 216 of 1917) of the same king dated in the same year, but found in a different place, i.e., Korukkai in the Tanjore district, confirms the statements made already. It says that the ninety-eight sub-sects of *Valaṅgai* and the ninety-eight sub-sects of *Idaṅgai* joined together and . . . "because they did not tax us according to the yield

of the crop but levied the taxes unjustly . . . we were about to run away. Then we realized that because we of the whole country (*maṇḍalam*) were not united in a body, we were unjustly (dealt with) . . . Hereafter we shall but pay what is just and in accordance with the yield of the crops and we shall not pay anything levied unlawfully." The record then proceeds to give the rates of taxes to be paid on the wet and dry produce of lands; on the produce of trees such as jack, areca, palmyra, plantains, sugarcane; on red-lotuses, *artemesia*, castor-plants, sesamum, turmeric, ginger, etc.; and on professions of fishermen, potters, weavers, barbers, washermen, oil-mongers, toddy-drawers and painters. As the inscription is damaged and is built in in different places, it is not safe to extract the rates as obtaining at the time. A third record (No. 91 of 1918) of the same king from Vṛiddhāchalam dated in Śaka 1352, fixes the rates of taxes as settled by the *nāttavar* of Irūṅōla, pāḍi, the *Ūrār* of Erumbūrparru, Viragōmapura-parru and another, the people of the 18 districts, the *kaikkōlar*, the *tandrimār*, the *śēṇaikkudaiyār*, the *maṇṇādis*, *kaṇmālar*, the San . . . , and the six classes of *kudis* and the oil-mongers, who met together in the *Tirukkāvanam* called Vīdiviṇṅaṇ. They are as follows :—

On one <i>mā</i> of wet lands on which dry crops were cultivated and on one <i>mā</i> of dry land on which wet crops were raised,—including the cultivation of plantains and sugar-cane	One <i>kalam</i> of paddy on each <i>mā</i> .
For dry crops raised on wet lands	Two <i>tūni</i> of grain on each <i>mā</i> .
. . . dry lands	One <i>tūni</i> and one <i>padakku</i> on each <i>mā</i> .
On each person doing <i>veṭṭi</i> service in the several countries and the 18 districts	Half <i>paṇam</i> .
On <i>kaikkōlas</i>	Half <i>paṇam</i> on each loom (<i>tari</i>).
On <i>śēṇaikkudaiyār</i>	Half <i>paṇam</i> each.
On fishermen	Do.
On <i>maṇṇādis</i>	Half <i>paṇam</i> on each <i>kudī</i> .
On each of the six classes of <i>kudimakkal</i>	Do.
On oil-mongers	Half <i>paṇam</i> each.
On the looms of the <i>paṇaiya</i> s	Quarter <i>paṇam</i> on each loom.
On the <i>kottil</i> of the <i>veṭṭis</i>	One-eighth <i>paṇam</i> on each <i>kottil</i> .

No. 162 of 1918 from Brahmādēśam states that the *kaikkōlar* of the place who had not till then the privilege of using *daṇḍu* and *conch* were allowed to have them like their caste-men of Conjeeveram and Viriṇjipuram.

69. Of the Śāluva king Naraśiṅgarāya-Mahārāya there are two records (Nos. 710 and 719 of Appendix B) which mention his subordinates the Tuluva minister and general Narasā-Nāyaka, the *Mahāmaṇḍalēśvara* Rāyaparāja, son of Ba[yi]rayadēva-Chōla-Mahārāja and Immadi-Kāchapa-Nāyaka, son of Āḍavāni Kāchapa-Nāyaka.

Śāluva Naraśiṅgarāya and his subordinates.

No. 143 of 1915 dated in Śaka 1420 Kālayukta, Mēsha, *śu. di.* 15, Hasta, Sunday, belongs to Dharmarāya-Mahārāya, son of Naraśiṅgarāya-Mahārāya.

Naraśiṅgarāya must have therefore been dead subsequent to the date of No. 719 of Appendix B and before the above date, i.e., between A.D. 1497 March 18, Saturday and A.D. 1498 April 6, Friday. Among the several *birudas* which the last chief bore are *Gajapatigalaminḍa* and *Gāyigōvāla*. The first title might have been conferred on him on account of his success in battle against the Gajapati kings. We know that in the time of Mallikārjunarāya the Gajapati king Kapilēśvara attacked the Vijayanagara capital but was resisted and driven back by Śāluva Naraśiṅga (*Arch. Sur. Rep.* for 1908-09, pages 164-5). Nos. 368 and 374 of 1917 and Nos. 166 and 172 of 1918 of the collection from the Tamil districts belong to one or the other of Śāluva kings bearing the name Narasiṃha. Two of these inscriptions are dated in Śaka 1392, Vikṛita, while the third (No. 374 of 1917) which is in Telugu is undated and incomplete. But all the three refer to gifts made by an officer of Narasiṃha named Annamarasayya. The

office he held is called *avataram* in Tamil and *avasara* in Telugu. What its exact function was is not known. This must refer to the officer *avasaram* (i.e. king's representative?) mentioned in No. 14 of 1915. One of the agents of this official was Timma-Nāyaka who figures in the donations made to the temple at Brahmadesam and Tiruvāṇḍārkōyil in the South Arcot district. No. 166 of 1918 mentions a servant of this Annamarasayya by name Śervana-Nāyaka. It is worthy of note that in all these cases Narasimha is not expressly stated as ruling the country and this is quite consistent with the fact that during the period he was only the generalissimo of the effeminate princes of the first Vijayanagara dynasty that lived at the time. One other record, probably of the same king, is dated in Śaka 1404 (No. 103 of 1918). It registers an order of Chikka-Parvata-Nāyaka, the king's cousin, issued to the residents (*nāṭṭavar*) of the countries situated on the southern bank (of the Pennai). It was to this effect. The inhabitants of this country (*śīrmai*) had formed themselves into a single community and two leases were imposed. The village-taxes such as *nallerudu*, *narkidā*, *narpasu* and *oṭṭiyam* were levied at the rate of one in ten and a half in ten. *Adigāri-vartṭanai* and *nōṭṭavartṭanai* were also taken. The price of the sheep

Revision of taxes.

price of ghee per measure. *Ālamanji* was obtained in excess of the stipulated number. Besides these, there was a rule that the juice of the sugarcane grown in a village should be pressed out in the same place. By these and other hard conditions imposed on the people, they were forced to leave the country. It was, therefore, decided to remove all the aforesaid disabilities and to enforce only the customary ancient rights; and that with regard to *dēvadāyas* and *brahmadāyas* also, the same revision should be adopted. That the officer Chikka-Parvata-Nāyaka who, recognizing the difficulties that the people were labouring under, allowed them to have the old constitution, is not new to epigraphy. He is probably the same as Parvatarāja-Nāyaka who according to a stone inscription dated in Śaka 1387 built a *maṇḍapa* in the temple on the hill at Tirupati (*Arch. Sur. Rep.* for 1908-09, page 167).

Here, the contents of four other inscriptions, somewhat of an earlier period, Four other inscriptions dealing with remission relating to taxation, similar to the one and revision of taxes. noticed above, may be considered :—

(i) No. 259 of 1917 :—Seeing that according to an order engraved on stone, the fee 'for the protection of the country' was to be raised only in kind and not in money, it was decided to dispense with the money payment and to obtain only payment in kind so that the practice might be in conformity with the ancient regulations. This inscription seems to indicate that at a certain stage both kinds of payment, i.e., in money and in kind were resorted to and that it was found difficult to realize the former which was accordingly given up.

(ii) No. 109 of 1918, dated in Śaka 1336, Jaya :—Rāyappa-Nāyaka issued an order stating that as the Magadai-maṇḍala was given away to the residents of the country (*nāṭṭavar*) and a certain amount of money was received as subsidy in lump sum (*kāṇikkai*) that year, it was unlawful to demand *kāṇikkai* in future years.

(iii) No. 97 of 1918, dated in Śaka 1369, Prabhava :—The settlement made by Vāsudēva-Nāyakkar-Tirumalai-Nāyakkar to the resident of Magadaimaṇḍalam :—From early times up to date lands in the Magadai-maṇḍalam were measured by a rod 18 feet in length and assessed. This procedure having affected *rājagaram* and given room for theft and ruin, it was thought that if two feet more were added to the old measuring rod, the tax would become easy of payment and the cultivators would be in a flourishing condition and be able to answer for the *rājagaram*. On this representation it was ordered that the length of the measuring rod should thereafter be fixed at 20 feet, by increasing the length of the old rod by two feet; that the lands, both wet and dry, should be measured out again by the new rod; and the changes entailed noted in the account books.

(iv) No. 96 of 1918, dated in Śaka 1386 Tārana :—The order of Immadi-Rāyappa-Nāyaka-Timmayya-Nāyaka to the residents (*nāṭṭavar*) of Magadaimaṇḍalam directing, that the taxes *kālvāsi* and the *kaivilai-dhānyam* collected in excess of the

rates that obtained till then and the dues such as *anuvarttanai*, *kōvai-varttanai*, *adigāra-varttanai*, and *tattāyakol*, shall no more be collected that the one *kuruni* and four *nāli* shall be added for *puravattam*, that *daśavandus* shall not be demanded, that *vāraparru* paddy shall be measured into the granary of the villages, that *kānikkai* shall be obtained at the prevailing rate and that no tax (*vaṭṭi*) shall be demanded. At the end on oath on Varadaya-Nāyaka is made. No. 773 of Appendix B dated Śaka 1418 which belongs to this time mentions the *Mahāpradhāna* Tippiarasu-Oḍaya of Penugonḍe who might be the same as that referred to in No. 47 of 1916.

70. A much damaged record (No. 787 of Appendix B) mentions the name of Vīra-Dammarāya-Mahārāya who is the same as Immaḍi-Nṛsiṃha or Narasiṃha, the son of Sāluva Naraśiṅga (vide paragraph 64 of the *Annual Report* for 1916). Two of the inscriptions of Kugaiyūr (Nos. 122 and 123 of 1918) are dated in Śaka 1424, Raudri-saṃvatsara. Though one of these omits the name of the king, the other calls him

Immaḍi-Narasiṃha : His other names. Bhujabala Tammarāya. The first part of the name was corrupted into Buzbal by

Nuniz and the second was the original of his Tamarac. In the year quoted, the temple of Rājarāja-Vinnagar of the place, having gone out of repair, Penugonḍa Tammaiya-Nāyaka built the *mahāmandapa*, set up pillars and pinnacles, constructed wells, dug tanks and provided for celebrations of festivals to Rāma, Rāghava, Nārāyaṇa and Kṛishṇa. No. 368 of 1917 is dated in Śaka 1425 and the king is simply called Narasiṃha instead of Immaḍi-Narasiṃha. According to this record an agent of the Tuluva general Narasā-Nāyaka bestowed on the weavers of the 3 villages Tribhuvanamahādēviparru, Naḍuvukaraipparru and Neṇmalipparru, the right to have *daṇḍu* and *saṅku* on all good and bad occasions as the weavers of the country

Privileges conferred on the weavers. situated on the bank of the Pennai river were privileged to have. It is further

added that those who objected to this right should undergo the punishment fixed for it in an inscription engraved at Śeliyaṅganallūr.

71. Two other records in the year's collection attributable to the time of Immaḍi-Narasiṃha's rule are Nos. 98 and 118 of 1918 which are dated in Śaka 1426 and which come from Kugaiyūr in the South Arcot district. These inscriptions speak of a chief named Eramañchi Tulukkana-Nāyaka "who inspired fear in the Chēra,

Eramañchi Tulukkana-Nāyaka. Chōla, Pāṇḍya and Vallāla kings, who established the Yādavarāya, who was the

enemy of Sambuvarāya and who protected in advance the prestige of the Sultan of Madura." The titles *Nāyaṅkarāchārya*, *Naralōkagaṇḍu* and *Vaṅjinārāyaṇa* are given to him. He and another chief of the family named Eramañchi Timmappa-Nāyaka are known to us from other lithic records and from the Tamil work *Kōyilolugu* (*Annual Report* for 1914, p. 98, and *Ind. Ant.*, Vol. XL, p. 142). It is worthy of note that all the records of Tulukkana-Nāyaka are dated in Śaka 1426 and do not mention his overlord. Nos. 270 and 346 of 1917 also belong to the time of Vīra-Narasiṃha.

72. No. 717 of Appendix B belongs to the time of Krishnarāya and is dated in Śaka 1432, i.e., the second year of his accession which took place in Śaka 1431. It

Krishnarāya. records the remission of the tax on marriages in the Ghanagiri-rājya (i.e.,

Penugonḍa-rājya), Kandanavōlu, Ghandikōṭa-thala, Sidhavatṭa, Siddhāpura-sīma, Chandragiri-rājya, Nāgamaṅgila-sīma, Mula-rājya and Rāyadurga-rājya; other provinces which were benefitted by this order are mentioned in foot-note 5, page 181, *Arch. Sur. Rep.* for 1908-09.

Two records of the king discovered at Korukkai (No. 235 of 1917) and Perumulai (No. 210 of 1917) in the Tanjore district give a detailed account of his conquests and enumerate the Śiva and Vishṇu temples in whose favour he remitted taxes

Remission of taxes in favour of temples. amounting to 10,000 *varāhas*. Both the

inscriptions are dated in the cyclic year *Īśvara* corresponding to Śaka 1439 though in the former the Śaka date is wrongly engraved as 1409 instead of Śaka 1439. Thus to the half a dozen places in the Presidency which we have ascertained in previous years' explorations to have also

enjoyed the benefice of this sovereign we have now to add Korukkai and Perumulai. No. 100 of 1918 mentions the account officer Timmarusayya and refers to the revival of worship for the period of $7\frac{1}{2}$ days by appointing new persons. Three records of Kugaiyūr (Nos. 115, 116 and 117 of 1918) are dated in Śaka 1446 and in the reign of Tirumalaidēva-Mahārāja. This king is said to have been the son of

Prince Tirumala.

Bhujabala Virapratāpa-Kṛṣṇadēva-Mahārāja. I have already identified (see

my *Annual Report* for 1912, p. 80) Tirumalaidēva-Mahārāja, with the prince who, according to Nuniz was nominated for succession by Kṛṣṇarāja and died soon after his accession. It is worthy of note that the year obtained for him in this year is the same as that in previous records. The surname Bhujabala given to Kṛṣṇarāja has been pointed out (vide *Annual Report* for 1914, p. 98, paragraph 29) to be the equivalent of Nuniz's Busbalrao and adopted for the first time by Immaḍi Narasimha. It now appears to have been assumed by his successor Kṛṣṇarāja as well.

A suspicious record referable to this king is No. 19 of Appendix A, dated in Śaka 1415. The king is mentioned by the title *Mahāmandalēśvara* and is stated to have been ruling at Penugonda. A genuine record of the king (No. 744 of 1917) coming from a village in the Madakasira taluk, in the Kanarese country, dated in Yuva (i.e., Śaka 1438) Kārttika records a grant for his merit by the Gajapati prince

Virabhadra.

Virabhadrarāja. The capture of Konda-

viḍu' and of the Gajapati prince Virabhadra which took place in June A.D. 1515 (*Arch. Sur. Rep.* 1908-09, pp. 177 and 178) was followed within four months by the appointment of Virabhadra to the governorship of a Kannada province. The two known grants of Virabhadra in the Kanarese country (*Ep. Carn.*, Vol. XI, Dg. 107 and No. 74 of Appendix B) are dated in the month of Kārttika of the year Yuva corresponding to Śaka 1438, i.e., October A.D. 1515.

73. Of Achyutarāja, there are twelve records ranging from Śaka 1453 to 1465. Among these No. 331 of 1917 is of some special interest as it gives Śāluva *birudas* to Achyuta, and says that he destroyed the army of the Muḥammadans, despoiled their ambition, was the Sultan of Orissa, levied tribute from Ceylon and was a Navakōṭi-Nārāyaṇa (possessor of immense wealth). In general terms it gives us an insight into the military activity of the king against perhaps the Bahmani and the

Gajapati kings and against Ceylon.

Achyutarāja's conquests and his subordinates.

No. 108 of 1918 mentions one of his officers Mallappa-Nāyaka who made rich

grants to the temple at Kugaiyūr in Śaka 1465. His officer Ayyaparasaṃyāya who was in charge of the Ghandikōṭa division (No. 499 of 1907) is mentioned in No. 802 of Appendix B. No. 755 of Appendix B, which was copied at Chalivendala is dated in Śaka 1453. Excepting the portion giving the boundaries of the village the whole record is written in Sanskrit verse and Kanarese characters. The introduction as well as the genealogy is almost the same as that given in the Ūṇamañjēri plates (*Ep. Ind.* Vol. III, page 147 f). It records the gift of the village Chalivindla surnamed Achchutēndrapura in Roddanāḍu in the Ghanagiri-rājya (i.e., Penugonda-rājya) for worship and offerings to the god Pāpavināśēśvara at Lēpākshi by the king at the instance of Virupanna, son of Nandi Lakki-ṣeṭṭi and Muddamma. From another record copied in the same place he is known to have been the *talavāra* (*talayāri*) of Vidyānagara (i.e., Vijayanagara) and the village Cheluvindla is called Komāra-Veṅkaṭādrīpura, evidently after prince Veṅkaṭādrī or Veṅkaṭarāja, the son of Achyuta who did not survive him long (*Annual Report* for 1912 paragraph 56). No. 781 of Appendix B also refers to the same Virupanna mentioned in the other epigraphs collected at Lēpākshi (Nos. 68 to 90 of 1912). A hitherto unknown subordinate of Achyuta was Śalukarāju-Raghupatirājyaḍēva-Mahārāja. He must have been a near relation of the king's minister and brother-in-law Śalukarāja Tirumalarāja (*Annual Report* for 1916, page 144, paragraph 69). His subordinate was *Mahāmandalēśvara* Hanumayadēva-Mahārāja, son of Chintakuṇṭa-Śiddhayadēva-Mahārāja (No. 680 of Appendix B).

74. A few inscriptions of the current year's collection (Nos. 332 and 334 of 1917 and Nos. 106, 112, 114 and 119 of 1918) which fall into the reign of Sadāśiva

introduce an official subordinate of this king, by name Sūrappa-Nāyaka. This chief is stated to be the younger brother of Sadāsiva. Adappa-Baiyapa-Nāyaka and is said to have repaired or re-constructed in Śaka 1465 (= A.D. 1543) the temple at Ennāyiram which had been originally built by Rājendra-Chōla and had become dilapidated (No. 334 of 1917). It is worthy of note that the elder brother of the chief had served under the great Krishnarāya and had another brother named Virappa-Nāyaka who also held an important position under the same king (*Annual Report* for 1916, page 142). The grant registered in No. 99 of 1918, dated in Śaka 1465 was made for the merit of a certain Viśvanātha-Nāyaka who may be identified with Viśvappa-Nāyaka, the brother of Sūrappa-Nāyaka. In Nos. 114 and 119 of 1918 mention is made of a certain Vaḍamalai-Nāyaka, the son of Śōḍi-Pāppu-Nāyaka who was an agent of Sūrappa-Nāyaka. Another agent of the same chief was Venkatappaiya noticed in No. 112 of 1918 along with his sub-agent Uṟattu-Pāppa-Nāyaka. Venkatādri-Nāyaka who made a grant for the merit of Sadāsiva-Mahārāya to the temple at Ennāyiram, according to No. 337 is still another officer of the king.

A Vaishnava celebrity of the time named Tirumalai Tāttayyaṅgār of Tiruppērrūr who belonged to the Aghamarshaṇa-gōtra, Āpastamba-sūtra and the Yajus-sākhā figures in No. 130 of 1918, dated in Śaka 1482. Tirumalai Tāttayyaṅgār and Tāthacāray. It is not known if he is identical with Kumāra Tirumalai Tāttāchāriyar-Ayyaṅ of Ēṭṭūr who figures with his agent Periya-Nambi-Ayyaṅ and the latter's agent Embemānār-Ayyaṅ in a record of king Śrīraṅga dated in Śaka 1505. The fact that Tāttayyaṅgār was a native of Tiruppērrūr while Tāttāchārya belonged to Ēṭṭūr would preclude any such possibility of identification.

It has been suggested that the civil war for the Vijayanagara throne between Salakarāja China-Tirumalayyadēva-Mahārāja and his party supporting the cause of Achyuta's son and Rāmarāja who upheld the claims of Sadāsiva must have come to an end by Śaka 1465 and Sadāsiva must have been securely installed on the throne by Śaka 1466. But No. 800 of Appendix B, dated in Śaka 1465, Śōbhakrit, Vaiśākha, *su. di.* 15, enables us to fix the latest date for Sadāsiva's undisturbed accession of the throne. It states that Daḷavāyi Krishnappa-Nāyaka, son of Daḷavāyi Chennama-Nāyaka, granted the village of Chernūru to the god Chennakēśava in discharge of a vow to the god for favouring this accession of Sadāsiva to the throne. This chief might be identical with Daḷavāyi Krishnama-Nāyaka mentioned in No. 590 of 1912.

Rāmarāja, the chief minister of Sadāsiva, is mentioned in the stone record No. 769 of Appendix B. *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīti family ruling the Avuku-sīma (Nos. 671, 674 and 700 of Appendix B), the *Mahāmaṇḍalēśvara* Avubhaḷēśvaradēva-Mahārāja of the Nandēla (i.e., Nandyāla) family governing the Kōvilakunṭṭa-sīma (No. 690 of Appendix B) and the *Mahāmaṇḍalēśvara* Nandēla Timmayadēva-Mahārāja governing the Ghaṇḍikōṭa-sīma (No. 689 of Appendix B) were his other subordinates. Of these, *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīti family is the younger brother of Viṭṭhala mentioned in paragraph 50 of *Annual Report* for 1915. A copper-plate record of the king, secured in two batches (No. 24 of Appendix A to the *Annual Report* for 1917 and No. 5 of Appendix A to this report) refers to the grant of the village Marripūṇḍi in the Valanāṇḍu-vishaya of the Kōṇḍaviḍu-rājya to a great scholar Sarva-Bhaṭṭa of Penumpnali (Penumpnali?). Penumpnali must be the modern village Penumūli in the Guntūr taluk, Guntūr district, where even now exists the temple of god Gōkarnēśvara (see No. 121 of 1917) whose devotee the donee is said to have been. Marripūṇḍi which is no other than the

modern village of that name in the Bapatla taluk of this district was granted by the king at the request made by Rāmarāja his minister, on behalf of *Mahāmandalēśvara* Raghunātharājayyadēva-Mahārāja. Raghunātharājayyadēva-Mahārāja was the nephew of Rāmarāja and the son of Tirumala I, the younger brother of Rāmarāja. He must have been now governing the *Koṇḍavidu-rājya*. Kandālam Śrīraṅgachārya, referred to in No. 801 of Appendix B was the son of Bhāvanāchārya and the teacher of Rāmarāja Kōṇēṭi-Timmarāja (paragraph 70 of the *Annual Report* for 1916).

75. Of Tirumala I there are two records (Nos. 698 and 699 of Appendix B) dated in Śaka 1495 and 1493 respectively. In the former his son Śrīraṅga is mentioned with the title *Mahārāja* applied generally to the ruling Vijayanagara emperor only. At the time of this grant Śrīraṅga who gave the *Kōvilakuntla-sīma* as *nāyaṅkara* to the Nandyāla chief *Mahāmandalēśvara* Naraśiṅgarājadēva-Mahārāja must have been associated with Tirumala in the government as *Yuvarāja*.

Tirumala I must have been only passing for the emperor in name about this period, for Śrīraṅgadēva appears as independent in No. 823 of 1917 dated in Śaka 1494 Śrīmukha. It records the gift of a village to Tirumala Komāra-Tātāchārya by Śrīraṅgadēva-Mahārāja (i.e., Śrīraṅga II) for the merit of his mother Veṅgalāji-Amma. Veṅgalāji-Amma or Veṅgalāmbā was one of the wives of Tirumala I. Tirumala-Komāra Tātāchārya is the same as Ēttūr Tātāchārya or Kōṭikanyādānam Tātāchārya who was the spiritual teacher of Venkata I and the supervisor of the Vaishnava temples at Conjeeveram in the Chingleput district (paragraph 74 of *Annual Report* for 1916). As already noticed he figures in another record of Śrīraṅga dated in Śaka 1505. It is worthy of note that No. 129 of 1918 calls him *Vedamārgapratishṭhāchārya* and the spiritual teacher of the Vijayanagara kings. This last inscription is dated two years later.

• *Mahāmandalēśvara* Venkatādrirāja of the Nandyāla family ruling the *Kovila-kuntla-sīma* in Śaka 1506 was a subordinate of Śrīraṅga II (No. 697 of Appendix B). This Venkatādrirāja was the cousin brother of Naraśiṅgarāja, referred to above who was a subordinate of Tirumala I. *Mahāmandalēśvara* Naraśiṅgarājadēva-Mahārāja mentioned in Nos. 698 and 699 of Appendix B and *Mahāmandalēśvara* Venkatādrirāja mentioned in this grant are two newly known chiefs of the Nandyāla family. The former is the son of Timmayyadēva of Nandyāla and the latter of Krishṇamarāja of Nandyāla (vide the genealogical table given on page 201, *Arch. Sur. Rep.* 1908-09).

76. The earliest notice of the Harati chiefs by Mr. Rice refers to them as the subordinates of the Vijayanagara king Sadāśiva (*Ep. Carn.*, Vol. XI, introduction, page 27f.). No. 721 of Appendix B informs us that these were the subordinates also

Harati chiefs.

of Śrīraṅga II, the predecessor of Venkata I. The record also states that the chief belonged to the Yanumala family and the Vāmlikā (Vālmika?)-gōtra, facts not known hitherto. Elsewhere (Nos. 741 and 743 of 1917) a chief of this family is said to have belonged to the Ātrēya-gōtra. The chiefs of the Kāmagētivamśa (*Ep. Carn.*, Vol. XI, page 28) are stated to have belonged to the Vālmiki-gōtra. The chiefs also bear the title *Bhāshegetappuvarāyaraganda*, a title characteristic of the Vijayanagara kings. *Mahānāyakāchārya* Raṅgappa-Nāyaka, who was the son of Lakshmīpati-Nāyaka, the son of Harati Gundappa-Nāyaka, was a subordinate of Śrīraṅga II and of Venkata I (Nos. 721 and 728 of Appendix B). Immadi-Raṅgappa-Nāyaka of No. 736 of Appendix B was a later subordinate of Venkata I. The Harati chiefs seem to have shaken off the Vijayanagara yoke about Śaka 1615. In a record dated in this year (No. 706 of Appendix B) the chief Harati Sarajarāyapparāja's (son) Rāyapparāja assumes the title of *Mahārāja*. The later chiefs (Nos. 737, 740, 741 and 743 of Appendix B) appear with the title *Mahāmandalēśvara* and make no mention of the ruling Vijayanagara kings as their overlords. These should have become independent not long after the Mysore Rājas who shook off Vijayanagara suzerainty about A.D. 1576 (Sewell's *List of Antiquities*, Volume II, page 194).

77. Of the time of Śrīraṅga VI we have only one record (No. 691 of 1917) dated in Śaka 1565. He is said to have been ruling at Penugonda-*sthala*, though in fact his capital was now at Chandragiri. It records that his subordinate of the Hande family named Siddharāmappa-Nāyaka issued an order that the *kāpus* who had held any temple or Brahman lands on 'mortgage by possession' (*bhōgya-āyakam*) should restore these lands to the original owners after 12 years of enjoyment, without demanding any money from them giving them at the same time written deeds (*bhōgya-patra*) recording the reconveyance. The order was issued with the consent of the *reddis*, *karanams* and the other people of the place (*sthala*). The defaulters were to be fined by the palace (*nagari*), i.e., king (or chief?). The legislation appears evidently to have been made as a remedy against the conveyance by the owners of these lands for long periods to the *kāpus* in consideration of the loans paid on such usufructory mortgages decidedly favourable to the mortgagee. Even now the temple lands in many cases are mortgaged under similar conditions to the great disadvantage and detriment of the charities intended by their original donors. The Hande chiefs who had for a time been hostile to the Vijayanagara king and even went to the length of combining with the Muhammadans against him about Śaka 1506 (No. 70 of 1915) seem to have been reduced to submission in later times as suggested by this inscription and as a result probably of the expedition carried against them as narrated in No. 70 of 1915.

MISCELLANEOUS.

78. A line of kings with the lion for their crest who claimed descent from the quasi-historical Karikāla, were born of the Solar race and bore the title of 'the lord of Oṛeyūru' has already been noticed in paragraph 5 of the *Epigraphical Report* for 1905 and in *Ep. Ind.*, Vol. XI. Only one inscription of this dynasty (No. 792 of Appendix B) has been copied during the year in the Hindupur taluk of the Anantapur district. The ruling king is mentioned as Śōla-Mahārāja with the usual epithets of the kings of this dynasty, *Karikālānvaya*, *Dinakarakulanandana*, *Oṛeyūrpuravarādhiśvara*, etc. This chief might be the same as Chōla-Mahārāja of the Solar race, the *Kāśyapa-gotra* and the Karikāla family who was ruling the Rēnādu *Seven Thousand* country, a part of which lay in the modern Cuddapah district (No. 466 of 1906). But no definite clue is furnished to help us to find out the exact period to which the record belongs. Palaeographically it may be placed in the 10th century A.D. The inscription shows that the power of these kings extended also into the modern Anantapur district.

No. 797 of Appendix B refers to a certain Dantiyamma Maṁgu-Chōla who was stabbed to death in the fight by a certain Arivarajama (i.e., Arivarayama, the God of Death to his enemies). In No. 798 of 1917 is mentioned a certain Aravala-Mahēndra, a subordinate of Chōla-Mahārāja. Dantiyamma Maṁgu-Chōla and Chōla-Mahārāja must belong to some branch of the early Chōlas whose inscriptions have been found in the Cuddappah district as referred to above.

79. The copper-plate record No. 4 of Appendix A received from M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur, belongs to a Chōla chief of the Telugu country, hitherto not known, who claims to have ruled over the country between Nellūru and Kāliṅgaka, i.e. (Kaliṅga). The record which now consists only of three copper-plates is incomplete. One or two plates appear to be missing. No seal accompanies the plates though near the centre of the proper right margin of them is the ring-hole. The plates are reported to have been found in the possession of a private person in the village Pachchala-Tāḍiparru in the Bapatla taluk of the Guntur district. They are rectangular in shape with low rims and measure about $8\frac{3}{4}$ inches in length and 4 inches in breadth. On the first face of the first plate are carved two

padmas (lotus-designs) one above the ring-hole and the other below it. Close to the upper one of these on its proper left is cut a circle representing the sun with the inscription 'Sūryamaṇḍalam.' The crescent is cut to the proper left of the lower *padma* with the inscription 'Sōmamaṇḍalam' on its proper left.

The king of this grant, Saṁbhu-Chōḍa, who was the son of Rāma-Chōḍa traces his descent from Brahma through his son Kasyapa-*Prajāpati* and his son Vivasvān (*i.e.*, the Sun). To the family of king Kāśyapa-*gōtra* is the king said to have belonged. His queen was Periyānārchchi (a Tamil name), the daughter of a certain

Saṁbhu-Chōḍa of the family of Kuśa and of the Kāśyapa-*gōtra*.

Kuśa of this (*i.e.*, Solar) race and to the His queen Periyānārchchi.

Chit-*Chakravartī*. The king is reported to have defeated his enemies in a battle at Pīṭhapurī (*i.e.*, modern Pithāpuram). God Bhairava who is stated to have become almost the king's servant on account of his *mantraśakti* is reported to have been much pleased with him and appearing before him to have led him by the hand and pointed out a hidden treasure on the summit of the Kōṭyadri hill. He begot two sons after performing the *Putrārthi-yujña* (*i.e.*, sacrifice for sons) in the presence of the god Agastyēśvara at Kammēru and of the god Shanmukha at Tāmrapura. They were named Agastīśvara-Chōḍa (colloquial form of Agastyēśvara-Chōḍa) and Shanmukha-Chōḍa respectively after the two deities through whose favour they were evidently believed to have been born.

In the 50th year of the king's reign in which took place the battle with the king of Kalinga the king installed his two sons as *Yuvarājas*. The installation most probably preceded the king's march to the battle. The battle with the king of Kalinga is probably the same as the one stated earlier in the inscription to have taken place at Pīṭhapurī. On the occasion of the said installation the king granted the

His gifts.

village of Kummaḍūru on the bank of the Tuṅgabhadra to the god Agastyēśvara at the village Mandara (stated in the inscription to have borne the surname Kammēru) and the god Shanmukha at Tāmrapura, to his *purōhita* to the servants of the two temples, etc., as detailed in Appendix A. Mandara is identical with the modern village Mandadam in the Guntur taluk, Guntur district, which is also mentioned in an inscription of the time of the Kākatiya queen Rudrāmbā (No. 94 of 1917). Tāmrapurī was the ancient name of the village Chēbrōlu (Chembrōlu) in the Bapatla taluk of the Guntur district which was also called Shanmukhapurī, *i.e.*, 'the city of Shanmukha' (*Ep. Ind.*, Vol. V, page 143). This order of gift was addressed by the king to his chief provincial officers (*rāshtrakūta-pramukha*) among whom are mentioned Periya-Saṁbhurāya and Chiriya-Saṁbhurāya. The king Saṁbhu-Chōḍa who was a Chōla must have got into power in the Telugu country as a result of the Chōla conquest of Kalinga in the time of Kulōttuṅga-Chōla I and of Vikrama-Chōla. They might have belonged to the family to which Rājanārāyaṇa Saṁbhuvarāya belonged (*South-Ind. Inscr.*, Vol. I, pages 101 and 102, etc.) The Saṁbhuvarāyas must have accompanied the Chōla kings to the north to help them in the conquest of the Telugu country and continued to rule there subsequently as local officers. The record is not dated but it may be assigned palaeographically to about the twelfth century A.D.

80. In the year's collection there are six records belonging to the reign of Ballāla III with whom the Hoysala dynasty practically came to an end. The records

Hoysalas.

range in date from Śaka 1238 to Śaka 1265. Ballāla III had a son named Virā-Virūpāksha Ballāla IV, also known as Hampayya (Hampa-Vodeya) (*Arch. Sur. Rep.* 1909-10, page 160), No. 738 of Appendix B, dated in Śaka 1238, mentions another son of Ballāla III named Tipparasu-Bhairavadēvarasu. Aliya Mācheya-Daṇṇāyaka was the *Mahāpradhāni* as well as the son-in-law of the king. In Śaka

1243 he was the Governor of Penugonda which in later times under the Vijayanagara dynasty became an important seat of government. In the period following the Mussalman invasion under Malik Kafur when the power of the Hoysalas became weak, local chiefs seem to have taken the opportunity for attempting to shake off the central authority. From an inscription at Sirivaram in the Hindupur

Troubles in the Hoysala kingdom. taluk (No. 772 of Appendix B) it is seen that there was a rising of the chiefs of [Ye]lumāvu and that the *Mahāsāmantādhipati* Hiriya Bommaya-Nāyaka, son of Gaṅgeya-Nāyaka of Holakallu died in a battle against them. Nos. 780 and 791 of Appendix B mention Vissama-Daṇṇāyaka and Gaṅgidēva-Daṇṇāyaka, sons of Mācheya-Daṇṇāyaka noted above. In Śaka 1261 Gaṅgidēva-Daṇṇāyaka was ruling

The Hoysala general Gaṅgidēva-Daṇṇāyaka. at Penugonda. It is interesting to learn from No. 791 that the village of Sēnagavudanahālī (i.e., the modern Śānagānapalli in the Hindupur taluk) was granted to a goldsmith Sēdōja-Pōtōja for his having executed a bracelet set with diamonds and rubies.

81. Between Śaka 1429 and 1456 there is a break in the inscriptions of the later Travancore chiefs. Pāṇḍya kings. It is exactly during this

period that we get many records of the Travancore chiefs in the Tinnevely district. We know that a major portion of the Pāṇḍyan kingdom had been occupied by them having been wrested from their hands. During this time, however, there were two kings Māravarman Kōṇērmaikondāṇ Parākrama whose 30th year corresponds to Śaka 1457 (No. 4 of 1916) and Māravarman Kōṇērmaikondāṇ Sundara whose latest inscription is dated in Śaka 1463 which was his 11th year (No. 2 of 1916). It is a significant fact that the inscriptions of these two kings till now secured are found only in Vallanād, Kayattār and Gaṅgaikondāṇ, places very near Tinnevely and far removed from Tenkāśi, showing that they were pushed far back to the east by their conquerors and were ruling over an insignificant tract. Two kings of the Travancore family are represented in the inscriptions copied in the Tenkasi taluk this year which range in date from Śaka 1431 and 1469. Nos. 506 and 517 of 1917 dated, respectively, in Kollam 685 (Śaka 1431) and Saka 1447 register the order of Udaya-Mārttāṇḍavarman, the *mūttavar* of Śīraivāy and Vīra-Mārttāṇḍan, the *mūttavar* of Śīraivāy regarding some grant of land, appointment of servants, etc., in the Tenkāśi temple.

Udaya- or Vīra- Mārttāṇḍavarman. Both these names appear to belong to the same chief. I have also pointed out (*Annual Report* for 1917, page 130) that Vīra-Mārttāṇḍa should have been a surname of Udaya-Mārttāṇḍavarman. No. 576 is another record of Vīra-Mārttāṇḍavarman, which informs us that he made some repairs to the Tenkāśi temple and revived the festivals and other services in the temple. In No. 423 of Appendix B we meet with a certain Vīra-Mārttāṇḍan Parākrama-Pāṇḍya-dēvaṇ. It is not clear to whom this refers. But we may suppose that Udaya-Mārttāṇḍa probably assumed this Pāṇḍya name after his conquest and occupation of the Pāṇḍya country.

The other chief Rāmavarman (No. 528 of 1917) calls himself 'the *mūttavar* of Jayatūṅga-nāḍu' and has the titles *Śāṅkaranārāyaṇamūrtti*, *Veṇṇu-maṅkondā* and *Bhūtalavīra* which we know (*Annual Report* for 1917, page 123) were also borne by his predecessor Udaya-Mārttāṇḍa who assumed them after his conquest of Tinnevely (*Travancore State Manual*, Vol. I, page 295). This record of the chief which is dated in Śaka 1469 is also from Tenkāśi. It is doubtful how he could have wielded his influence there even so late as Śaka 1469, seeing that Śrīvallabha and his successors had already come into possession of their lost territory, as can be seen from the existence of their inscriptions also in the same place. Our record states that Rāmavarman being encamped at Ērupādi (Ēruvādi) ordered the grant of some lands to the Viśvanātha temple for a service called Sēnbagarāmaṇ-śandi.

82. No. 16 of Appendix A is a copper-plate record of a minor chief of the Telugu country who flourished in the 14th century A.D. This is a set of seven plates rectangular in shape, written in Telugu characters. They are hung on a ring which

has a circular seal bearing no emblems or legends. The record belongs to king
 Undirāja of the Solar race. Undirāja of that branch of the Solar race
 in which Ikshvāku and Rāma had been
 born and of the Harita-gōtra. His genealogy is given as shown below:—

Dēvarāja of the Solar race and of the Harita-gōtra.

Undīśa m [Bi]mmidēvi.

Tammarāja m Vīramadēvi.

Undirāja m Rudramadēvi of the Mānavyasa-gōtra.

The last of these (Undirāja), the king of this grant, assumes the epithets, *Rāja-vēśyābhujāṅga*, *Yōdhanandīmēru*, *Nadagōtamalla* and *Aśvadānadīkshāguru*. His capital town was Sūravaramu which may have to be identified with one of the two villages of this name in the Bhadrachalam taluk of the Godavari district. His queen who belonged to the Mānavyasa-gōtra was probably a princess of Chālukya blood. In the Saka year 1304 denoted by the chronogram *ambōdhi* (the seas), i.e. 4, *viyat* (the sky) i.e., 0, *gunas* (qualities), i.e., 3, and *indu* (moon), i.e., 1, Dundubhi, Māgha, *śu. di. dasamī*, Thursday, (= A.D. 1383, January 28), the king granted the village Rāvulaparti which consisted of 80 shares to Brahmans. The village was on this occasion surnamed Undīśapuram probably after the king. More than a dozen other

His gifts.

villages granted as *agrahāras* by the king to Brahmans and named in the record are

Gōpavaram, Tvōmkapalli, Chervukanma, Kāśapādu, Chintapali, Vipparru, Kātlaparru, Bhandārupalli, Kārikarlapalli, Uṅgūtūru, Koṁdruprōlu, Kadakatlu, Nidumrānūru, Pallivāda, Parumballi, Gūdaparru, Tāmdiparru and the *khēṭaka* Tāmdipalli. These are mostly distributed among the Bhimavaram and Tanuku taluks of the modern Kistna district and some lie in the southern part of the Godavari district. The political relationship of king Undirāja to the contemporary Redḍi chief Anna-Vēma of Kōṇḍaviḍu who was powerful in this part of the country about the time of this inscription is not known. It has to be noticed however that no reference is made to the Redḍi king in the record as the overlord. And the large number of villages granted by Undirāja suggests that he owned a large territory. The record closes with the signatures (*vrāṇu*) of Peda Undrāju and Veṅgu. The former must be the name by which the king was familiarly known.

83. A genealogy of the family of the Chemji (i.e., Gingee) chiefs is furnished by Nos. 860 and 861 of Appendix B. These are dated in Śaka 1593 (A.D. 1670-71)

A genealogy of the Chemji i.e., Ginjee chiefs.

and belong to Varadappa-Nāyaka of this family. The lists of kings given in the two records are identical and begin with

the 25th generation prior to this chief. A certain Śirigiri-Nāyaka (i.e., Śrīgiri-Nāyaka) who belonged to the 12th generation prior to Varadappa-Nāyaka of the inscription is stated to have migrated from Maṇināgapura (Manikpur) in the

Their immigration from Maṇināgapura in the Āryāvarta to the south.

Āryāvarta (northern India) to Vijayanagara, evidently the capital of the Vijayanagara empire. This immigration,

allowing 25 years on the average for each generation, may be considered to have taken place about A.D. 1370. The migration of this family in the time of Peda

Further emigration from Vijayanagara to Chetaji, i.e., Ginjee.

Kṛishnappa-Nāyaka from Vijayanagara to Chemji five generations before Varadappa-Nāyaka must have happened about the middle of the 16th century A.D.

84. No. 18 of Appendix A is a copper-plate grant of the latter part of the 17th century and belongs to the time of the Golkonda king Abdul Hassan, the last of the Kootb Shāhi line. His minister Mādanna and the latter's brother, the generalissimo of the Golkonda forces, Akkanna have already been brought to notice in the *Annual Report* for 1915 where are also given plates of the portraits of the king and these two brothers. Another copper-plate record dated in Śaka 1608, Prabhava, Vaiśākha, *śu. di. 15* (= A.D. 1687, April 16, Saturday) referring to a grant by the two brothers

to the Śaṅkarāchārya-maṭha at Kāñchīpuram has been brought to notice in the same report for 1915 (No. 6 of Appendix A).
 Akkanna and Mādanna.

1602 (= A.D. 1680) happens to be the earliest epigraph referring to these two Brahman officers of the Golkonda king. Mādanna-Paṇḍita, as he is called, is stated to have been the chief officer of the king of Bhāgnagara. The reference here is to the capital of the Golkonda king at the time of the inscription. A magnificent city called 'Bhaugnuggur' (later called Hyderabad) had been built about A.D. 1581 eight miles from Golkonda after his favourite mistress Bhagmutty, a public singer of whom he was greatly enamoured, by king Muhamad Kooly Kootb Shah (A.D. 1581-86—*Brigg's Rise of the Muhammadan Power in India*, Vol. III, page 335). The name often assumes the Hindu form Bhāgyanagara (i.e., city of wealth) on the analogy of the second name Vidyānagara (i.e., city of learning) of Vijayanagara the capital of the Vijayanagara empire. The Penugonda province which was at this time included within the Golkonda empire Bhāgnagar, ancient name of Hyderabad (Deccan).
 Paṇḍita who calls himself a subordinate of Akhanna, the younger brother of Mādanna.

The inscription also records a donation made by the several communities and contains incidentally a few interesting statements. The description of the several communities is full of social interest and its abstract appended here would be of value. The several members of the league (*samaya-pekkandru*) of the lords of Ayyāvali, indigenous (*svadēśa*), foreign (*paradēśa*), both (*ubhaya*), and the itinerants (*nānādēśa*) among them, who had the *hōmkālīkā-prasasti*, who were the devotees of gods Gaṇēśvara and Gaurēśvara, the Vaiśyas of the 102 *gōtras* with the several *settis* including Prithvi-*Setti* Rāyani-Bhāskaranna (vide page 84, paragraph 60, of *Annual Report* for 1912) who had the grace of the goddess Kamala-Vāsavakanyakā of Vindhyavāsi, who obtained favours from god Nagarēśvaradēva, who were great devotees of (god) Janār-dana-Perumāl and who were favoured with Prithvi*setti* Rāyani Bhāskaranna and Bhās-sons, grandsons, riches, gold, materials karāchārya. and vehicles through the blessings of

Bhāskarāchārya (vide Part I, paragraph 53 of *Annual Report* for 1915), the several *maṭha-mahats*, i.e., the great men of the *maṭhas*, viz., of Gavi-maṭha, Halukūri-maṭha, etc., certain *Sāmpradāyikas*, the *Yajamānas* (i.e., Masters), the *gavuda* (i.e., village headman), the *karaṇams* and the *Sāmpradāyikas* of the Lēpakshi-s*thala*, the *Paṭṭana-svāmi-Sāmpradāyikas* of Penugonda-s*thala*, the several *settis* of the fifty-six countries including those of that *sṭhala* and of the other *sṭhalas*, the landowners (*bhūmi-prabhu*) belonging to the four *reḍḍi* families, the eighteen sects among *Brahmans*, *Kshatriyas*,

The Eighteen *Phaṇas*.

Vaiśyas and *Sūdras* together, viz., *Vyava-hārikas*, *Pāñchālas* (five sects of smiths), *Kumbhālikas* (potters), *tantuvāyins* (weavers), *vastra-bhēdakas* (cloth-dyers?), *tila-ghātakas* (oil-millers), *kurantakas* (*kuratakas*? : shoemakers), *vastra-rakshakas* (tailors), *dēvāṅgas*, *pa[ri]keliti* (*parikelettēvāru* (keepers of pack-bullocks?), *gōrakshakas* (cow-herds), *kirātas* (hunters), *rajakas* (washermen) and *kshaurakas* (barbers) being assembled and being seated on a diamond throne in the *mukhamandapa* made in the form of a moon (*chandra-maṇḍala*) in the presence of the deities, Pāpavināśēśvara, Virēśvara and Rāghavēśvara (in the temple) at Lēpakshi-k*shētra*, to the south of the capital Ghanagiri (Ghanagiri-si*mhāsana*) called also Roddhanāḍu-Penugonda which

A communal grant of the 17th century. was the holiest spot in the entire Jambū-dvīpa and was the chief seat (*mātri-sṭhāna*) for the seventy-seven si*mhāsanas*, are stated to have made the gift of certain rates to be paid on shops, looms and on occasions of auspicious ceremonies taking place in their houses. Certain rates on the pack-bullocks both of that *sṭhala* and of other *sṭhalas* (*parasṭhala*) passing through or from the several villages were also granted for offerings and lamps to the god Nañjunḍēśvara at Lēpakshi.

The prominent feature of this communal grant is the comprehensive character of the assembly which made it. The Ayyāvale merchants, the *Vaiśyas* of the 102 *gōtras*, the representatives of the several chief Śaiva *maṭhas*, the *sāmpradāyikas* (caste

leaders?) the members of the 18 sects (*phana*) the *yajamānas*, *gavudās* and *karanams* of the *Lēpākshi-sihala* at which the gift was made, the *Paṭṭanasvāmi-sāmpṛadāyika*, the representatives of the four (chief) Redḍi families who were landowners (*bhūmi-prabhus*) (evidently of *Lēpākshi*) and the members of the eighteen professional classes are represented. In this connexion it may be pointed out that a grant made by a member of the *setti* community to a temple at *Ghaṇṭasāla* in Śaka 1142 (No. 851 of Appendix B) was placed under the care of the *Nakaramu* 102 i.e., the (*Vaiśya*) merchants of the 102 *gōtras*.

85. A record of the time of the Hoysala king Vīra-Ballāla (III?) registers a grant of land made by the *paṭṭanasvāmin*, the *garudās* of the *nādu* and the 18 *saṁayas*. The *eighteen saṁayas* (leagues?) The Eighteen *Samayas* and Seventy-four sub-divisions of *Pāñchālas*, probably of the 18 *phanas* (sects) above mentioned figure as a recognized part in the

assemblies that met to make gifts (No. 729 above noticed and No. 804 of Appendix B). The latter refers to certain privileges granted formerly to the *seventy-four* sub-divisions of the *Pāñchālas* (smiths) by Harihara-Mahārāya (i.e., Harihara I), Bhikshā-vṛitti Tātayya, the six *darśanas* and the eighteen *saṁayas* for their having made the entrance-throne (*hajāra-simhāsana*) of the palace. A record from the Hindupur taluk of the Anantapur district (No. 814 of Appendix B) dated in Śaka 1345 refers to a member of the *Vaiśya-vaṁśa* with a *praśasti* (eulogy) which refers to its members as experts in the examination of the nine gems. It states that Agastya was their *purōhita*, Garuda, the favourite of Kamalāpriya, i.e., Vishṇu, was the banner (*dhvaja*) of a certain Siriyāla-Setti. The title *Ayōdhyāpuravarēśvara* (lord of Ayōdhyā, the best of towns) is applied to another member of this sect who is said to belong to the *Kaṇva-Rishi-gōtra*.

86. We learn that *Ghaṇṭasāla* was called *Chōḍa-Vāṇḍyavura*, i.e., *Chōḷa-Pāṇḍyapura*, about Śaka 1061 and after (Nos. 855, 848 and 847 of Appendix B). *Chōḷa-Pāṇḍya* was the title of the *Chōḷa* princes appointed to rule over the *Pāṇḍya* country as viceroys (see *Ep. Ind.* Vol. XI, page 292 f). How this title appears in the surname of a village in the Telugu country remains yet to be explained.

87. Among the inscriptions copied during the year in the Madakasira and Hindupur taluks of the Anantapur district are a number of hero-stones (*vīraḡals*) a few of which appear also to have been set up as tomb-memorials. A number of other records of this nature from the Madakasira taluk have been noticed already on page 112 of my last *Annual Report*. In a few instances provision was made for the worship of these memorials as noted below. Some of the deaths recorded in these obituary inscriptions appear to have occurred at tanks (Nos. 805 and 806 of Appendix B). These must have been related to disputes about water (for irrigation?) as to cattle in the other cases (No. 746 of Appendix B). A few of these give us the names—and in some cases the titles too—of the heroes, from which could be learnt their connexions. No. 759 of Appendix B mentions a certain Prabhumēru Anṇiga Dhanañjaya. The titles and names of Bāṇa chiefs generally, ending in *Mēru*, this chief may be presumed to be one of the Bāṇa family. In the genealogy given on page 21 of the *Supplement to the Southern List of Inscriptions* by Dr. Kielhorn, Prabhumēru is mentioned as the son of the Bāṇa king Bāṇavidyādhara. Arivīramēru Ayyapaśu mentioned in No. 806 of Appendix B must also be a Bāṇa chief.

Hero-stones in the Anantapur district.

A. Bāṇa chief named Prabhumēru Anṇiga Dhanañjaya.

Southern List of Inscriptions by Dr. Kielhorn, Prabhumēru is mentioned as the son of the Bāṇa king Bāṇavidyādhara. Arivīramēru Ayyapaśu mentioned in No. 806 of Appendix B must also be a Bāṇa chief.

Gaṅga-Trinētra Anī-Bhīma (i.e., Anī-Bhīma, a Bhīma in battle) who fell in an attack against the Kurumas (i.e., Kurumbas?) must be of Gaṅga origin. Apimana-Gaṅgu (i.e., Abhimāna (?) Gaṅga)

Kannarāju who made a gift of a tank at Vanavṛōlu (No. 811 of Appendix B) (modern Vānavōlu, Hindupur taluk) must have been an early Gaṅga chief. No. 734 which comes from Madhūdi refers to the death of a certain Mārappa in a cattle-feud at Madivādi (i.e., Madhūdi) in Śaka 924 Śubhakṛit. No. 745 from Narasāmbudhi,

3 miles from Ingalūru, refers to the death of Mādanna, the son of Keraḍara Belli-Gāvunḍa, and No. 746 to the death of Keraḍara Bijayi (i.e., Vijayi), son of Mayinda-Gāvunḍa, the younger brother of Belli-Gāvunḍa of Piri-Yīngalūru. Land is stated in the latter to have been granted for the benefit of those who put flowers (on the memorial). Similar gift of land for conducting worship to such a hero-memorial is recorded in Nos. 732 and 772 of Appendix B. The former of these in characters of the same period as No. 772 ascribes the death of the hero to the Hoysala invasion (Hoysana-dāli). The latter states that the hero of the record, Hiriya-Bommeya-Nāyaka, son of the Mahāsāmantādhipati Holakalla Gaṅgeya-Nāyaka, met his death in the battle at Hoyikuṇṭa in Śaka 1243. It is very probable that Bommeya-Nāyaka took part in the Hoysala expedition referred to in No. 732 of Appendix B.

88. No. 809 of Appendix B dated in Śaka 1327 refers to the *agni-pravēśa* made by Gaṅgāsāni, the daughter of Bayiri-Śeṭṭi of Pāmiḍi at Penugonḍe where her husband Rāmadēva-Nāyaka died. In praise of her act a *vīrakai* (hero-hand) was set up at Vānavōlu. No. 19 of Appendix A and No. 857 of Appendix B give us the rather rare instances of sacred foundations made on divine directions given in dreams to the donors. Nos. 708, 709, and 711 give a few instances of the favourite deity manifesting Himself before His devotee.

Order—No. 1172, Home (Education), dated 6th September 1918.

Recorded. .

2. The Government are glad to observe that the number of inscriptions copied and examined rose from 668 in 1916-17 to 876 during the year, under review, which is the highest on record. Besides the work of collecting copies of inscriptions, the Epigraphical department has to discharge the important duty of making the transcripts of the inscriptions copied available to students and scholars. The Government trust that under the arrangements sanctioned in G.O. No. 890, Home (Education), dated the 5th July 1918, the Assistant Archæological Superintendent for Epigraphy will make a substantial advance in the work of publication of inscriptions. The Assistant Archæological Superintendent is requested to expedite the issue of the volume of "South Indian Inscriptions" already in the Press.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the two monuments referred to in paragraph 19 of Part I of the report.

4. The programme of work for the ensuing field season is approved

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
 „ the Superintendent, Archæological Survey, Southern Circle.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the „ of Burma (with C.L.).
 „ the „ of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1918-19.

READ—the following papers:—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archaeological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Fernhill, the 13th/15th July 1919.
No.—445.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for the year 1918-19.

2. A duplicate copy with the necessary corrections entered will be submitted to Government, through the Superintendent, Archaeological Survey, Madras, within a week.

3. One copy each of the photographs secured during the official year is also forwarded.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archaeological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archaeological Survey, Madras).
Dated—Madras, the 23rd July 1919.
No.—476.

I have the honour to submit the final stitched proof of my *Annual Report* on Epigraphy for 1918-19.

2. The photographs accompanying the report have been submitted with the advance proof already.

3. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars who are interested in Epigraphy.

III

Endorsement No. 463, dated 28th July 1919.

Submitted.

A. H. LONGHURST,
Superintendent, Archaeological Department, Southern Circle.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31st MARCH 1919.

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PART I.

OFFICE ROUTINE.

2. I availed myself of three months' privilege leave from 3rd April 1918 to 2nd July 1918 during which period Mr. G. Venkoba Rao was appointed to act for me [G.O. No. R. 77, Home (Education), dated 27th March 1918]. The latter also went on privilege leave for sixteen days from 17th October to 2nd November 1918 and the typist and clerk were granted privilege leave for one month and twelve days and three months respectively, the one from 11th November 1918 and the other from 24th February 1919.

PUBLICATION.

3. One of the important Government Orders that was issued during the year under review is G.O. No. 890, Home (Education), dated 5th July 1918, which has directly brought about a complete change in the system of the working of this office. So far, the main charge of my office consisted in carefully listing the large number of inscriptions collected by the department during the year and drawing up a detailed account of them in the form of a report for Government. The publication work which was necessarily slow was attended to only at the intervals of reporting, by continuing the old series of *South-Indian Inscriptions* on the lines originally laid down by Professor Hultzsch. The Government had for some time under consideration the best plan for expediting publication simultaneously with collection. They found that the complete critical method of editing inscriptions with texts, translations and historical notes as in the *Epigraphia Indica* and other standard antiquarian journals and the *South-Indian Inscriptions* as published till now, was a slow and costly process and that supplied with the bare epigraphical material, viz., the transcripts of all inscriptions carefully printed, scholars and students interested in South-Indian antiquities could easily take up the work of the translation and exegesis. It was thus that the Government Order under question was issued. It lays down a minimum publication of 2,000 inscriptions each year by this department and the establishment of the office is necessarily also strengthened by sanctioning temporarily for two years a special Assistant on Rs. 200 per mensem, a proof reader on Rs. 40, and a pandit on Rs. 30. The work was taken on hand at once on the receipt of the order and in the nine months from August 1918 to April 1919, 2,121 folio-pages of manuscripts containing the texts of 1,176 inscriptions have been sent to the press. A detailed report has also been separately submitted (vide this office letter No. 230, dated 25th April 1919, on this subject). On account therefore of the heavy publication work and the greater attention paid to it both by the Collection and Publication sections, the report for the year under review has been curtailed to a certain extent in Part II. This same course has already been suggested by one of the Government Orders issued in previous years [G.O. No. 98, Home (Miscellaneous), dated 28th August 1916], when still the question of expediting publication had not been finally settled.

4. Speaking of publication work, it may be reported also that Vol. III, Part III, of *South-Indian Inscriptions* referred to on page 5 paragraph 4 of the last year's report, was read in proof. The printed pages of the 116 inscriptions mentioned

therein not being found enough to fill up a complete part of the *South-Indian Inscriptions* the Tiruvālaṅgādu copper-plates which had been proposed to go into Part IV of Vol. III, were included in Part III, thus making up nearly 190 printed pages for this part. It was sent for final stitched proof to the Government Press on 5th March 1919 with 13 illustrative plates and is expected to be in the hands of Government within a month. Material for Part IV which is also being got ready will consist of the two important Pāṇḍya copper-plate inscriptions from Vēlvikūḍi and Śiṇṇamaṇūr. Some minor Chōla copper-plate grants, an index and the historical introduction to Vol. III will close the old series of *South-Indian Inscriptions* and the continuation of that series in the new form will henceforth be the “(Texts of) *South-Indian Inscriptions*” now being printed to the same size and form in the Government Press.

Mr. V. Rangachariyar, Professor, Anantapur College, has also completed his laborious work in connexion with “The topographical list of inscriptions in the Madras Presidency.” The Government of India have been pleased to duly award Mr. Rangachariyar an honorarium of Rs. 1,000 for his labours. This encouragement on the part of the Government is sure to be highly appreciated and should, in my opinion, attract many more scholars to volunteer their help in bringing out other such useful epitomes on South Indian Archæology and Epigraphy.

Dr. F. W. Thomas of London recently suggested to me the preparation of a quinquennial index to the Annual Reports on Epigraphy in the Madras Presidency so that the ‘vast amount of useful material well digested’ in them may be saved the risk of not being sufficiently used by oriental scholars. The Government while receiving this suggestion favourably, consider that the question of the preparation of a quinquennial index might be conveniently deferred till some progress has been made in regard to the publication of inscriptions ordered in G.O. No. 890, Home (Education), dated the 5th July 1918.

ASSISTANT SUPERINTENDENT'S TOUR.

5. My tours during the year were chiefly in connexion with the publication work of the office. I left Madras on 5th November 1918 and returned on 1st January 1919, visiting in this interval of nearly two months, Hampi (Bellary district), Tādpatri (Anantapur district), Avanigadda, Gaṇapēśvaram, Śrīkākulam and Bezvada (Kistna district), Mukhalingam (Vizagapatam district) and Śrīkūrmam and Śālihunḍam (Ganjam district). Again I spent a further week at Conjeevaram from 19th March 1919 to 26th March 1919 also in connexion with the publication work.

6. Of course though the chief object of my tour was for examining and checking the readings of inscriptions directly from the stone, other items of archæological or epigraphical interest that attracted my attention in these places were also examined and noted. I beg to subjoin the results of a few of them for the information of Government for such action as they may deem necessary to take :—(1) A deserted temple situated north-east of the famous Viṭṭhala temple at Hampi was found to bear the board ‘Śiva Temple’ put upon it by the Archæological Department. On careful examination I saw from the distinctly numerous Vaishṇava marks depicted on the pillars, lintels and walls, that the temple must have been one dedicated to Vishnu. Consequently the Archæological Superintendent, if he approves of the suggestion, may be requested to change the board, since it is misleading. So also is the board ‘Jaina Temple’ which is seen on the wall of a temple on a low rock between the Viṭṭhala and the Kōḍaṇḍarāma temples. I know that Mr. Longhurst advances a number of arguments in his *Hampi Ruins*, page 121 f., in support of his contention that this temple must have been Jaina. There do exist undoubted marks of Vaishṇavism, as Mr. Longhurst also admits. Evidently the peculiar style of the *gōpura* on the central shrine—a pile of narrowing rectangles placed one over the other—must have given rise to the notion that the temple is Jaina. In Hampi such a *gōpura* is seen already on the oldest of the Hindu shrines, viz., that of Pampādēvī in the Virūpāksha temple. The so-called Jaina temples on the rock adjoining the Virūpāksha temple to the south of it, may also for the matter of that, be all of them Śaiva shrines of the

pre-Hoysala period. In some of these I even saw broken Nandis. It is unfortunate, however, that none of these temples in question have images in them nor bear sculptures or inscriptions on their walls that would then clearly point to the origin of these ancient monuments.

(2) Again at Hampi the photographer Mr. Visvanatha Ayyar prepared a careful sketch of a very curious mystic charm (*yantra*) which is the object of worship in the temple called Yantrōddhāraka Hanumān close behind the Kōṇḍarāmasvāmin temple, to which Rao Bahadur C. H. Gowd of Hospet kindly drew my attention. It consists of jumping figures of the monkey-god each holding the tail of the other and all arranged round another monkey-god seated in the centre of a hexagon. In the interspaces of the whole circle and the hexagon are inscribed letters in Grantha and Kānṇaḍa characters which were not clearly visible on account of the very scanty light in the shrine where of course no brush, paper and dabber could be used. This *yantra* is supposed to be a rare one of very great sanctity by the community of the Mādhva Brahmans and is reproduced on the plate opposite to this page. Regarding its interpretation I beg to invite the help of Mādhva scholars who may be interested in the subject.

(3) The unfinished northern *gōpura* of the Rāmasvāmin temple at Tāḍpatri which on account of its exquisite sculptures has been already included in the list of conserved monuments in the Madras Presidency as No. 82, is in great danger of becoming disjointed by the spreading roots of two big pipul trees which now grow on it. These must be removed at once and the Archæological Superintendent may be requested to take the necessary steps. From one of the inscriptions dated in A.D. 1509 in the Rāmasvāmin temple, it is inferred that this beautiful *gōpura* was under construction in that year.

(4) The Bhīmēśvara temple at Drākshārāma which is epigraphically the most important of the temples in the Godavari district, if not in the whole of the Telugu country, is No. 14 in the *List of Conserved Monuments of the Madras Presidency* and is classed as "Private." The present trustee of the temple is the Zamindar of Ramachandrapuram who on account of certain private disputes with the servants of the temple has not been bestowing as much attention on its repairs as it really deserves. The roofs of the Nandi-*mandapa* and the Kalyāṇa-*mandapa* of the temple are leaky; the upper storey of the main temple also is in a similar condition and the enclosing compound wall has collapsed in two places. The grand *gōpura* at the western entrance into the temple is a huge and magnificent structure and has at its base sculptures of two royal figures who had evidently a hand in constructing it. From the inscriptions on the temple walls of the Chōla period, it is gathered that this western *gōpura* was the main entrance to the temple though now it has ceased to be so on account perhaps of Muhammadan occupation in the neighbourhood, the southern entrance being more commonly used by the people. The temple of Drākshārāma containing as it does the most representative collection of the records that go to make up the history of the Telugu country, it is highly important that no attempt should be spared in preserving this monument in perfect order and repair.

(5) Bhīmavaram near Samalkot is another such important place, with two historically interesting temples of Śiva (Bhīmēśvara) and Vishṇu (Vīraṇārāyaṇa) in it. These are under the direct supervision of the Zamindar of Pithāpuram and are kept in good repair. It is desirable, however, to include them in the list of conserved monuments so that further improvements, if any, made to these temples by the Zamindar, might also have the benefit of expert advice and co-operation. The Śiva temple is in a style quite similar to the one at Drākshārāma and if my inference is correct, it must, like the other temple, bear, on its walls and basement which are now covered with a thick coating of plaster throughout, inscriptions of great value and interest though not in very large numbers. I would strongly recommend therefore the removal of the plaster on the walls of this temple right up to the roof and the careful pointing of the crevices between stones with cement or other suitable material as not to interfere with the writings thereon. The peculiarly northern style of the Vishṇu temple at Bhīmavaram is by itself a strong recommendation for including it in the list of conserved monuments, besides its many inscribed pillars bearing valuable historical records.

(6) Mukhalingam is a village in the Zamindari of Parlakimedi. It is a very ancient place being the site of the old capital of the kings of Kalinga (Ganjam and Vizagapatam) as proved by Rao Saheb G. V. Ramamurthi Pantulu in *Epigraphia Indica*, Volume IV, pages 187-188. The chief temple here is that of Mukhalingēśvara which is richly sculptured. There are one or two other temples which are much neglected but deserve also protection on account of their historicity and design. Mukhalingam itself is surrounded by evident ruins of a great city and by numerous mounds which are suggested to be sites of buried temples. One of the sculptured lintels in the Mukhalingēśvara temple is plainly Buddhistic and excavations in and around Mukhalingam are expected certainly to reveal more definite evidence as to the existence of Buddhism in this ancient capital town. Again from an examination of certain other sculptured panels, statues and paintings which are preserved in the temple and in the Rāja's choultry, I am inclined to believe that Śāktaism in one or other of the debased forms of latter-day Buddhism such as the Vajrāyana, with its blood-thirsty deities and its immoral worship, must have also been once prevalent at Mukhalingam. The place and its temples richly deserve to be included in the list of conserved monuments and operations for exploration may also be advantageously commenced.

7. The Śrīkūrmam temple belongs to the Vizianagram estate. It is in perfect order and requires no precautionary measures on the part of the Government to conserve its antiquities. It is, however, strongly rumoured here that the temple contains within it two strong-rooms (temple treasuries) called Śāṅkhanidhi and Padmanidhi from time immemorial and that these are now hidden by two huge statues of Dvārapālas (guardian deities) placed at the narrow entrance into them on either side of the sacred shrine. Inscriptions of Śrīkūrmam to a certain extent also support this vague tradition, when they state that Padmanidhi was actually the name of the temple treasury. Śāṅkhanidhi, however, is not mentioned in the inscriptions. The association of the two names Śāṅkhanidhi and Padmanidhi together to denote the two treasuries of the temple is peculiar and reminds us of the two famous treasuries (*nidhi*) of which the god of wealth (Kubēra) is supposed to be the overlord. These are of course mythological treasures represented even to-day in some of the South Indian temples by two dwarf statues (*not* by Dvārapālas). Still, even, for the possible little truth that may be contained in the popular tradition there appears to be no harm in shifting the Dvārapāla images from their present position and examining the contents of the two bogus *nidhis* of the temple. The Śrī-Vaishnava priests who are in charge of the institution are themselves very eager about it and do not at all seem scrupulous about the shifting of the images. Again there is an equally strong rumour in Śrīkūrmam—but in this case perhaps more reasonably—that a house-site in the main Sannidhi street opposite to the house of Mr. Tiruvenkata Ramanujacharya being dug up recently for laying foundations for a new house, people discovered the top of the *stūpi* of a buried temple. The attempt of building was at once given up, the diggings were re-filled and the site was declared unfit for a private house. No attempt, however, seems to have been made since to unearth the old building with which the *stūpi* was connected. This in my opinion should be done immediately as there is every likelihood of the rumour being proved true and of an ancient Buddhist *stūpa* being recovered. For, not far from Śrīkūrmam are a range of low hills near Sālihūṇḍam on the Amidalavalasa-Calingapatam road on which are conspicuous and extensive Buddhist remains and these are intimately connected with Śrīkūrmam by a myth in which a certain Śvētachakravarti and his fortress figure. The Superintendent, Archaeological Survey, has been informed of the Buddhist remains at Sālihūṇḍam and he has promised that he will personally inspect the site in question as early as possible.

TOURS OF THE ESTABLISHMENT.

8. Mr. G. Venkoba Rao the Senior Assistant of this office also toured from 1st December 1918 to 19th February 1919 in the Madura, Tanjore, Trichinopoly, South Arcot, North Arcot, Salem and the Coimbatore districts, for recopying or checking on the spot certain damaged inscriptions of earlier years, which are now in the

course of publication. He was accompanied by the Acting Tamil Assistant Mr. A. S. Ramanatha Ayyar and along with his special mission he also carried out a part of the collection programme of copying inscriptions in about a dozen villages. Mr. C. R. Krishnama Achari having accompanied me to the Telugu districts for checking the Telugu inscriptions under publication was not available for finishing the village-war survey of the Tenali taluk and a few other places in the Telugu districts which had been put down for him. Most of the responsibility therefore of carrying out the programme of last year was left solely in the hands of Messrs. K. V. Subrahmanya Ayyar, G. V. Srinivasa Rao and K. R. Srinivasa Ayyangar each of whom toured for about three months in the course of the year between August 1918 and March 1919. During this period they finished examining the villages of the Tenkasi taluk left over from the Programme of 1917-18, the village-war survey of the Shiyali taluk (Tanjore district) and of the Harpanahalli taluk (Bellary district) and examination of 24 other villages noted in the programme printed with G.O. No. 1172, Home (Education), dated 6th September 1918. They also visited a dozen other new villages not included in the programme but had been brought to the notice of this office for urgent action either by the Archæological Superintendent or by other officers. Thus the only items of the programme which had to be omitted for want of time and men were those of the Telugu taluk of Tenali in the Guntur district and some 18 other villages. These are repeated in the current programme for 1919-20 printed at page 9 below.

THE YEAR'S WORK.

9. The volume of work done by the office during the year under report has surpassed all expectations. The activity in the publication section and the work in connexion with the publication of *South-Indian Inscriptions* has been already referred to in paragraph 4 above. It remains only to speak of the collection and other miscellaneous work turned out by the office during the year. The drawing up of the *Annual Report* for 1917-18 and reading of the proofs thereof occupied the whole establishment almost till the middle of July 1918 when the final copy of it was submitted to Government. In August 1918 the Government Order regarding publication came into operation and tours for collection began. The result of the latter has been the thorough examination of 398 villages and a collection of 900 new inscriptions. Of these, 200 are not included in the lists as these were copied and transcribed on the spot for the volume of *South-Indian Inscription Texts* now under publication (see above, paragraph 4). All the remaining 700 records have been transcribed for the report; but will have to be carefully revised once again before the end of August 1919, when they will be handed over to the publication section.

In the course of the year Mr. Longhurst, the Superintendent of Archæology, sent for examination four estampages containing 8 inscriptions from Timmalāpuram (Hospet taluk, Bellary district) which are new and historically interesting. These are retained in the office and included in Appendix B of the report as Nos. 300 to 307 of 1918. He again sent two estampages from Chejerla, Guntūr district, one of which contained a very late record of the 18th century and the other corresponded with No. 157 of 1889 which had been already examined by this office. Five photographs of inscribed antiquities from Amarāvati were also examined for Mr. Longhurst.

An inscription found on a small bell from Wesali in the Akyab district, Burma, was sent for examination by Mr. Taw Sein Ko, Archæological Superintendent, Burma. It was an inscription in Gupta characters of about the 8th century A.D. and Buddhist. The exact nature of the gift was not ascertained on account of the damaged state of the record; but a text and translation of the inscription so far as could be made out was supplied to Mr. Taw Sein Ko. A further communication from the same officer regarding certain interesting events in the life of Kyanzittha, king of Pagan, revealed by some Talaing inscriptions intimately connecting him with Rājendra-Chōla Kulōttunga I, the Chōla king of Tanjore, led to several important questions which were all duly studied with reference to Tamil inscriptions. It was found that the astounding statements of the Talaing inscriptions, that Kulōttunga resided at

Pegu or Kadāram, that he visited Pagan bearing tributes to Kyanzitha, that he presented the latter with a daughter and that he became himself a convert to Buddhism could none of them be corroborated. The historic and epigraphic connexion of Burma with Southern India which is thus being eagerly inquired into by Mr. Taw Sein Ko naturally led him to take up the question of the origin of the script and numerals of Burma. I have given him my opinion that these have closer relation with the Telugu and Kannada than with the Tamil. Five inscriptions in the Kanarese script and one in the Nāgarī were examined for Mr. Yazdani of the Archæological Department of Hyderabad.

CONSERVATION.

10. Of the 22 copper-plate records noted in Appendix A of the Annual report for 1918, one set (No. 3) was kindly presented to the Museum by Mr. Muddappa, a ryot of Timmalāpuram, hamlet of Nāgalāpuram, Rayadrug taluk, and four sets were purchased for Rs. 140 by the Superintendent, Government Museum, on my recommendation. The others were returned to the owners as these were not willing to part with their documents.

Twelve copper-plate inscriptions have been secured for examination during the year. Of these three were sent to me by M.R.Ry. Diwan Bahadur L. D. Swami-kannu Pillai Avargal, with the information that they 'were found in the soil in the field of one Gulam Husain Sahib of Udayagiri (Nellore district) when he was getting it repaired on 13th January 1919.' With the three sets of copper-plates which together contain nine copper-sheets, were also found one broken metal bell, one broken metallic kūja-pot and seven broken plates. These are of the ordinary kind and are not of much interest. The inscribed plates give an elaborate list of the lively achievements of a set of merchants of the Vīra-Balaja community whose eulogy though it may here and there smack much of the impossible and the ridiculous shows still the high ideals that guided the creed of that community. I have referred to many earlier references to the mercantile communities in my former reports. These merchants had evidently an extensively organised guild 'whose ornaments', as the record says, 'were the numerous *virtues* (acquired) under the guidance of the five hundred heroes (that controlled it), who were resplendent on account of their *truth, cleanliness, religious tradition, noble behaviour, politeness, humility, knowledge*, the vow of carrying out the high principles of Vīra-Balanja (religion) and their sacred Garuḍa banner.'

Six sets of copper-plates collected by Mr. Chilakuri Narayana Rao Pantulu, M.A., L.T., of Chicacole for original research and publication under the guidance of his teacher Rao Sahib G. V. Ramamurti Pantulu of Parlākimedi were very kindly placed at my disposal for preliminary study and inclusion in the Epigraphical Report. Mr. Narayana Rao takes great interest in original epigraphical work and the plates in question will be published in the *Epigraphia Indica* under the joint editorship of himself and his teacher Mr. Ramamurti Pantulu.

All the six sets of plates refer themselves to the Eastern Gaṅga kings of Kalinga. No. 3 which belongs to the time of Vajrahasta III corresponds in the introductory portion completely with the published inscriptions of Nadagam and Narasapatam and is dated in Śaka 971, which is the earliest date for this king known so far. The next inscription No. 4 giving the very same genealogy takes us one step further to Vajrahasta's son Rājarāja surnamed Dēvēndravarman. We are told that Vajrahasta ruled for 33 years and married queen Anāgamahādēvī. The date of the coronation of Rājarāja is given in ll. 43 to 46 to be 'Śaka 992, Jyaishtḥa, Aṣṭami, Simhalegna, Uttara-Phalguni, Thursday, and the bright fortnight.' This date of coronation given for Rājarāja fits in quite correctly with the period of rule, viz., 33 years ascribed to his father Vajrahasta III. A record of the 15th year of his reign combined with the Śaka date 976 was noticed in the last Annual Report, Part II, page 138. Still another inscription in the same series now secured (Copper-plate No. 6), gives the regular genealogy of the Gaṅgas down to Rājarāja and states that the latter ruled for 8 years and took for his chief queen Rājasundarī, a daughter of king

Rājendra-Chōla. This Rājendra-Chōla has already been identified by Dr. Fleet with Kulōttuṅga I, who had the other name Rājendra-Chōla II. Their son was Anantavarma-Chōdaganga who was crowned in Śaka 999.

The three remaining records of Mr. Chilakuri Narayana Rao's collection belong to the earlier Gaṅga period between which and the later represented by the copper-plates mentioned in the previous paragraph, no proper connexion has yet been established. These earlier ones are generally dated in the Gaṅga era whose initial year is still disputed. The two plates (Copper-plate Nos. 7 and 8) which bear no date refer to king Dēvēndravarman, son of Rājēndravarman and to Anantavarman, son of Dēvēndravarman, and perhaps supply three successive generations, though by no means certainly. In the last *Annual Report*, Part II, page 137, reference was made to the plates of Rājēndravarman, son of Mahārāja Anantavarman, which are now in the possession of Sri Raja Sahib of Mandasa. Copper-plate No. 5 is of special interest in that it belongs to the Gaṅga king Madhukāmārṇava, son of Anantavarman and bears the date 526 of 'the prosperous and victorious year of the rule of the Gaṅgas.' This is an abnormally high figure for the Gāṅgēya-Śaka the latest of which recorded in Profesor Kielhorn's lists is 359. But if it is correctly given it may give us a sure date for Madhukāmārṇava, the only king of that name that figures in the later Gaṅga genealogy. But here he is not the son of Anantavarman. The Nandi seal which holds the plates together is not of the usual type. It is a negative mould which pressed on a lump of wax or other soft material gives us the recumbant bull, the *aṅkuśa*, lamp-stands and the crescent, in high relief.

The two copper-plates (Copper-plate Nos. 1 and 2) received from the District Munsif of Ambāsamudram, Tinnevely district, are of a very late date issued in the time of the Nāyakas of Madura in Śaka 1617.

All the twelve copper-plates registered in Appendix A will be negotiated for, for deposit in the Government Museum and such of the important ones as may not be presented will be recommended for purchase.

11. One stone inscription of about the 9th century A.D. which was long lying buried outside the Bhīmēśvara temple at Bhimavaram, was removed and planted within the compound of that temple, in order to avoid further injury being done to it by cowherd boys and cattle. With this stone which records the suicide committed by a saintly man called Kēdāra-Śakti of evidently the Pāsupata sect were also found two other stones bearing similar figures and these too were removed to the inner courtyard of the same temple. There are eight small written slabs in the store-room of the Drākshārāma temple, which bear inscriptions of the early Eastern Chālukya kings and a bronze elephant which belongs to the 14th century. They would be valuable acquisition to the archæological section of the Madras Museum if the Zamindar of Rāmachandrapuram, the present trustee, could be induced to part with these. There are also other fine images in the store-room of the Drākshārāma temple which are not used. These too may be acquired.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1918-19 :—

Expenditure.

						RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	..	6,731	7	9
Permanent establishment	..	..	..	..	..	8,850	6	8
Temporary	..	..	..	..	..	2,215	11	1
Officer's travelling	..	..	..	..	..	845	14	0
Establishment travelling	..	..	..	..	..	2,174	12	0
Contingencies	..	..	..	..	..	6,133	7	8
Total						26,951	11	2

13. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1919.

Name of articles with description.	Balance on 1st April 1918.		Received during 1918-19.		Total of 2 and 3		Written off during 1918-19.		Balance on 31st March 1919		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.				RS. A. P.				RS. A. P.	
Watson and Sons' Full plate Camera with six slides, one voigtlander lens with six diaphragms, one view finder, one tripod stand, and one Bush Rapid Applanet lens.	1 Set	550 0 0	.. ..	.. ..	1 Set	550 0 0	.. ..	.. ..	1 Set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	.. ..	.. ..	1	..	.. ..	.. ..	1	..	The price is not known.
Typewriter (3-14 Underwood).	1	350 0 0	.. ..	.. ..	1	350 0 0	.. ..	.. ..	1	350 0 0	Value not known.
Tent articles (11 bundles) ..	1 Set	..	.. ..	.. ..	1 Set	..	.. ..	.. ..	1 Set	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	.. ..	.. ..	1	36 5 0	.. ..	.. ..	1	36 5 0	Vide G.O. No 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *South Arcot district*.—Chidambaram, Singavaram, Sembēdu, Avalūr, Dādāpuram, Markānam, Kandaḍu, Kūnimēdu, Ālattūr, Munṇūr, Vēlūr, Olagāpuram and Kiliyanūr.

II. *North Arcot district*.—Tirumālpādi, Maḍam and Āvūr.

III. *Bellary district*.—46 villages in the Harapanahalli taluk¹.

IV. *Chingleput district*.—Chūnāmpēṭ and Villivākkam.

V. *Coimbatore district*.—Lokkanahalli, Muḍigunḍam and Tagarapura.

VI. *Canjam district*.—Sālihunḍam.

VII. *Godavari district*.—Bhīmavaram (near Samalkot) and Drākshārāmam.

VIII. *Guntur district*.—Nādenḍla, Kōtappakoṇḍa and Nambūr.

IX. *Kistna district*.—Bezwada, Śrīkākulam.

X. *Madura district*.—Madura, Tirupparaṅgunṇam, Tirumōhūr.

XI. *Salem district*.—Elavampatti, Kāṭṭuvēppilaippatti,* Ponnēri, Pulahalli and Bairamaṅgalam.

XII. *Tanjore district*.—Tanjore, Tiruvārūr and 16 villages in the Shiyali taluk².

XIII. *Tinnevelly district*.—Six villages in the Ālaṅgulam firka of the Tenkāśi taluk³.

XIV. *Trichinopoly district*.—Trichinopoly, Śrīraṅgam and Paḷuvūr.

XV. *French territory*.—Tribhuvani, Tirukkāñji.

¹ Hundred and fifty other villages were also visited but contained no inscriptions.

² Eighty-five other villages were also visited but contained no inscriptions.

³ Fifty-one do. do.

* Visited but contained no inscriptions.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1919-20.

Number.	Name of village.	District.	Remarks.
<i>A.—Places omitted from last report or reported to contain inscription by the Archæological Superintendent or other gentlemen.</i>			
1	Adiguḍi	Trichinopoly .. .	Inscriptions in a Śiva temple.
2	Āyal	North Arcot .. .	Reported to contain inscriptions.
3	Ayyampalayam	Do.	Do.
4	Bhadrāchalam	Godavari	Do.
5	Bollavaram	Cuddapah	Do.
6	Chittoor	Chittoor	Rock inscription.
7	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the Godavari.
8	Dēsur	North Arcot	To copy an inscription on a slab in an irrigation tank.
9	Ganapavaram	Kistna	Inscriptions in the Svarṇēśvara temple.
10	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
11	Kāṭṭumannārkōyil	Trichinopoly	Reported to contain inscriptions.
12	Mailavaram	Guntur	Do. do.
13	Masulipatam and surrounding villages.	Kistna	Do. do.
14	Mēlpaḍi	North Arcot	Contains many inscriptions.
15	Modamidipalli	Cuddapah	Do.
16	Mogallu	Kistna	Reported to contain inscriptions.
17	Muddayya	Cuddapah	Do. do.
18	Muduluru	Kistna	Do. do.
19	Nelakōṭa (Āva near Polavaram).	Godavari	A Buddhist stupa and inscriptions.
20	Nellore	Nellore	Inscriptions in Dharmaraja and Irunkalamma temples.
21	Natharāmeśvaram and Juthiga..	Kistna	Reported to contain inscriptions.
22	Nissankadurga	Chittoor	Do. do.
23	Paḷlichohandai	Madura	Do. do.
24	Pinnavāśal	Tanjore	Inscriptions in a dilapidated temple.
25	Pūjal	Chingleput	Reported to contain inscription.
26	Salem	Salem	Inscription in a boulder in water-supply reservoir.
27	Śiṅgaperumālkoṇṇil	Chingleput	Rock-cut cave with inscription.
28	Śiṅgavarapukōṭa	Vizagapatam	Inscriptions on a stone image.
29	Tāḍuvāyi	Guntur	Reported to contain inscriptions.
30	Tennēri	Chingleput	Reported to contain inscriptions in an irrigation tank.
31	Tiruvārūr	Tanjore	To copy inscriptions after removing chunam plaster.
32	Tirumalavāḍi	Trichinopoly	Contains many inscriptions.
33	Vasudēvapattṇam	Ganjam	Buddhist images.
34	Veligonda	Nellore	Reported to contain inscriptions.
35	Veṅgaḷattūr	North Arcot	Do. do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Dārāpuram—Coimbatore.

Alur—Bellary.
Tenali—Guntur.

APPENDIX.

A.—List of copper-plates examined during the year 1918-19.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The District Munsiff of Ambasamudram (Tinnevely district).	Nayaka ..	Vijayaranga-Chokkanatha-Nayaka, son of Ranga-Krishna-Muttuvirappa-Nayaka and grandson of Chokkanatha-Nayaka.	Saka 1617, Kollam 871, Adi 11, Sa. di. dasami, Thursday, Anuham.	Tamil ..	....	..	Records sarvananya grants of Vagukulam, Setgulum, Avisagapperi, Arppanangulam, belonging to the north-east hamlet of Raja-raja-ohaturvedimangalam, Iluppaikkurichi, and others, made by a Pandya king in Saka 1408, corresponding to Kollam 661, Purattadi 20, ba. di. saytami, Tuesday, Mri-gastraba and during the reigns of Mallikarjuna, Virupaksha, Krishnaraya and Viramanda, for daily worship, monthly and annual festivals, offerings and other requirements, to the temple of Nayinar-Narumpun-kondaruliya-Tambiraiar at Dakshinakasi alias Putarjunasthala, in Mulli-nadu. Relates to the grants made in No. 1 above.
2	Do.	Do. ..	Do.	Do.	Tamil and Telugu.	....	..	Records the gift of the village Sattivada in Erada-vishaya, to Ganapati-Nayaka, the grandson of Ganapati, a resident of the village Valtavuru in Kanchicéa.
3	M.R. Ry. Chilukuri Narayana Rao Garu, M.A., L.T., Teacher, Chioacole (Ganjam district).	Eastern Ganga.	Vajrahasta III ..	Saka 97[1] Kartetaka, Sukla-paksha Trayodashi, Sunday.	Sanskrit (in Nagari).	Returned to the owner.	In the <i>Epigraphia Indica</i> by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Vrilat-Kodila in Varahavartam, to Vasudevasarma of the Vata-gotra and Narayanasarma of the Kasypa-gotra, who were residents of the village Kalipura. The king was crowned in Saka 992, on Jeshtha, Subhara, Ashtami, Simha-lagna, Thursday with Uttara-Phalguni.
4	Do.	Do.	Devendravarmman Rajarajadeva, son of Vajrahasta III and Ananga-Mahadevi.	Saka 998, Chaitra, Vishu-Sankranti.	Do	Do.	Do.	States that the three villages Patugrama, Hondaravado and Morakini were together formed into a Vaśya-agrahara and granted to a certain Erapa-Nayaka, the son of Mañchi-Nayaka of the Vaśya caste.
5	Do.	Do.	Madhuka[m]arpavadeva, son of Anantavarma.	526th year of the Ganga rule.	Do.	Do.	Do.	Registers the gift of the village of Sellada in the [Rajapavutani-vishaya, to Komarachandra, son of Nannipangu and grandson of Valanapangu, a resident of Talagrama, for worship, offerings and lamps of the goddess Bhagavati of that (i.e., Sellada) village and for the repair of the temple.
6	Do.	Do.	Anantavarman-Chodaganga-deva, son of Rajaraja and Rajasundari.	Saka 1006 ..	Do.	Do.	Do.	

A.—List of copper-plates examined during the year 1918-19—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R. By. Chinkuri Narayana Rao, Garu, M.A., L.R., Teacher, Chittoor (Ganjam district).	Eastern Ganga.	Devendravarman, son of Rajendravarman.	....	Sanskrit (in Telugu).	Returned to the owner.	In the <i>Epigraphia Indica</i> by Messrs. G. V. Ramamurthi Panthulu and Chinkuri Narayana Rao.	Records the gift of the village Virinjika in the Pushkarini-vishaya to four brothers.
✓ 8	Do.	Do.	Anantavarmadeva, son of De [ve*]ndravarma.	Lunar eclipse.	Do.	Do.	Do.	Appears to record a gift of land in Kanṭhavarṇi-vishaya.
✓ 9	The Collector of Nellore	....	....	....	Kanarese	Will be acquired for the Government Museum as Treasure Trove.	Do.	States that the five hundred Svāmīs of Ayyāvula granted as sarvamaṇya, the exemption of the tolls, sunka, magane and brāṇa, on 50 packages on bullocks, buffaloes or asses to a certain Mali-Setti, for having constructed the temple of Gannepeshvara at Nelluripattana surnamed Abhinava-Dvāravati and Chikk-Ayyavole.
✓ 10	Do.	....	....	Śaka 1225, Krodhi, Kartika, 6n. di. 10, Thursday.	Telugu	Do.	Do.	Grant of the privilege to trade in certain articles without paying duty, to a certain Puliyana-Setti for having killed Karapaka-la Kati-Nayaka who had become a traitor to the samayas, by the merchants of the eighteen samayas of all countries (residing) in Nandyala-athala.
✓ 11	Do.	Kakatiya	Mahamandalesvara Pratapa-Rudradeva-Maharaja, ruling at Orungallu.	Śaka 1244, Dandubhi, Kartika, 6n. di. 6, Thursday.	Do.	Do.	Do.	Records a grant similar to the above by the same body of merchants to a certain Attana, son of Loka-Setti for having killed Annanaraja and Singaraja the sunka-karapas (toll-accountants) of Cherunuru in Pedakapthidasa.
12	The Deputy Collector of Atmakur, Nellore district.	Vijayanagara.	Krishnadeva-Maharaja	Śaka 1448, Vyaya, Vaisakha, 6n. di. Purnima.	Sanskrit (in Nagari).	Returned	Do.	Only the second and last plates of the set are available. Records a grant of the village Kondaivasali or Bhandara Penuparti surnamed Krishnadeva-Maharajasamudra in Kapuru-sima which belonged to the Nelluruvallita in the Udayachala-rajya to a number of Brahmins whose names are not given in the record.

B.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
196	GOIMBATORE DISTRICT, KOLLEGAL TALUK. On a slab set up near the Maraman temple at Tagarapuram.	Vijayanagara.	Kriśṇavarma-Mahādhiraya [i.e., Kriśṇadeva-Mahārāya].	Śaka 1487, Bhava, Chaitra, ba. di. 5, Friday.	Kanarese ..	Registers the grant of the village Tagavuru to Somayya-deva Odeya, son of Balodrya of Moguru by Saluva-Govindarāja with the consent of his younger brother the Mahāpradhana (prime minister) Saluva Timmarasa, under the orders of the king. The king is stated to be the son of Kaṭhari-Saluva Nārasimhavarma-Mahārāja, the lord of the Southern Ocean. The donee's grandfather Somēśvaracharya, also called Mallikarjuna, was the guru of Virā-Andra, the lord of the town of Oruṅ-gallu.
197	On a stone oil-mill set up in a field near the same village.	Hoysala ..	V[ra]ṇa-Ballaladeva ..	Bhava, Śraśṭhi, (Jyēṣṭha), ba. di. 9, Jivavara [i.e., Friday].	Do. ..	Gives the names of several persons that set up a handi-pillar and an oil-mill. On the reverse is given the name of Somappa the son of Ballaladeva (i.e., the king?).
198	On a slab lying by the side of the road from Kollegal to Mudigundam.	....	....	....	Tamil ..	Fragment. Refers to a tax-free devadana, to the temple of ndisvaramuḍaiyār Pe[r]iyadēsa-Nayaka (by a resident?) of Kollegal.
199	On a broken hero-stone lying near the Uttamaman temple at Lokkanahalli.	....	....	....	Kanarese ..	Records that a certain Kōṇḍa knocked down his own head and died. Mention is made of a certain Rāchanma and his wife Ra[ḥ]abe.
200	On a stone lying near the same temple.	....	....	....	Do. ..	In archaic characters. This is the nisidhi set up by Doramma in memory of his father Jaigevaje Basavayya who took the sanyasa and fulfilled the four vows.
201	BELLARY DISTRICT, HARAPANAHALLI TALUK. On a slab set up near the Āṇṇē-yaavamin temple at Nandi-Bevuru.	Western Chalukya.	Trailokyama[ḥ]ladeva]	Śaka 976, Jaya, Uttarāyana-Saṅ-ranti, Sunday.	Do ..	Registers that while Trailokyamalla-Nolamba-Pellava-Fernanaḍi was ruling the Nolambavāḍi 32,000, Ballakunde [300] and Kodamba 1,000, the 120 mahājanas of Bechoburu, granted for the worship of Jina, a garden, a wet field, 5 houses and one oil-mill, to a certain Aṣṭō-pavāsi-Bhala of Deaiga-Gana. The record mentions Jagadekamalla-Nolamba-Brahmadhiraja as a subordinate of the chief mentioned above. On the back of the slab is a partly damaged record of the same period, referring to a grant made to Aṣṭōpavāsi-muni at Baibaru. A certain Viranandi-aiddhanti is mentioned.
202	On a beam of the Kallēvaraamin temple in the same village.	....	....	Śaka 1480, Kalayukti, Vaiśakha, ba. di. 12.	Do. ..	Registers the grant of the village Nandiya-Bavuru for lamps to the temple of Lakṣmīnarāyaṇa of the same village. The gift was made for the merit of Bhikṣavṛtti-Ayya by his agent Virapa-Odeya Immaḍi Odeya.
203	On a slab lying in a field to the north of the same village.	....	....	Nandana, Marga-sira, ba. di. 12, Friday.	Do. ..	Registers gift of land to a private individual by the Mahājanas and others for the construction of a car to the temple of Basavappa.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On a pillar in the madhya-mandapa of the Pampāpativāmin temple at Bennehalli.	....	....	....	Kanarese ..	Registers gift of lands in the villages Hojegundhe, Morin-gere, and Rajana-Bennevuru, by the Mahāmandalacharya Khaṣṣavaradeva, the rajaguru (the royal teacher) to the tammadis (Śiva-worshippers). The donor is said to have propagated the new Paśupata-samaya and to have been the President of the 77 (?) (septatathari) sthanas and the chakravarti of the 7 crore samayas of Kogali 500.
205	On another pillar in the same temple.	Yadava ..	Yadavanārāyaṇa Bhujabala Pratyapa-chakravartin Vira-Ramaohandradeva.	10th year, Pramadhi, Phalguna śu. Monday.	Do. ..	Records the gift of 18 gadyanas of money and 1 matter of land by the rajaguru Vubhāṇa Yitavahi (i.e., Hitavahi ?) deva-Raneya to the 12 mahājanas of the agrahara of Byanipayahali for a water-shed in the santhe (i.e., market place).
206	On a pillar in the front mandapa of the same temple.	....	Mahāmandalēśvara Vira-Pandya-deva, 'ruling at Uchohāngi'.	Isvara	Do. ..	Damaged. Registers the gift of the village of Bennevuru to the temple of Virupaksha.
207	On another pillar in the same mandapa.	Hoyasala ..	Pratyapa-chakravartin Vira-Ballaladeva ..	Piṅgala, amāvāsya, Monday.	Do. ..	Registers the gift of the tax indulgence, the taxes on looms, oil mills, the five artisan classes and the taxes on the minor communities, by Uttarakka-Heggade and Janayya-Heggade for offerings and for feeding Brāhmaṇas in the temple of Virupakshadeva.
208	On the same slab	Do. ..	Yadavanārāyaṇa Pratyapa-chakravartin Vira-Narasimhadēva.	Chitra bhāṇu, Bhadradeva, ba. di. śaṅkani, Thursday.	Do. ..	Registers the gift of a cow and a buffalo, for offerings and lamps and for feeding 12 mahājanas in the temple of Virupakshadeva at Banavuru, by Giripayya Piriyappa, the keeper (ugrāni) of the good buffaloes.
209	Do.	Do. ..	Do.	Chitra bhāṇu, Bhadradeva, amāvāsya, Monday.	Do. ..	Seems to record a gift to the temple of Virupaksha at Bennevuru by the members of the district assembly (mahā-nadu) among whom were heggades and samantas.
210	On a slab set up in the same temple.	Western Chalukya.	Pratyapa-chakravartin Jagadekamalladeva	11th year, Śukla Chaitra, Monday, amāvāsya, Monday, Uttarayana-sankranti.	Kanarese (prose and verse).	Records that the Mahāmandalēśvara Jagadekaralla Vira-Pandya-deva, ruling the Nonambavadi 52,000 from his capital Uchohāngi, granted a vritti to the 12 Brāhmaṇas of the brahmapuri (Brahman village) of Bennegunuru, to the ascetics, etc., of the temple of Svayambhudeva at the village, while over the Kotturu 12 and Kogali 500, the Mahāmandalēśvara Nachidevarasa, lord of Banavasi was ruling from Kotturu. Mentions in succession the Abhinava-Paśupata teachers Lakulīṣa, Vidyarasi-Paṇḍita, Dharmarasi-Paṇḍita and Chandrarasi the contemporary of the donor.
211	On a pillar lying near the Kallegavarsavāmin temple at Bada, a hamlet of Bennehalli.	Do.	Jagadekamalladeva	7th year, Baktakshi, Prathamā Śrāvā, Punnime, Lunar eclipse.	Kanarese ..	Damaged. Registers the gift of a matha by a chief of Bada to the temple of Nonabēśvara-deva (i.e., Nonumbēśvara or Nolumbēśvara) at Harihara-kshētra. Mentions a certain Pūbbarasa.
212	On another pillar in the same place	Do.	Do.	Śaka 1[0°] 96, Jaya, Prathamāśhāda, Śrāvāna, Punnime, Lunar eclipse.	Do. ..	Registers a gift of land to the same temple by a certain Nonambachakravarti.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On a slab set up near the Kallē-naravāmin temple at Kuruvaṭṭi.	Western Chalukya.	Tribhuvanamalladeva	Ch. Vik. 24, Pramadhi, Jeshṭha, su. Purnamāsi, Sunday, Lunar eclipse.	Kanarese (prose and verse).	Registers grant of land and taxes on grass, firewood, vegetables, fruits and cotton exported to and imported from Kuruvaṭṭi together with money for offerings, festivals and incense and for feeding ascetics in the temple of Abhinava-Someśvara by two hundred great men of the village and Kalidasa, its chief. The village belonged to the Benneṣūru 12 which was ruled by Surēśvara-Pandita-deva. Lakṣṇēśvara-Pandita whose santāna, i.e., spiritual descent is given in the record was present at the ceremony of grant.
214	On a slab set up in the Mallikarjunaśvāmin temple in the same village.	Do.	Tribhuvanamalladeva, 'ruling at the capital Kalyānapura.'	Ch. Vik. 29, Taraṇa, Vaiśākha, su. tadige, Sunday.	Kanarese ..	States that the mahājānas of the 'grahara Gaṇḍarādityana-Holala, having complained to the emperor (chakravartī) that Manṇaya-Boppya who captured Holala was plundering all properties and killing the Brahmanas in the village, the emperor sent for Boppya, chastised him and took from him an undertaking that he and his successors should secede from the government of Holala. The chief did accordingly in the presence of the thirty-two thousand (representatives) of Benneṣūru 12, Nirugunda 2, Hadaṅgī, Maṅgole, Bidirabūḷi, Hahanūru, Honravati, Kuruvaṭṭi and Beḷḡuḷi and drank water at the temple of 'Trī-purāṇṭakadeva.
215	On a beam in the same temple	Gutṭa ..	Mahamandaleśvara Vikramadityadeva, 'lord of Ujjenipura.'	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Śaṅkramaṇa.	Do. ..	Record that, while the chief was governing the Beluhuge 70 and Benneṣūru 12, his minister (pradhana) Saṅga-Danḍavaka, on the sanction of the Mahamandaleśvara Vijaya-Pandyaṛasa, renewed, in the presence of the mahājānas of Kuruvaṭṭi and Vācharasa of Benneṣūru, the grant of 70 mātṭar of lands originally made to the temple of Abhavumalleśvara by the elder (hirya) Vikramaditya.
216	On the same beam .. ..	.. ..	....	....	Kanarese (prose and verse).	States that the five hundred svamis of Ayyavale, the nandāśas, the sṭṭis, etc., having assembled as mahā-nadu at Kuruvaṭṭi granted the Hejḷṇka tax to Lokatbarana-Muni for the worship of the god Abhavumalleśvara.
217	Do.	Hoysala ..	Pratāpachakravartin Vira-Ballaladeva, 'residing at his palace at Baguḷi.'	Śaka 1117, Ananda, Chaitra, su. Paḍi-va (prathama), Friday.	Do. ..	Gift, by the king, of the village ⁸ Badasand Mukkurabhe in Benneṣūru 12, to Lokatbarana-Nandinra, for repairs, offerings and festivals to the temple of Abhavumalleśvara.
218	Do.	Do. ..	Pratāpachakravartin Rāyanasayapa Vira-Ballaladeva.	....	Do. ..	Gift of the village Bada and of lands in Benneṣūru 12, for repairs to the temple of Abhavumalleśvara, by the Mahamandaleśvara Vira-Ganadeva, the subordinate of the king. The donor is described as the lord of Dvāravatī and the moon of the Yadava family.
219	On another beam .. ..	.. ..	..	....	Kanarese ..	Registers gift, by purchase, of land to the temple of Abhavumalleśvara, by two sṭṭis.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the wall to the right of the southern entrance into the same temple.	Hoyasala ..	Yadavanarayana Vira-Ballaladeva.	16th year, Krodhanam, Jeshtha Purnami, Sunday, Lunar eclipse.	Kanarese ..	Registers gift of land to the rajaguru Lokabharapadeva for offerings to the temple of Abayamalladeva at Hiriya-Kuruvatti surnamed Dakshina-Varamasi by I-bandari Sovarasa, the mahapradhana of the chief queen, I'adumaladevi. The Mahapradhana was in charge of the Guttolala-nadu. Below this, in slightly smaller characters of the same, period, is a completely worn-out record.
221	On the same wall	Do. ..	Do.	7th year, Pingala, Jeshtha, su. Purnami, Monday, Lunar eclipse, Vyatpata sankramaṇa.	Do. ..	Registers the gift of taxes on looms, artisans and oil-mills, for lamp and incense to the same temple, by the Mahapradhanas - Uttarakka-Heggude and Mahadeva-Dannayaka of Aruiyake and the Heggude Jannayn. The content is the rajaguru Lokabharapadeva.
222	On a slab set up in the courtyard of the Anjanayavamin temple at Haluvāgalu.	..	....	Śaka Śolhakraṇit, Āsvija, su. di. 15, Wednesday.	Do. ..	Damaged. Seems to register the terms of a lease (cow) in respect of a shop built at Haluvāgilu. Mentions Mahanayacharya Basavappa-Nayaka of Paguli and his mother Nichchava (Nichchavva).
223	On another slab set up in the same place.	..	....	Śaka 13 [11], Vibhava, Jeshtha, su. di. 1, Friday.	Do. ..	Registers the setting up of a Nanni-pillar in the sante-pete (market place) at Haluvāgilu by the Aivole [setig] and the mummuri-dandas of the several places like Hasinavati, Holakere, Harihara, Bada, Hemavati, Karnapura, Bōhuru, Huvina-Hadigali, Holali in the laṇḍu-nadu.
224	On slab set up in the Kallēvarasvamin temple in the same village.	Yadava ..	Pratāpachakravartin Ramachandraraya ..	Śaka 120 [4], Chitrabhanu, Vaisakha, su. di. 14, Monday, Svati, Vyatpata-yōga.	Do. ..	Registers grant of land to the sthanika Jogarasi, for repairs and offering to the temple of Svayambhu-Kalinatha at Haluvāgilu, by Vasadeva, the chief of the village, under orders of Harideva who was the adrikari of Pandi-nadu and a subordinate of the commander-in-chief and Mahapradhana Kannaradeva.
225	On a hero-stone set up in the same temple.	Do. ..	Pratāpachakravartin Ramachandradeva ..	14th year, Sarvajit [Āsvija], Monday.	Do. ..	Much damaged. Refers to the death of a hero in a fight.
226	On a broken slab set up in a field to the north of the same village.	..	....	..	Do ..	A much mutilated and damaged fragment in archaic characters of about the 8th century A.D.
227	On a slab in a private house at Teligi.	..	....	Śaka 1253, Paridhavi (wrong) Magha, su. di. 5.	Do. ..	Gift of land by two individuals of Teligi-Duggati-nadu to a charanti (jangama disciple). Mentions the towns Kalburigi, Nagura and Anegondi. The characters are too modern for the date given.
228	On a slab set up near the Hariharēvarasvamin temple in the same village.	Western Chalukya.	Jagadekamalladeva ..	Śaka 959, Pramadi, Uttarayana - Sankranti.	Do ..	Damaged. Records a gift of land to a gauda at Teligi situated in Bikkiga 70, by Jagadekamalla-Nolambapallava-Permanadi ruling the Nolantavadi 32,000, Kōgali 500, Ballakunde 300, Kaiviṇṇi 30 and Paravi 70.
229	On a slab set up near the Īvara temple at Duggavatti.	Do.	Tribhuvanamalladeva ..	Śaka 1049, Parabhava, Pushya, su. Padiya, Sunday, Uttarayana-Sankramaṇa.	Do. ..	Registers gift of land and an oil-mill for a lamp and of tax on arecanut for offerings to the god Mahadeva by Bammadeva-Nayaka, by the chief of Duggati in Bikkiga 70 near Kōgali 500, Maha-Vaddavavahari Nambigunnesetti and others. Also registers gift of money for a lamp by the Mahapradhana Ravasi Indirana-Baṭṭayya, the officer in charge of the land-tax and the Mahapradhana, Dandanayaka Chōdhaduru, the officer in charge of the hejṇunka tax, in Kadambajige 1,000 and Kōgali 500.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On a slab set up near the Išvara temple at Tumbigere.	Western Chalukya.	....	..	Kanarese	Registers that while Jagadekamalla-Nirmadi-Nolamba-Pallava-Permanadi was ruling the Kōgaḷi 500, [Ballakundi 300] and Kariviḍi 30 from his residence at Gaṇ-gati, his subordinate Chandimayya-Nayaka granted lands for offerings to the temple of Mūlathanadeva at Tumbigere in Bikkiga 70 and to the ascetics of a maṭha in the same place. At the end is another inscription dated in the 6th year of the Chalukya Vikrama era, Durmati, Uttarāyana-Saṅkrānti, recording a monthly grant of 1 peru (bundle) of betel leaf for a lamp to the same deity by Chaṭṭayya-Nayaka, son of (ḷugguriya Maḥiseṭṭi in charge of the pannaya tax, Daṇḍanayaka Mēlamayya and Nambiyappa.
231	On a hero-stone set up near the same temple.	..	....	Kaḷayukti Śrāvapa, ba. di. 1, Wednesday.	Do.	Records that this hero-band (vīraḡai) was granted in memory of the death of a certain Kurula by Saṅkarasa, an officer of the Maḥapradhana and Sarvaḍhikari Keli-devarasa, the headman and all the inhabitants of the village.
232	On a stone set up near the Āṇjaṇa-yasvamin temple at Ragima-salavāḍa.	....	....	Śaka 1649, Pīlavaṅga, Pāḷguṇa, śa. di. 5.	Do.	Damaged. Mentions the Maḥanayakaacharya Baḡaḷi Basa-vappa-Nayaka.
233	On a slab set up in the ruined Basa-vēsvara temple in the same village.	Western Chalukya.	Tribhuvanamallaḍeva	[Ch. Vik.] 10, Krodhi, . . . [Vya]ḷipāta.	Do.	Damaged and mutilated. Mentions the Maḥamandalaśvara, Tribhuvanamalla-Paṇḍyaḍeva, 'Lord of Kāḷuvipura' who was ruling Nolambavāḍi 32,000 and Gaṅgavāḍi 96,000.
234	On a slab set up near the Išvara temple in the same village.	Do.	Bhulōkamallaḍeva	Ch. Vik. 52, Pīlavaṅga, Āṣaḍha, amāvāsyā, Sun-day, Dakṣiṇa-yana-Saṅkrāmapa, Vyatipāta.	Do.	Registers the grant, of two paṇas per month out of the vāḍḍaravūḷa tax and out of the pannaya tax in Moṣale-viḍu to the god Kaṭṭabṛhṇeṣana-Vināyaka by Hergaḍe Vujjibhaṭṭayya under the orders of the Maḥapradhana Indarāna-Bhaṭṭayya in charge of the vāḍḍaravūḷa tax and land-tax of the Nolambavāḍi 32,000 as the subordinate of the Maḥapradhana and Kannada-saṇdhivīgrahi Bhōga-Bhaṭṭayya who was enjoying the vāḍḍaravūḷa (tax) of the 7½ laḡ (country) and Banavase 12,000. Registers also grant of money by the Maḥadandānyaka Cholaḍḍaḍeva, the lord of the Nolambavāḍi 32,000 and by the members of the Vīra-Baṇaḍiṇa sect to the same temple.
235	On a slab set up near the Kallēsva-rasvamin temple at Sattūru.	Do.	Traiḷōkyamallaḍeva	Śaka 906, Tārana, Uttarāyana-Saṅkrānti.	Do.	Records that, while Jagadekamalla-Nanni-Nolamba-Pallava-Perumadiḍeva was ruling the Kōgaḷi 500, Kadambajike 1,000, Ballakunde 300 and Kaṇeyakalu 300, Sōvimaṇṇe, the chief of Sattiyūru and Kuṇṇarasa of the Yādava family, belonging to Maṣavāḍi 140 granted land for a lamp to the temple of Maḥaḍeva at Sattiyūru.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓236	On a slab set up near the ruined Manḍi-maṭha at Kanchikere.	[Western Chalukya.]	....	Śaka 986, Pramadi, Vaisakha, Sankranti.	Kanarese	Records the consecration of a liṅga and the grant of land to it by a sandhivigrahi while Bāhmiyaya was ruling Gañchikere under Jugadekamalla-Manniya-Nolambapallava-Perumana[dī], the overlord of Kōṅḷi 500 and Kadambāli 1,000.
✓237	On a slab set up near the Kallesvara temple at Alagillavāḍa.	....	Vijaya-Pāṇḍyadeva	Śaka 1092, Virōḍhi	Do.	Damaged. Mentions the king's fondatory Perumadi-Daṇḍanātha, the latter's subordinate Pergeḍe Paṣiyappa and Barṇadeva.
238	On a broken slab set up near the same temple.	....	....	Bhava, [Jyeshtha], Uttarayana-Sankranti.	Do.	Damaged. Registers gift of a garden to the villagers of Aragilvāḍa by the Mahamandalesvara Virā-Pāṇḍyadeva, ruling the Nambavadi 32,000 and his queen Vijayadevi.
✓239	On a hero-stone set up near the same place.	....	....	Śaka 1209, Sarvajit, Vaisakha, ba. di. 7, [Sunday?].	Do.	Records the death of Haripi-Sekhi, brother of Banajiga Singayya of Holakere in a fight during the capture of Aragilvāḍa.
✓240	On a broken slab set up near the Mallikarjunaasvamin temple at Kunchuru.	....	....	śa. di. 1, Sankranti, Sankranti.	Do.	Mutilated and incomplete. Registers gift of garden land to [the temple] at Mattanuru by Virā-Pāṇḍyadeva and Vijayadevi.
241	On another slab in the same place	Western Chalukya.	Tribhuvanamalladeva	....	Do.	Mutilated and incomplete. Mentions the Mahamandalesvara Tribhuvanamalla-[Virā-Pāṇḍyadeva].
242	On a pillar in the same temple	Yadava	Pratapachakravartin Virā-Ramachandraraya.	15th year, Sarvajit, Śravana, śa. di. 15, Monday.	Do.	Registers grant of a śūtra to Kalleya-jitya Haripa-jitya for offerings to the temple of Mallikarjuna at Mattavuru by the sarvadhikari Jakkurasa under the orders of Liṅga-deva-Raneya, son of Jajjigideva.
243	On a pillar in the Anjaneyasvamin temple in the same village.	Do.	Do	10th year, Pramadi, Ashada, ba. di. 10, Monday.	Do.	Registers a similar grant to the temple of Svayambhu.Kal-linathadeva, by the Mahamandalesvara Manneya Naabidevarasa of Halavagilu and Malkya, the chief of Koñchuru.
✓244	On a broken slab set up near the Kallesvarasvamin temple in the same village.	Western Chalukya.	Tribhuvanamalla	....	Do.	Mutilated and incomplete. Mentions the Mahamandalesvara Tribhuvanamalla-Pāṇḍyadeva and his subordinate Irungarasa of Koñchapura.
✓245	On a slab set up near the Kallesvarasvamin temple at Yarbāḷu.	Do.	Do.	Ch. Vik. 47, Śubhakra, [Po]shya, śa. di. 7, Saturday, Uttarayana-Sankranti, Vyatipāta.	Do.	Mutilated. Registers gift of land for offerings to the temple of Mahadeva at Erambahalura by Maachabova and Singabova, while the Mahamandalesvara Tribhuvanamalla Pāṇḍyadeva was ruling the Nolambavadi 32,000.
✓246	On a hero-stone set up near the Kallesvarasvamin temple at Nit-turu.	....	....	....	Do.	Records that the hero-stone was set up by Kallōja in memory of his father, Masenōja, the carpenter of Nacharasa of Halavagilu who died in the battle of Kadirimidi.
✓247	On a hero-stone set up in the Isvara temple at Kadati.	Yadava	Pradhapratapachakravartin Virā-Ramachandradeva.	[12]th year, Chitra-bhānu, Vaisakha, ba. di. 2, Sunday.	Do.	Damaged. Refers to the death of a hero.
248	On another hero-stone in the same place.	Do.	Virā-Ramachandraraya	Śaka 1214, Nandana.	Do.	Damaged. Refers to the death of Mahamandalesvara Godati Chaitarsa.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On a slab set up in the same place.	....	....	Śaka * 22, Śavaia	Kanarese	Damaged and mutilated. Registers grant of land to a matha, temple and ascetics by a certain Chikarasa [in the presence of] Kriyāśakti-Pādita.
250	On a nandi-pillar set up by the wife of the road from Gundagatti to Edehalli.	....	..	Śaka 984, Vaiśākha, śu. [pañcami], [Sunday].	Do.	Damaged. Records gift of lands to Śavimayya-Nayaka, chief of Gundigavatti in Bikkiga 70 for the requirements of the temple of Aditya.
251	On a nandi-pillar lying near the Muktesvara temple at Gundagatti.	....	....	Śaka 985, Śolhakt, Pausya, śu. di. 2, Sunday, Uttarayana-Sakranti.	Do.	Much damaged. Seems to register a gift of land by Chettyya-Nayaka.
252	On a broken slab lying near the Śavaia temple in the same village.	Western (halukya).	Jagadekamalladeva ..	....	Do.	Mutilated. Mentions the Mahamañdalaśvara Vira-Pādya-deva who was ruling the Nopambavadi 32,000.
253	On a slab set up near the Bhagyaśvara temple at Talavagalu, hamlet of Gundagatti.	Do.	Do. ..	Śaka 985, Iḥava, Pausya, śu. di. 1, Wednesday, Uttarayana-Sakranti.	Do.	Registers gift of land for offerings and other requirements to the temple of Bhogēśvara at Talavaga in Bikkiga 70 which was a district of Kogali 500, by Jagadekamalla [Udayadityadeva-Nolamba-Pallava-Permanadi, who was ruling the Nopambavadi 32,000, Kadambalige 1,000, Kogali 500, Ballakunde 300, Harage 70 and Karividi 30. Records that the śhanika of the temple of Bhogēśvara having died, Chikka-Gauda, Nema-Gauda, the sixty tenants and others appointed another man in his place.
254	On the same slab .. ..	....	....	Śrīmukha, Chaitra, śu. di. 8, Monday.	Do.	Damaged. Mentions Basavapa-Nayaka.
255	On a slab set up in the backyard of a house at Kallahalli.	....	....	Kharu, Āsvija śu. di. 10.	Do.	Registers gift of land to Vinayachandradeva, disciple of Nemichandra-Bavula of the Postuka-gachobha, Deat-gana and Mula-saṅgha by the Mahamañdalaśvara Bhairavade-varasa, the gaudas and others, for offerings, etc., to the Jina temple at Moselevara which was repaired by Kesava-Pādita, son of Śavamita-Pādita, the prime-minister of the Mahamañdalaśvara Śaleveya Tikamadeva Raneva.
256	On a slab set up on the site of a ruined matha at Mannera-Masalaśvāda.	Yadava ..	Pratāpachakravartin Vira-Ramachandra-deva.	Śaka 1219, Hama-nambi (Hevilan-bi), Margasira, śu. di. 5, Thursday.	Do.	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mūsthanadeva by the Mahamañdalaśvara Vikramadityarasa in charge of Moselevara 12, Hoggade Aiohapa and others while the Mahamañdalaśvara Vijaya-Pādya-deva was ruling Kogali 500 and Nopambavadi 32,000. The record is dated in the 4th year corresponding to Śolhakt, Jeshṭha, Punnime and the lunar eclipse of Rāyanārāyaṇa Āhavamalladeva of the Kalaohuri family.
257	On a slab set up in the Kallesvara-svamin temple in the same village.	Western Chalukya.	Jagadekamalladeva, 'ruling from Kal-yapa.'	....	Do.	Records that Ayyasa-Bhivajigarasa, Mara-Gavunda and others granted lands in the presence of Gurudeva who was ruling that village, to the same temple of Kalideva at Moselevari in Kogali 500, while Nolemba-Pallava-Permanadi was ruling the [Kogali] 500, Kadambalige 1,000 and Ballakunde 300.
258	On a slab set up near the same temple.	Do.	Jagadekamalladeva ..	Śaka 958, Dhau, Kārtika, śu. pa-diva, Sunday, Solar eclipse.	Do.	

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓259	On a hero-stone set up near the Kallēvarasvāmin temple at Basarakodu , hamlet of Sivalinganaiahalli tank bund at Hagararurur .	Vijayanagara.	Bukkaraya	Śaka 1295, Prāthamavi, Bhadrāpada, ba. di. 12.	Kannarese ..	Mutilated and damaged. Mentions Kēcharideva.
✓260	On a slab set up in a field near the tank bund at Hagararurur .	Do.	Sadaśivārāya-Mahārāya	Śaka [14] 69, Pūṣa-vaṅga, Kārtika, śu. di. 2, Wednesday.	Do. ..	Registers gift of the village Amara [gera] in Kōṭṭur-sime to a native of Mayilāra, by Chemma-Nayaka, son of Tammara-Nayaka for the merit of Kṛṣṇanāya-Nayaka, son of Bayappa-Nayaka. Highly damaged.
✓261	On a hero-stone set up in the courtyard of the Rāmalīngasvāmin temple at Chigateri .	Hoyasala ..	Pratāpachakravartin Vira-Ballaladeva ..	Śaka 1132, Śukla, Jyēṣṭha, śu. di. 5, Sunday.	Do. ..	Records gift of a part of the village of Kāḥḥalli by Rāyoji-Nayaka for the merit of the king.
✓262	On a slab set up near the Kallēvarasvāmin temple at Musuvana-Kallahalli .	Vijayanagara.	Achyuta .. ..	.. ..	Do. ..	Records gift of land to the shrine of the goddess Honnati at Alaburu by Kṛṣṇappa-Nayaka, son of Basappa-Nayaka, a close acquaintance of the king.
✓263	On a slab set up in the Honnati-yamman temple at Alaburu.	.. ..	Kṛṣṇadevarāya	Bahubhāya, Āsvijya, ba. dasami, Monday.	Do. ..	Registers the grant in the presence of Vamaḍova-Pandita, the disciple of Kallēvara-Panditadeva, of lands for worship and offerings to the temple of Svayambhu-Mulasthana by the 84 mahājanas of Alaburu while the mahāmandalēśvara Nāḥidevarasa, the subordinate of the Mahāmandalēśvara Pratāpa-Jagadekanalla-Pandyaḍeva who was ruling the Nōlambavaḍi 32,000, was in charge of Kōḡali 500.
✓264	On a slab set up near the Kallēvarasvāmin temple in the same village.	Western Chalukya.	Pratāpachakravartin Jagadekanalladeva, 'ruling from Kalyānapura.'	10th year, Prāthamavi, Pūṣya, śu. di. 4, Thursday, Uttarayana-Sankranti, Vyatipata.	Do. ..	Highly damaged. Mentions Basappa-Nayaka.
✓265	On a stone lying in a field to the north of the village of Maiduru .	Vijayanagara.	Vira-Veṅkaṭapatiḍeva.	Śaka 1066, Magha, śu. paṇḍanaḥ.	Do. ..	Much damaged.
✓266	On a hero-stone set up in the courtyard of the Isvara temple in the same village.	.. ..	.. ..	.. ..	Do. ..	Records the remission of taxes on the barbers of Maiduru in Kōṭṭur-sime.
✓267	On a slab set up on a vacant site in the same village.	Vijayanagara.	Vira-Pratāpa Sadaśiva-Ma[barā]ya ..	Śaka 1469, Pūṣya, śu. di.	Do. ..	Records that the image of Kunaravāmin was consecrated by Yarapa-gauḍa, the gauḍa of Muttaga, for the prosperity of his family.
✓268	On a pedestal of the god in the Kūmarasvāmin temple at Muttigi.	.. ..	.. ..	.. ..	Do. ..	The slab is highly worn out. Seems to register a gift of land for the maintenance of a water-shed at Muttaga in Muttaga 30, a subdivision of Kōḡali 500 by the chief Bappaya of the village.
✓269	On a slab set up in the same temple.	Hoyasala ..	Pratāpachakravartin Vira-Ballaladeva ..	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, solar eclipse	Do. ..	Much damaged. Mentions a certain Kṛṣṇappa-Nayaka.
✓270	On a slab set up near the Āṇḍenyaśvāmin temple in the same village.	Vijayanagara.	Sadaśivadeva-Mahārāya, 'ruling from Vidyanagara.'	Śaka 1476, Pūṣya, śu. di. 1, Monday, solar eclipse	Do. ..	Refers to the victorious death of Maḷeyya, son of Mududara Devayya, the gauḍa of Kalkerevaḍi, in a fight with Nanniga, son of Yelayya-Pallava of Nōlambavaḍi, while the Mahāsavanta, Bijja[la] was ruling the Kōḡali 500 and Masiyavaḍi 140.
✓271	On a hero-stone set up in a field to the west of the village of Kadabagere .	Rashtrakuta.	Nityavarsha	Śaka 844, Chitra-bhānu.	Do. ..	

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On another hero-stone in the same place.	Rashtrakuta	Nityavaraha	Saka 844, Chitra-bhannu.	Kanarese	Much damaged.
273	On a slab set up in a field to the north of Kasavanahalli, hamlet of Kadabagere.	Vijaynagara.	Virapratapa Vira-Venkateswari-Mahadevaraya.	Saka 1681, Vikari, Phalguna, su. di. 3, Friday.	Do. ..	Records gift of land by Baguli Basavappa-Nayaka to Sibukapa son of Basavayya and grandson of Giremlappa for having renewed the village of Kasavanahalli.
274	On a slab set up in a field near the tank bund at Arasikere.	Do. ..	Virapratapa Ramadevaraya	Saka 1683, Flava, Margasira, su. di. 5, Saturday.	Do. ..	Registers gift of land by Baguli Basavappa-Nayaka to Basavayya, son of Siro-Mallappa and grandson of [Sa]-nita-Ravuta of Arasikere-Muttige.
275	On a slab set up in the Abjaneya swamin' temple at Nichavvanahalli.	..	....	Saka 1650, Saumya, Jashita, su. di. 5.	Do. ..	Registers gift of the village Nicholapura by the Mahanayakacharya Bagali Basavappa-Nayaka to Subedar Lingappa for his valuable services to the state in getting the tribute paid to the Hindu king reduced from 10,000 varahas to 8,000 varahas by obtaining the consent of Abdul Nabihhan for building Hosapete and causing the reduction of the rent to 6,000 varahas.
276	On a slab set up near the Asjaneya-swamin temple at Hosakote.	..	....	Saka 1434, Pra-jōtpatti, Pushya, ba. di. 30, Amavasya.	Do. ..	Records the gift of the aghara of Bakkasagara to Chennarasaiya, son of Vilharasaiya, the sthanika of the temple of Hariharadēva, by Haridasa-Rahutta, son of Ramappa-Rahutta, the chief of the Toraga[ra] fort.
277	On a slab set up in the court-yard of the Isvara temple at Gudihalli, hamlet of Hosakote.	Western Chalukya	Tribhuvanamalladeva	Ch. Vik. 36, Khura, Pushya, su. di. 11, Sunday, Uttarayana-Sankranti	Do. ..	Registers grant of lands by the Mahasavanta, Singarasa, the son of Kamuripa and Chaitabbe, ruling Kunigal 800 while Tribhuvanamalla-Pandya was in charge of the Nolambavadi 32,000 for offerings, etc., to the temple of Nolambesvara, for ascetics and for education. The donor's grandfather was Marasirha and the grant was made in the presence of Varasvara-Pandita a disciple of Vama-sakti-Pandita whose preceptor was Divyasaak(i)-Pandita.
278	On another slab in the same place..	Do.	Trailokyamalladeva	Saka 987, Visavasu, Pushya, su. di. 11, Monday, Uttarayana-Sankranti	Do. ..	Registers grant of the village of Kadakola in the district of Murtaga 30 in Kogali 500 by Bijaladeva, for worship, offerings, etc., to the temple of Nolambesvara at Arasiyakeri, for feeding ascetics and for education, while Vishnuvardhana-Maharaja-Vijayadityadeva, ruling Kadambaji 1,000, Kogali 500 and Ballakunde 300 was encamped at this place on his way for the conquest of the south, under the orders of the king.
279	On a third slab in the same place..	Do.	Tribhuvanamalladeva	Ch. Vik. 37 Nandana, Pushya, su. di. 11, Monday, Uttarayana-Sankranti, Vyatipata.	Do. ..	Records the gift of the tax called vadgaravula and two gardens, made in the presence of Varasvara-Pandita, for festivals and offerings to the temple of Nolambesvara at Arasiyakeri in Muttige 30 a subdivision of Kogali 500. States that the mahasamantadhipati Anantapallaya was in charge of the same tax over the 7½ lakhs (country), that his subordinate the mahapradhana Madirajasa was in charge of Panavase 12,000, Halsiga 12,000 and Nolambavadi 32,000 and the latter's subordinate the Dandanayaka Iyamarasa was managing Nolambavadi 32,000 and that Chamundamayya-Nayaka was, under the orders of the last, in charge of Kadambalike 1,000 and Kogali 500.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
280	On a pillar in the front mandapa of the same temple.	Vijayanagara	Krishnaraya-Maharaya	Saka 1449, Sarvajit, Śrāvapa, Śu. di. 10.	Kanarese	Records that Timmarasa, son of Ratgadasa, ruling over Arasikere, repaired the sluice of the tank in the village, under the orders of Nagarasa who was governing the Kotturu-śime and was the agent of Rayasta Narayappa, son of Timmarasa of the king's gold treasury. The last was in charge of Nonaban-Arasikeje in Kotturu-śime.
281	On a slab lying in a field to the south of Anijigere.	Hoysala	Vira-Narasimhadēva, 'who established the Chōlakingdom.'	Saka 1146, Chitrabhannu, Pushya, ba. aṣṭami, Monday, Uttarayana-Sakramapa, Vyatipāta.	Do.	Gift of land for offerings and lamps to the temple of Kalidēva at Kūhegola in Uchohangī 30, by Pallava-savanta of Asagōdu, a subordinate of the mahapradhana Ammaṇḍa-Dannāyaka.
282	On a slab set up near the Śavara temple at Srinivasapura hamlet of the same village.	Western Chalukya	Pratāpachakravartin Jagadekamalladēva	[Pramādi], Kartika, Amāvasā, Monday, Solar eclipse. Saka 1341, Vikari, Kartika Śu. di. [1], Sunday	Do.	Much damaged. Records gift of land, for offerings and worship, to the temple of Arisēvara at Kūhegola by Jagadekamalla-Vira-Pandyaśēva.
283	On a slab set up near the Añjanēsvamin temple at Rajabavana-halli.	Vijayanagara	Vicrapatapa Dēvaraya-Maharaya, 'ruling at Vijayanagara.'	Saka 1341, Vikari, Kartika Śu. di. [1], Sunday	Do.	Records that, under the orders of the king, Hariyappa, son of Lakṣappa gave rent-free lands to Singanna, son of Viṭṭarsu and others for having constructed a tank and founded a village called Hariyasaṃl[āra] to the east of Nonaban-Arasikere by reclaiming the forest.
284	On a hero-stone lying in a field to the north of Uchohangī-durga.	..	....	....	Do.	Mutilated. Refers to the attack made on the fort of Uchohangī and the death of Madava who is said to be of the Yādava family and the mahāsavanta of Ballaha. Kañchupuri is mentioned.
285	On the pedestal of a dīvyaśastambha to the north of the same village.	..	....	Saka 1630, Sarvadhari, Śrāvana, Śu. di.	Do.	States that Sureśya Hirayappa of Tambarahalli set up this lamp-pillar to the goddess Uchohangamma.
286	On a slab set up near the Tavakadeśvarasvamin temple in the same village.	Western Chalukya.	Trailokyamalladēva..	Saka 986, Krōdhi, Chaitra, Paurṇimā, Sunday.	Do.	Records a grant of land and tank in Uchohangī fort made by Bijjaladēva in the presence of Kageśvara-Pandita to the temple of Gaḷagēśvara while Viṣṇuvarddhana-Maharaja-Vijayādityadēva was ruling Nōḷambavadi 32,000. Accounts for the origins of the four names Meghanātha, Kanakagiri, Uttuṅgaparvata and Uchohangī by which the last mentioned place was called in the Kṛita, Trēta, Dvāpara and Kaliyugas respectively.
287	On a slab set up near the Kallesvarasvamin temple at Ramaghatta.	Do.	Tribhuvanamalladēva	Ch. Vik. 48, Śubhākrit, Uttarayana-Sankrānti.	Do.	Much damaged. Registers grant of land to the temple at Ramaghatta by the Mahāmandalēśvara Tribhuvanamalladēva-Pandyaśēva male at the request of the commander of the elephant forces in the presence of Harimarasa who had consecrated with his funds the temple of Rāmeśvara at Trikutā. Also registers grant of money for a lamp by the Mahāmandalēśvara Chaitāra and others
288	On a slab set up near the Añjanēsvamin temple at Chatnahalli.	Vijayanagara.	Vicrapatapa Krishnaraya-Maharaya	Saka 1446, Svabhānu, Kartika, Śu. di. 12, Monday.	Do.	Registers the grant made on the banks of the Tuṅgabhadra for the merit of the king, of the village of Chatnahalli situated in the Uchohangī-veṇṇē which was a <i>adyakṛta</i> of Visana-rāvutta, son of Murari-rāvutta to Narayana-Bhaṭṭa, son of Dēvaru-Bhaṭṭa.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On a slab set up near the Kallēvaravamin temple in the same village.	Western Chalukya.	Pratapachakravartin Jagadekamalladeva.	9th Year, Kharāya, Jashtha, 40. di. 18, Monday, Lunar eclipse, Vishu Sankramana.	Kanarese ..	Refers to the construction of an old agrahara, tank and the temple of Hoyyasa and registers a gift of land made in the presence of the Śiva-Brahmin Uyyakonda-Bhatṭa of Pulpalluru for bath, offerings, <i>poṣṭra</i> festivals in the month of Chaitra, lamp, worship and repairs to the temple, by the <i>Dandagaka</i> Gajaya-Raya-Pandya, who was ruling over the Uchchaṅgi-naḍu for his own merit and that of Jagadekamalle-Vira-Pandya, ruling Nolaṁbavadi 32,000. Records also a grant of land for feeding Brahmanas in a <i>maṭha</i> for the merit of Raya-Pandya-deva and Sōvaladevi.
290	On a slab set up near the Kallēvaravamin temple at Punabagatta .	Do.	Trailokyamalladeva	Śaka 974, Nandana, 1. chya, 40. di. 1, Thursday, Uttaraśyana-Sankranti.	Do. ..	Registers gift of land for offerings to the temple of Mahadeva at Hosagere by Nolaṁba-Mahadevi, wife of Trailokyamallan-Iṭṭa-Nolaṁba-Pallava-Perumnaḍi-Narasimghadeva.
291	On a slab set up near the Kallēvaravamin temple at Nandikamba, hamlet of the same village.	Do.	Do.	Śaka 974, Nandana, Māgha, Amāvasya, Sunday, Uttaraśyana-Sankranti.	Do. ..	Records grant of the village of Pulitayaghatta made in the presence of Sōmēvara-Pandita, to the temple of Kadambadevara, by Kaṭṭaya Napaṭyasa, ruling the Kadambalige 1,000 and born in the family of Mayura-varmman.
292	(On a slab set up in the tank-bed at Hire-Mēgalageri .)	Do.	[Trailokya]malladeva	Śaka 981, Vikāri, Śravana, Pōṇiṁne, Lunar eclipse, Vishu-Sankranti.	Do. ..	Damaged. Gift of land to the temple of Svayambhu-Ka[li]-deva, at Mēganagere by the Mahamaṇḍaleśvara Singapa-deva, who was ruling over Uchchaṅgi 30.
293	On the same slab	Do	Trailokya[malladeva]	Śaka 978, Pava, Jashtha, Amāvasya, Sunday, Solar eclipse.	Do. ..	Gift of land to the temple of Svayambhu-Kalideva at Mēganagere situated in Kadambalige 1,000, by Pergeḍe-Daṇḍanayaka and Keṭṭimayya-Daṇḍanayaka.
294	On another slab in the same place .	Do	Jagadekamalladeva ..	Śaka 943, Durmati	Do.	Damaged. Mentions the Mahasamantadhipati Daṇḍanayaka Pōlamayya. Below this is a damaged record which mentions the king and the Śaka year 956, Srimukha, and which registers a grant of land for offerings and lamps.
295	On the same slab .. ..	....	....	Śaka 976, Vijaya, Ashāḍha, 40. di. 3, Sunday.	Do. ..	Records a gift of land to the temple of Svayambhudeva at Mēganagere by Jagadekamalla-Nolaṁba-Brahmadhi- <i>[raya]</i> .
296	On a slab set up near the Basavēvaravamin temple in the same village.	....	....	Kharā, Chaitra, 40. bidige, Thursday.	Do. ..	Damaged. Records that while the Mahamaṇḍaleśvara Vijaya-Pandya-deva the younger brother of Vira-Pandya and the son of Raya-Pandya by his queen Sōmadevi was ruling over the Nolaṁbavadi 32,000 from his residence at Uchchaṅgi, his subordinate Gōvinda-deva-Daṇḍanayaka made a grant of land to the temple at Mēgana [gēri]. Vijaya-Pandya's chief minister was Vānavamuvēnda of Veḷaiyamlaṅkam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a hero-stone set up near the Śaṅkaralingaśaṣṭamin temple at Sirasatāhalli.	Mastrakūṭa(?)	Vallabha(?)	Śaka 800	Kanarese	Damaged. Seems to state that Ayyappa was ruling Maṣavādi and Kogali.
298	On a slab set up in the same place	Western Chalukya	Trailokyamalladeva	Śaka 970, Śarvadhara, Magha, 8u. di. 5. Sunday, Uttarayana-Sankranti.	Do.	Records that while Naraśinghadeva was ruling the Kogali 500, Kṣatamtaḷge 1,000, Balakunde 300 and Sindavādi 1,000, Nannaya Putabbarasi, Kōkaraśa and the 120 mahājanas of Śirivelḷi granted in the presence of Vidyānidhi-Paṇḍita, disciple of Tejōnidhi-Paṇḍita, land to the temple of Śaṅkharadeva in that village.
299	On another slab set up in the same place.	....	....	Fubhann	Do.	Incomplete. Records that Aimmadi-Nolamba was ruling Kogali and Kadambali countries.
300	On a slab set up near the Lingalaya well in the same village.	....	....	Śaka 1461, Vikari, Bhadrāpade, 8u. di. 15.	Do.	Registers the construction of the Lingalaya well by Bayakara Ramaṣṭhapaṇḍita for the merit of his son Lingalaya.
301	On the same slab	..	....	Śaka 1461, Vikari, Nabha.	Sanskrit and Kanarese.	Gives the genealogy of Ramayamantri who obtained the government of the Kondaṣṭhina country from Aśhyutadevaraya. His several acts of charity are enumerated such as the building of temples, construction of tanks, etc.
302	On a slab set up near the Gopala-kriṣṇaśaṣṭamin temple at Tjimalapuram (Hoepet taluk, Bellary district).	....	....	Śaka 1461, Vikari, Bhadrāpade, 8u. di. 12.	Kanarese	Registers the construction of the temple of Gopinātha by Bayakara Ramaṣṭhapaṇḍita for the merit of his parents Hirya Timmarasaya and Hirya Lakṣmīśamma.
303	On the same slab	..	....	....	Sanskrit and Kanarese	Copy of No. 301 above.
304	On a slab set up near the Mallikarjuna temple in the same village.	....	....	Śaka 1461, Vikari, Bhadrāpade, 8u. di. 1 [3].	Kanarese	Registers the construction of the temple of Mallikarjuna by Namasiṣṭhapaṇḍita, the officer of Bayakara Ramaṣṭhapaṇḍita, for his own merit.
305	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
306	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 1461, Vikari, Bhadrāpade, 8u. di. 12.	Kanarese	Registers the construction of the temple of Paṇḍarāsa, Anṇasvara and Kriṣṇadevara by Bayakara Ramaṣṭhapaṇḍita for the merit of his uncle Paṇḍarāsaṣṭhapaṇḍita, his aunt Ammaṣṭhapaṇḍita and his brother Kriṣṇaṣṭhapaṇḍita.
307	On the same slab	..	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
308	On west wall of the central shrine in the Kallasaṇḍa temple at Marandai.	Paṇḍya	Jatavarman alias Tribhuvanaśaṣṭhapaṇḍita	13 + 10th year	Tamil	Damaged and stones missing. Registers a gift of land for offerings, to the temple of Kallasaṇḍaṣṭhapaṇḍita, his aunt Marantayaṇḍita, alias Vikrama-Paṇḍyaṇḍita in Mullinadu.
309	On the same wall	Do.	Śrivalabbadeva	7th "	Do.	Records that the temple of Śrīkavilāsaṣṭhapaṇḍita at Marantayaṇḍita alias Vikrama-Paṇḍyaṇḍita in Mullinadu, was built of stone by a certain Maṣai-Amuṇḍi-ṇḍi, Maṣai-Paṇḍyaṇḍita of Kiliyur.
310	On the north wall of the same shrine.	Do.	Jatavarman alias Tribhuvanaśaṣṭhapaṇḍita	2nd "	Do.	Registers a gift of money (śaṣṭhapaṇḍita) for a lamp, by a merchant and a few other residents of the city of Marantayaṇḍita.
311	On the same wall	Do.	Do.	[2]nd "	Do.	Gift of money for lamps and offerings to the same temple.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the south wall of the mandapa in front of the same shrine.	Pandya	Māvarman alias Tribhuvanaśhakra-vartin . . . dyadeva.	5 + 1st	Tamil	Stones out of order. Provides for lamps to the shrine of Kunramerinda-Pillaiyar in the same temple.
313	On the same wall . . .	Chola	Parakēsarivarma . . .	Lost	Vatṭeluttu	Registers a gift of land for offerings to the temple of Tiruñāṇa-Vinnagar-Perumanādigaḷ at Maṇḍayanallūr a brahmadēya in Kalakkudi-naḍu.
314	On the west wall of the same mandapa.	Pandya	Sundara-Pandya-deva . . .	8th year	Tamil	Stones missing. Seems to register a gift of land for a flower-garden.
315	On the north wall of the same mandapa.	Do.	Māṭavarman alias Tribhuvanaśhakra-vartin Sundara-Pandya-deva.	• + 1 + 1st	Do.	Begins with the introduction of <i>śaśa</i> . Gift of land for offerings to the shrine of Vinayaka-Pillaiyar at Kurochohi alias Virakēraḷlaṅṅallūr situated to the west of Maṇḍayanallūr.
316	On the same wall . . .	Do.	Māvarman alias Tribhuvanaśhakra-vartin Kulakēśharadeva, 'who was pleased to take every country'.	2[1]st	Do.	Seems to register the assignment of the incomes of arcanuts and betel-leaves by the mudalis and nagaratiars of Vikrama-Pandya-puram to the temple of Kallāsamudaiya-Nāyṇār at that village.
317	Do.	Do.	Do.	22nd year	Do.	Gift of land for a lamp to the same temple.
318	On the same wall . . .	Do.	Māvarman alias Tribhuvanaśhakra-vartin Sundara-Pandya-deva, 'who took and presented the Chōḷa country.'	5 + 1st year	Do.	Stones out of order. Registers a gift of land for morning-offerings to the image of Kunramerinda-Pillaiyar which was set up in the temple of Kallāsamudaiya-Nāyṇār at Maṇḍayanallūr alias Vikrama-Pandya-puram, by Araṅgingadeva.
319	Do.	Do.	Sundara-Pandya, 'who took and presented the Chōḷa country.'	....	Do.	Stones out of order. Seems to register a gift of money.
320	On a stone set up near the same village.	Do.	Athivira-jamaṇ Sivalamaṇ	....	Do.	Records gift of land in Maṇḍainallūr as a devadāna to the temple of Tirukkuralamudaiyār and Senbhaga-devi-Nachaiyār, for worship and offerings.
321	On a slab set up near the dam at Nettur.	..	....	(Kollam?) 902, Plavaṅga, Vasi, 29.	Do.	States that the dam was constructed by a certain Nāraṇa-payyan a resident of Sotkanadapuram which was a hamlet of Nettūr.
322	On a stone set up in the Kammajar street in the same village.	..	....	Śaka 1[61]6 [Rau-dri] (wrong), Arpaḍi, 15.	Do.	Records certain restrictions imposed on industrial classes inhabiting the street Ativira-jamaṇ-perunduru at Nettūr, in Kūṇṇamūṇi-naḍu, by those who had lent money to them.
323	On a boulder in the tank near Kaduvetti.	Pandya	Māvarman alias Tribhuvanaśhakra-vartin Sundara-Pandya-deva, 'who was pleased to distribute the Chōḷa country.'	11th year	Do.	Gift of land under Parantakapēreri to the temples of Arikeeri-śvara and Iyalakāṭṭṣvaram at Kalakkudi in Kalakkudi-naḍu.
324	Fragments in the ruined Śiva temple at Kilaḷkalangal.	Do.	Māvarman [alias Tribhuvanaśhakra-vartin Sundara-Pandya-deva].	2nd	Do.	Mentions Kallaga-naḍu. Another fragment in the same temple mentions Kaduvettiṇallūr and a third the measuring rod called Sunda-ṇṇaiyan-kol.
325	On a slab now worshipped as Maḍasami at Kalunirukulam.	Do.	Jaiṭṭavarman alias Tribhuvanaśhakra-vartin Kōṇṇṇṇai-kōṇṇan Perumaḷ Alagan-Perumaḷ Ativiraṇaṇ alias Sivalabhadeva.	Śaka 130[8], [2]3rd year, Vaya, Uttarayana, Vasantaritu, Mēsha, 7 ba. di. daṣami, Sunday, Vanjakaṇa, Aṭṭiṭṭam.	Do.	Commences with the words Bhuvanaikavira, etc., and registers a gift of land in Kalunirukulam alias Kūṇṇam-balanallūr situated in Kūṇṇamūṇi-naḍu for a service called Sivalabhāṇa-śandi instituted in the temple of Tirukkuralamudaiya-Nāyṇār, by the king who is said to have been born in the asterism Punarvasu.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vira-Pandyaśvara temple at Surandai.	Pandya	Perumal Kulasekharadeva	Saka 148(1), [9th year, Siddharthi, Tai 17.	Tamil	Damaged. Seems to make provision for repairs to the temple of Vira-Pandyaślochuramudaiya-Nayinar at Rajasriyanalūr in Kurumai-nadu.
327	On the same wall .. ..	..	....	Saka 1480, Kalayukti, Kartigai.	Do.	Records that a merchant constructed the ardha-mandapa and the Kapodakavari.
328	On a stone set up in front of the same temple.	Pandya	Alagan Perumal Ativiramañ alias Srivallabhadēva.	Saka 1(492), 8th year, Pramōduta, Tai 10.	Do.	Damaged. Seems to provide for repairs to the temple.
329	On the south wall (inside) of the first prakāra of the Kalamēgha-Perumal temple at Tirumohur. (Madura taluk, Madura district).	Do.	Maravarman alias Tribhuvanaśakravartin Kōnerimakkōṇḍan.	....	Do.	Unfinished. Registers the gift of the village of Sīrūkupattar in Sengudi-nadu, for repairs to the temple of the god (Paramasvamin) at Tirumōḡṛ in Ten-Pārappu-nādu.
330	On the same wall	Do.	Jatavarman alias Tribhuvanaśakravartin Sundara-Pandyaśēva.	7 + 1st year, Vaigasi, 21.	Do.	Damaged. Gift of land to the shrine of Tiruvali-Alvan set up in the same temple, by a certain Gaṅḡyā. Part of the inscription is peeled off at the right side.
331	Do. .. ..	..	Tribhuvanaśakravartin Kōnerimakkōṇḍan.	8th year	Do.	Registers the gift of the village of Kumaraṇvira-chaturvedimangalam which was a brahmadeya in Venbil-nādu, for repairs to the temple of the god (Paramasvamin) at Tirumōḡṛ.
332	Do. .. ..	..	Jatavarman alias Tribhuvanaśakravartin Sundara-Pandyaśēva.	8th year and 287th day.	Do.	Registers a gift, for the same purpose, of the village of Viraṇāyana-chaturvedimangalam separated from Tenur-Tiruvēdaṅgam in Paganūr kōṛṇam.
333	Do.	Pandya	Maravarman alias Tribhuvanaśakravartin Kulasekharadeva, 'who was pleased to take all countries.	40th year and 131st day.	Do.	Gift of the village of Pannāṭṭāyakkōṭṭai for offerings to the shrine of Vēlanātha, built by Sundaraṇḍiayachōla-kōḡar in the name of the king.
334	On the north wall of the Paḷli-kōṇḍa-Perumal shrine in the same temple.	..	....	..	Do.	Records that the Brahmins of Kundaṇai-chaturvēdimangalam should provide for the offerings of the god when taken in procession for marriage in the month of Mārgaḷi and during the hunting festival, according to the scale fixed for daily offerings in the temple.
335	On a pillar in a mandapa in front of an empty shrine in the same temple.	Pandya	Kulasekharadeva	13 + 5th year ..	Do.	Gift of money for service in connexion with the temple.
336	At the entrance into the mandapa in front of the central shrine in the Subrahmanya temple at Tirupparankunram, same taluk and district.	Do.	Tribhuvanaśakravartin Sundara-Pandyaśēva, 'who took the Chōla country.	..	Do.	Consists of four fragmentary inscriptions which appear to register a gift of land. Mentions the king's officer Maḷavarayan.
337	On the east wall of the first prakāra (inside) of the (Sivar-dhani-Amman) shrine, in the same temple.	..	Tribhuvanaśakravartin Kōnerimakkōṇḍan.	42 + 1st year ..	Do.	Gift of land as a dēvadana to the shrine of Tirukkamakkōṭṭam, constructed in the temple of Tirupparankunramudaiya-Nayanaṇ, by Sēndappillai.
338	On the same wall .. ..	..	....	Do. ..	Do.	Records a similar grant of one vell of land to the same shrine, by the king (Ulagudaiya-Nayinar).
339	Do.	Pandya	Maravarman alias Tribhuvanaśakravartin Kulasekharadeva, 'who took every country.	42nd year, Karkataka, au. di. shashthi, Sunday Hasta.	Do.	Gift of land to the shrine of Tirukkamakkōṭṭattu-Aḷudaiya-Naachaiyar in the temple of Tirupparankunramudaiya-Nayanaṇ, by the assembly of Sivaḷlabha-chaturvēdimangalam.

B.—Stone inscriptions copied in 1918—cont

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
340	On the gōpura near the Fudh-māṇḍapa at <u>Madura</u> , same district and taluk.	Nayaka	Virappa-Nayaka, son of Nayaka.	Śaka 1503, Vikrama, Aḍi, 2.	Tamil	Damaged. The income in the shape of taxes received in the treasuries of the Nāyaka and Sōkkanātha, on account of the Ramesvaram temple, having been previously distributed between the temple of Ramanāthadeva and the Ariyar-Paṇḍhadesiyyar in the proportion of 2 to 3, it was now decided on the representation of Sandrasēgara-gurukkal and his disciple to give 700 poṇ to the temple. Fragment. Mentions Vēṇḍar aliaṣ Avenimar[aya] Jān-ōṭṭurvēḍimāṅgalam and seems to register a gift of 14 <i>kaḷāṇḍu</i> of gold, by the assembly of Tiruvaram, for offerings to the temple.
341	On the west wall of the shrine attached to the Uṇḷal-māṇḍapa in the Kanganātha temple at <u>Srirangam</u> (Trichinopoly taluk and district).	Chōla	[Rajarājadeva (I)]	24th year	Do.	Do.
342	On the same wall	Do.	Rajarājake [sarivarman] [Rajarāja I] .. .. .	....	Do.	Fragment. Seems to register a gift of gold for offerings.
343	Do.	Do.	Rajarāja (I) .. .. .	....	Do.	Do. Seems to register a gift of gold by one of the generals of the king.
344	Do.	Do.	Parakēsarivarman aliaṣ Rajendra-Chōla..	....	Do.	Do.
345	On a stone built into the floor near the same shrine.	Do.	Parakēsarivarman, 'who took Madura and Ṭiṇṇam (Ceylon),'	[40]th year	Do.	Much damaged and worn out.
346	On the north wall of the central shrine in the Sundarēvara temple at Palur (same district and taluk).	Do.	Rajarājavarman	5th year, Kāṇṇi, Lunar eclipse.	Do.	Registers a gift of land for offerings to the temple of Paramēvara at Tiruppaluvūr in Viḷattūr-naḍu, by the chief Mahimālaya-irukkuvel aliaṣ Parāṭṭakāṇ Viṇḍōḷaṇ.
347	On the same wall	Do.	Do.	8th year	Do.	Gift of land by a native of Advattar in Uraiyūr-koyyam for the bathing of the god in the same temple.
348	Do.	Do.	Do.	5th year, Kāṇṇi, Lunar eclipse.	Do.	Gift of land by the chief mentioned in No. 346, for offerings to the same temple.
349	Do.	Do.	Do.	6th year	Do.	Gift of land by a native of Karaikkudi in Viḷattūr-naḍu for singing <i>tiruppādiyam</i> in the same temple.
350	On the north, west and south walls of the same shrine.	Do.	Rajarājavarman [aliaṣ Triḷbhuvana-chakravartin Kuḷloṭṭuṅga-Chōlodeva.	39th "	Do.	Unfinished and stones missing. Seems to register the gift of the villages of Paluvur aliaṣ Rajendraseḷanallur in Viḷattūr-naḍu and Eṇḍimāṅgalam aliaṣ Kanavadinallur, under the orders of Śedirāj, as a <i>brahmadēva</i> to 108 Brahmanas. Mentions Aṭṭirattāḷi in Paṇḍyakulaśani-vaḷanaḍu.
351	On the west wall of the same shrine.	....	Triḷbhuvana-chakravartin Kōṇērimēl-koyḍāṇ.	21st "	Do.	Seems to register a gift of land as a <i>tanmakkēṇi</i> to the headman of Paluvur in Viḷa-naḍu, a subdivision of Rajagambira-vaḷanaḍu.
352	On the south wall of the same shrine.	Chōla	Parakēsarivarman	3rd "	Do.	Gives a list of lands presented for offerings, to the temple of Nakkar-Paran-ēṣvarar at Paluvur in Viḷattūr-naḍu.
353	Do. do.	Do.	Parakēsarivarman, 'who took Madura and Ceylon.'	40th "	Do.	Gift of gold for a lamp to the temple of Paramēvara at Paluvur, by the queen Adittan Kārṇāḷi-vaṭṭi. Mentions the gold weight called <i>viḷēḷēṇḍu-kol</i> .
354	Do. do.	Do.	Rajarājavarman .. .. .	....	Do.	Gift of land for worship to the same temple by Maḍaṇ Arinjigai, a native of Tiruvellaṇai.
355	Do. do.	Do.	Parakēsarivarman	8rd year	Do.	Gift of land for worship in the same temple.
356	Do. do.	Do.	Rajarājavarman	10th "	Do.	Gift of land to the same temple.
357	Do. do.	Do.	Do.	6th "	Do.	Do.

Madura

Srirangam.

Palur

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
358	On the south wall of the same shrine.	Chola	Parakesarivarman	8th year ..	Tamil	Registers a gift of land for offerings to the same temple, by a native of Karaikkudi in Vilattur-nadu.
359	On the same wall	Do.	Rajakesarivarman	8th ;, ..	Do.	Gift of land for making flower-garlands to the same temple.
Tanjore district, Shiyali taluk.						
360.	On the south wall of the central shrine in the Brahmapurisvara temple at Shiyali.	Chola	Tribhuvanaachakravartin Virarajendra-deva.	7th year ..	Tamil	Gift of land in Kidāringondasolānallur, the southern hamlet of Sippadaduli-cheruvēdināngalam, for offerings to the temple of Tirutōppuramudaiyar and Periyānāchohiyar at Tirukkalumalam, a brahmadeya in Rajaraja-vala-nadu, by Udaiyāchoyēdān Taji alias Cholēndrasīnga-viḷupparaiyan of Karuppur.
361	On the same wall .. ..	..	Tribhuvanaachakravartin Kōnerinmaikon-dēva.	6th year and 198rd day.	Do.	Registers a gift of land situated in Māttor, a village of Māttur-nadu which was a subdivision of Uyyakkondar-vaḷanadu, for worship to the image of Āndaiya-Pillaiyar set up in the temple by Uyyavandan Rajavichohadiri, one of the servants of the king. Mentions Tirukkalatti-Udaiyan of Jayāngondachōla-maṇḍalam and states that Cholēndrasīnga-Muvēndavēḷan was the Royal Secretary.
362	Do.	Chola	Tribhuvanaachakravartin [Rajarajadeva.	17th year and 468th day.	Do.	Gift of a gold vessel (vaṭṭil) for drinking, to the temple of Tirutōppuram at Tirukkalumalam, in Tirukkalumala-nadu, a subdivision of Rajadhiraja-vaḷanadu.
363	Do.	Do.	Tribhuvanaachakravartin Virarajendra-deva.	6th year ..	Do.	Built in at the right side. Gift of land for two lamps by a native of Palaiyanur in Jayāngondasōla-maṇḍalam to the same temple.
364	On the north and west walls of the maṇḍapa in front of the same shrine.	Do.	Tribhuvanaachakravartin Kulōttunga-Choladeva, who was pleased to take Madura, and the crowned head of the Paṇḍya.	14th " ..	Do.	Registers a gift of land by purchase for a flower-garden, to the temple of Tirutōppuramudaiya-Nayanar at Tirukkalumalam which was a brahmadeya in Tirukkalumala-nadu, a subdivision of Rajadhiraja-vaḷanadu by two ladies who were the daughter and grand-daughter of Kunrangilān, a resident of Anaṅgur in Naḍuvil-nadu alias Rajaraja-vaḷanadu, for their own merit and for the merit of their husbands and descendants. Mentions Palaiyanur in Mēmmalai-Palaiyanur-nadu, a subdivision of Jayāngondachōla-maṇḍalam. Perumur in Venṇi kōṇam, a subdivision of Sūttimāli-vaḷanadu and Oḷu-garai alias Kulōttunga-vaḷanadu and division of Rajaraja-vaḷanadu.
365	On the north wall of the same maṇḍapa.	Do.	Tribhuvanaachakravartin Kulōttunga-Choladeva 'who took Madura.'	9th year and 176th day.	Do.	Gift of land for lamps to the same temple. Refers to the revenue survey conducted in the 16th year of the reign of Kulōttunga-Choladeva 'who abolished tolls.'
366	On the south wall of the same maṇḍapa.	Paṇḍya	Tribhuvanaachakravartin Kōnerinmaikon-dēva.	....	Do.	Gift of land in Kāṇḍrasōlanallur and Tirukkalumalam, for the service of Rajakkaṇḍayan-sandi instituted in the name of the king by the chief of Poṇṇarri in Naḍuvil-kōṇam, a subdivision of Mijalai-kōṇam, a district of Paṇḍi-maṇḍalam. Provides also for offerings to the images of Rajakkaṇḍayanar and Maratachohiyar, set up by the chief. Refers to the 18th year of Sundara-Paṇḍya, the elder brother of the king.

Shiyali

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab built into the floor of the inner circuit in the same temple.	Pallava	[Saka]labhuvanaachakravartin Peruñjina-gadeva.	....	Tamil	Fragment. Gift of land for the recitation of the tiruppadiyam.
368	On another slab built into the same floor.	Chōla	Tribhuvanaachakravartin Raja[rājadeva?]	2nd year ..	Do.	Refers to the 36th year of the reign of Kulottunga-Chōladeva, the temple of Rajarajavarmanudaiya-Nayanar and Tirukkalumalam in Rajadhiraja-valanadu.
369	On six other slabs in the same place.	....	....	....	Do.	One of them refers to Tiruvalluvar Mummadiśōla-[-chaturvedinangalam]. Others refer to gifts of land.
370	On the north wall of the platform round the Brahmapurīśvara temple.	....	....	Saka 1813, Prājāpati, Makara, su. di. tritiya Friday, Śadaiyam.	Do.	Gift of land for the Tiruññanasambandan-madam in the same temple.
371	On the same wall ..	....	....	Saka 1300 (mistake for 1808) Rudhirōdgarī, Karttikai, 16.	Do.	Damaged and built in. Seems to register a gift of land.
372	On the west wall of the same platform.	....	....	Siddharthi, Tula, ba. di. Thursday.	Do.	Built in, in the middle. Registers a gift of land as a devadāna.
373	On the same wall ..	Vijayanagara.	Virupapa, son of Harthara	Saka 1315, Śrinukha, Marga-sira, su. di. pañchami, Karttikai, 25, Friday.	Do.	Allotment of 240 ma of land belonging to Tillaividanganallur and situated between the Kolliḍam and the Kaveri, for various temple purposes.
374	On the north wall of the Jñāna-sambanda shrine in the same temple.	Chōla	Tribhuvanaachakravartin Kulottunga-Chōladeva.	10th year, Masi, su. di. 9, Wednesday, Mṛgaśiraha.	Do.	Records that the assembly of Talaichohagaḍu, in Akkur-naḍu, a subdivision of Jayangondaśōla-valanadu having assembled in the Mummadiśōla-pērambalam of this village, sold land for offerings to the temple of Aludaiya-Pillaiyar.
375	On the same wall ..	Do.	Tribhuvanaachakravartin Rajarajadeva	12th year, Māshe, ba. di. Monday, Uttiradam.	Do.	Records a sale of land by the members of Virāḷanallur-parigraha, for offerings to the shrine of Mangaiyarkkaraśi-Nāchohiyar, in the shrine of Aludaiya-Pillaiyar at Tirukkalumalam.
376	Do.	Do.	Tribhuvanaachakravartin Virarajendra-deva.	6th year, Mīna, ba. di. tritiya, Thursday, Sittirai.	Do.	Relates to the exchange of land made by the devakanmis of Aludaiya-Pillaiyar at Tirukkalumalam, a brahmadeya of Tirukkalumalam-naḍu, a subdivision of Rajadhiraja-valanadu, with a native of Veḷur in Tirunaiyār-naḍu, a subdivision of Kulottungaśōla-valanadu.
377	Do.	Do.	Tribhuvanaachakravartin Kulottunga-Chōladeva.	13th year ..	Do.	Records a similar exchange of land.
378	Do.	Do.	Do.	17th ..	Do.	Gift of land by the assembly of Kulottungaśōla-chaturvedinangalam for offerings and a flower-garden, to the shrine of Aludaiya-Pillaiyar.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
379	On the south wall of the same shrine.	Chōla	Tribhuvanaśakravartin deva.	11th year ..	Tamil	Registers a gift of land for offerings to the shrine of Aludaiya-Pillaiyar, by Atkondanayagan Natapperrumal the headman of Venmali.
380	On the same wall	Do.	Tribhuvanaśakravartin Chōlādēva.	3rd year, Simha, ba. di. Navami, Monday, Purāḍam.	Do.	Records a sale of land by the assembly of Tirukkalumalam, for offerings to the same shrine.
381	Do.	Do.	Do.	4th year ..	Do.	Gift of land for setting up images (?) and restoring those that had been already set up and had suffered damage.
382	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do.	Gives a list of lands granted to the temple at Tirukkalumalam.
383	On the same wall	Chōla	Tribhuvanaśakravartin Chōlādēva, 'who was pleased to take Madura, Ilam (Ceylon) Karuvur and the crowned head of the Pāṇḍya.'	27th year ..	Do.	Gives a list of lands in Tirumullaivayil, a hamlet of Tiruvallu alias Edirilēḷḷa-ohaturvēdimaṅgalam, in Rajadhirāja-vaṇaṇadu, which were purchased at various times for the temple of Aludaiya-Pillaiyar.
384	On the north wall of the same maṇḍapa.	....	....	....	Do.	Fragment. Seems to register a gift of land for offerings to the same shrine.
385	On three pillars in front of the same maṇḍapa.	....	....	....	Do.	Records the names of the donors of these pillars. They are Arāṇḍu Inaichohayappan and Akaravallavan.
386	Right of entrance into the east prakara of the same shrine.	....	....	....	Do.	Registers a gift of land at Tiruvakkur, for offerings, repairs and a flower-garden, to the same shrine.
387	On the east wall of the same prakara.	....	....	3rd year, Kumbha, ba. di. septami, Monday, Anilam.	Do.	Stones out of order. Seems to register a gift of land for the teachers who gave instruction in tiruvīśai (music).
388	On the south wall of the same prakara.	Chōla	Tribhuvanaśakravartin Rajarajādēva ..	2nd year and 219th day.	Do.	Fragments. Gift of money for repairs to the first prakara of Aludaiya-Pillaiyar, by a native of Gangaikondaśola-puran.
389	On the north wall of the first prakara of the Brahmapuriśvara temple.	Do.	Do.	24th year, [Kum]-bha, su di. pañchami, Monday, A[nilam].	Do.	Gift of land by purchase for a flower-garden by a native of Anaṅgūr in Nāḍuvil-nāḍu.
390	On the same wall	Do.	Do.	18th year, Makara, su. di. dasami Wednesday, [Eḷhin].	Do.	Gift of land for a flower-garden by a native of Nālār.
391	On the south wall of the same prakara.	Pallava	Chakravartin Perunjiṅgādēva ..	.. su. di. prathama] Saturday.	Do.	Stones out of order and damaged. Seems to register a gift of land to the temple of [Tirutōṇi]puramuḍaiyar.
392	On the east wall of the same prakara.	Chōla	Rājakesari-varman alias [Rajarajādēva] ..	7 + 1st year ..	Do.	Much damaged and stones out of order. The introduction commences with the words <i>śivavallabha</i> , etc. Seems to record a sale in public auction of a land situated in Paṇṇaṅḍi a hamlet of Tiruvallu alias Munnuḍiśola-ohaturvēdimaṅgalam, in Rajadhirāja-vaṇaṇadu, to the temple of Tirutōṇipuramuḍaiyar and the shrine of Tiruvēṅkaḍuḍaiyar set up in it by a certain Kalingarayan. Mentions the Royal Secretary (செளந்தரகரன்) Neriyaḍai-ohōla-Muvēndaveḷḷu.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the same wall	Chola	Tribhuvanaachakravartin [Raja] Rajadeva	7 + 1st year and 317th day.	Tamil	Damaged. Records sale, in public auction to the temple, of lands belonging to certain persons who proved themselves to be traitors. Mentions the Royal Secretary Negiyudaihothoja-Morendavelan.
394	Do.	Pallava	Sakalabhuvanaachakravartin Kopperunjingadeva.	19th year, Makara, éu. di. Chakradasi, Wednesday.	Do.	Damaged. Built in at the end and stones missing. Seems to register a gift of land by purchase, by a native of Kadalar in Jayadigondachola-vaianadu. Mentions Olai-yamaigalam in Vep[aiyur]-nadu.
395	Do.	Do.	do.	19th year	Do.	Built in at the end and damaged. Refers to the transaction mentioned in No. 394 above.
396	Right of entrance into the inner eastern gopura of the same temple.	....	....	Saka 1410, Kilaka, Tula, éu. di. Wednesday, Makha.	Do.	Records that Konerideva-Maharaja made the villages belonging to the temple at Sigali, as sarvamanya-grants in order that worship and offerings may be conducted.
397	Left of entrance into the same gopura.	Vijayana-gara.	Vitpratapa Krishnadeva-Maharaja	Saka 1438, Prajapati, Mesha, éu. di. Tritiya, Friday, Asvati.	T'o	Damaged. Seems to record a sale (i.e., lease) of a certain land and houses, on an annual payment of 10 pag (by the tenants?), to the temple.
398	On the right and left sides of the same entrance.	Do.	Venkedadeva-Maharaja	Saka 1590, Vijambhi, Simha, éu. di. Septami, Monday, Anuradha.	Do.	Built in at the beginning and middle. Seems to register a gift of land to the temple on the occasion of the abhisheka of Apadudharana.
399	In the same place .. ..	....	....	Sitirai-Vishu	Do.	Records a grant made by Ramappa-Nayaka, son of Kodai Vasavana-Nayaka.
400	On the south wall of the platform round the central shrine.	Vijayana-gara.	Viruppana-Udaiyar	Saka 1319, Javara, Penguni 11.	Do.	Built in at the beginning. Seems to register a gift of land to a private individual for building a mandapa.
401	In the same place .. ..	....	....	....	T'o.	Records the birudas of Vitthaladeva-Maharaja. Traces the genealogy of Vitthala from certain mythical kings through the Western Chalukyas, etc., and mentions the conquests of some of his ancestors.
402	On the south wall of the central shrine in the Ardhanath temple at Talankoil.	Chola	Tribhuvanaachakravartin Rajarajadeva	3rd year	Do.	Gift of money for a lamp and a lamp-stand, to the temple of Vibhishapavaramadaiyar at Tirukkajumalam in Tirukkajumala-nadu, a sub-division of Rajadhiraja-vaianadu.
403	On the north wall of the central shrine in the Kedaresvara temple at Pudutturai.	....	....	15th	Do.	Registers a tax-free gift of land in Sivapadesekharanallor for the requirements of the temple of Tirukkedaravaramadaiyar constructed in Vikkiramajolanallor a hamlet of Edirijola-ochai-uvvedimangalam in Tiruvallinadu, a sub-division of Rajadhiraja-vaianadu, by a certain Gath-sevaraja of Anpavayil in Serrur-kottam a sub-division of Kulottungasola-vaianadu.
404	On the west wall of the same shrine.	....	....	15th year and 122nd day.	Do.	Relates to the transactions recorded in No. 403, above.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same shrine and mandapa in front of it.	Chola	Tribhuvanachakravartin Chola-deva.	8th year	Tamil	Records that the assembly of Tiruvāli alias Ediriśōḷa- chaturvēdamangalam acquired by purchase and made tax- free certain lands, required for various purposes connected with the temple of Tirukkedaramudaiyar.
406	On the north wall of the central shrine in the Raḡganatha- Perumal temple at Tirunagari.	Vijayana- gara.	Kṛishnadevaraya-Maharaya	Saka 1439, Išvara, Pushya, śu. di. Paurṇami.	Do.	Refers to the king's conquests and the remission of taxes made by him in favour of a number of Viṣṇu and Śiva temples in the Chōḷa country.
407	On the same wall .. ..	....	....	....	Do.	Gives a list of Brahmins who recited the Veda in the temple of Ulaguyyavirūndarūḷiya-Nayanar Vayalali- manavala, and the shares of lands given them.
408	Do. .. ..	....	....	....	Do.	Gift of land, cows and vessels for offerings to, and a special service conducted in, the temple of Vayalali- manavala-Perumal.
409	Do.	Vijayana- gara.	Virupapa-Uḍaiyar, son of Harihararaya- Maharaya,	Saka 1308, Kaha- ya, Kartigai, śu. di. prathamai, Sunday.	Do.	Registers a list of sarvamanya grants made to the temple of Vayalali alias Manavalar at Tirunagar alias Vighnēś- varanallur in Rājādhirāja-vaṇaṇa which comprised the tract of land between the Kaveri and the Koḷḷidam.
410	On the south wall of the central shrine in the Tirukkolamudaiyar temple at Tirukkolakkal.	Chola	Tribhuvanachakravartin Tirubhuvana- virāḍeva, 'who having taken Madura and Iḷam (Ceylon). was pleased to perform the anointment of heroes and victors.	35[5]th year. . .	Do.	Built in at the end. Seems to record that owing to the default made by a person who held the land belonging to the temple of Tirukkolakkavudaiya-Nayanar in Tirukkolamala-naḍu, the income was found to be in- sufficient to meet the expenses of the temple for the second half-year and that the land was re-sold in favour of a fresh tenant for an increased rate of rent.
411	On the east wall of the first prakāra in the Śivalokanatha- svamin temple at Tiruppuṅgur.	Pallava	Sakalabhuvanachakravartin Kōpperuñjiṅ- ga-deva.	2nd year, Makara, be. di. Chatur- daśi, Thursday, Hasta.	Do.	Unfinished. Registers a gift of land by a native of Kuruchoḷi in Kiliyūr-naḍu, a sub-division of Paṇḍukula- śani-vaṇaṇaḍu, for offerings, bathing, garlands, etc., to the temple of Śivalokamudaiya-Nayanar at Tiruppuṅkur in Tiruvāli-naḍu, a sub-division of Rājādhirāja-vaṇaṇaḍu.
412	On the same wall	Chola	[Tribhu]vanachakravartin [Rāja]raja- deva.	11th year	Do.	Stones out of order. Registers a gift of land to the shrine of Vikkramaśōḷi [śavara]mudaiya-Nayanar built on the northern side of the second prakāra of the same temple, by a certain Vikkramaśōḷan alias Vayanatṭaraiyaṇ of Marudūr.
413	Do. .. ..	....	....	....	Do.	Built in at the end and stones out of order. Gift of land by purchase for lamps to the same temple.
414	Do. .. ..	....	Tribhuvanacha[kravartin]	Vṛiśchika, be. di. Aṣṭami, Wed- nesday.	Do.	Built in at the end and stones out of order. Gift of land to the same temple.
415	Do.	Chola	Tribhuvanachakravartin Kulottunga- Chola-deva, 'who was pleased to take Madura'.	Aṣṭami, Wednes- day.	Do.	Fragment. Seems to register a gift of land.

R.—Stone inscriptions copied in 1918 —*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On a slab in the Aiyar-kulam at Perumangalam .	Nayaka	Achchutappa-Nayaka	Śaka 1505 Subhau, Masi 8.	Tamil	Registers a gift of land and taxes accruing from the village of Perumangalam for the bathing of the god Chidambareśvara, by Al-gapperumal-Pillai for the merit of the king.
417	On a slab built into the north wall of the Marudappar temple at Maruvattur.	....	....	....	Do.	Mentions the extent of wet, dry and garden lands belonging to the temple of Marudisuramudaiyar.
418	On two pillars in the same temple..	....	....	....	Do.	One of them states that the reconstruction and consecration (kumbhābhiseka) of the god was made by a certain Somasundra-Tambiran belonging to the temple of Vejar, on Monday Avani 12, Aṅgirasa. The other mentions Sachchudanandadeśigar, the 16th disciple of the Dharmapuram (mutt).
419	On the steps in front of the Subrahmanya shrine in the Vaidyanāthasvamin temple at Vaidisvarankoyil.	....	....	....	Do.	Records that shutter of the shrine at Śāttainadapuram measured 36 inches in length and 8 inches in breadth.
420	Right of entrance into the Tiruk-kulam, in the same temple.	....	....	Śaka 1692, Kali 4871, Vikṛita, Vairasi.	Do.	Records that the tank, Nachohiyar shrine and its mandapa, were completely renovated when Kaderayar was governing the Sigali-śirmai, and during the management of the Vaidyanāthasvamin temple by Mutukkuramārasvamin-tambiran, a disciple of Sivajñānadesika-Sambandar of the Dharmapuram mutt.
421	In the same place, left side	....	....	....	Do.	States that the wall of the second prakara, the tirumaligai-patti, the court-yard of the Amman shrine and the tatti-śūṛpi-mandapa were repaired and completed in the month Avani of the year. Śaka 1689, corresponding to Kali 4868 and Sarvasiddhi.
422	On a slab built into the floor near the accountant's seat in the same temple.	....	....	Pingala, Vairasi, 4, Monday, Chatur desi, Svati, Simha-lagna.	Do.	Registers a deed granted to Śankarabharagiri Rengapanditar by Ambalavapa-tamb-raṇi, the agent of the temple of Vaidyanāthasvamin.
423	On the east gopura (inside) of the same temple.	Nayaka	Achchutappa-Nayaka	Śaka 1505, Subhau, Masi 3.	Do.	Similar to No. 416, above. Registers the gift of taxes accruing from Maṇṇippallam in Tiruvallipattu.
424	On the north wall of the central shrine in the Velvaidinatha temple at Tirukkurugavur .	Chola	Chakravartin Kulottunga-Choladeva	15th year	Do.	Gift of land for offerings to the image of Chandrasekhara-deva set up in the temple of Tirukkurugavur-Mahadeva in Tiruvall-nādy, a sub-division of Rajadhiraja-velanadu, by a certain Saitan Maṇḍai one of the paṭṭinavar of Maṇṇikondasola-paṭṭinam.
425	On the same wall	Do.	Kulottunga-Choladeva	38th "	Do.	Records the gift of a lamp to the temple of Tiruvelladai-Mahadeva at Tirukkurugavur in Tiruvall-nādu, a sub-division of Rajadhiraja-velanadu.
426	Do.	Do.	Vikrama-Choladeva	10th "	Do.	Gift of a lamp to the same temple by a native of Kiraṇar.
427	Do.	Do.	Chakravartin Kulottunga-Choladeva	33rd "	Do.	Gift of sheep for lamps to the same temple.
428	On the north and west walls of the same shrine.	Do.	Tribhuvanaachakravartin Kulottunga-Choladeva.	24th "	Do.	Do.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the same walls	Chola	Rajakesarivarman vartin Rajadhirajadeva, 'who was pleased to take Madura and Nam (Ceylon).'	14th year	Tamil	Registers an order of the assembly of Tiruvallu alias Edirisiola-chaturvedimangalam, reducing the rent, both in kind and in money, to be paid by persons holding temple lands.
430	On the west wall of the same shrine.	Do.	Rajakesarivarman	4th "	Do.	Records remission by the assembly of Poygaikudi, of the taxes due on the lands granted to the same temple.
431	On the same wall	Do.	.. .. sarivarman	10th "	Do.	Damaged. Seems to register a gift of land.
432	On the south wall of the same shrine.	Do.	Parakesarivarman	1st "	Do.	Registers gift of lamps to the temple of Tiruvelladai-Andar at Tirukkurugavur.
433	On the same wall	Do.	Do.	15th "	Do.	Registers gift of lands at Kadalavayil to the same temple, by Semban Arulan Uttamanidai/Us Uttamasola-Mavendavelar.
434	Do.	Do.	Do.	13th "	Do.	Registers a gift of land by the donor of No. 433 above, to nine persons for beating drums in the temple of Tiruvelladai-Mahadeva at Tirukkurugavur in Tiruvallu-nadu.
435	Do.	Do.	Parakesarivarman alias Kulottunga-Choladeva.	44th "	Do.	Mentions Kalanivayil in Tiruvallu-nadu. Gift of paddy by a native of Ilavanteeri alias Sivacharansekharanangalam in Vennaiyur-nadu, for offerings to the same temple.
436	Do.	Do.	Udaiyar Rajendra-Choladeva	10th "	Do.	Registers gift of lamps to the same temple.
437	On the north wall of the mapdapa in front of the same shrine.	Do.	Kulottunga-Choladeva	13th "	Do.	Gift of land for offerings and lamps, to (the images of) the three mudalis set up in the prakara of the same temple.
438	On the same wall	Do.	Parakesarivarman alias Vikrama-Choladeva.	5th year Karakataka, Sunday, Wednesday, Tirattadi.	Do.	Incomplete. Registers a gift of land for feeding Srimadavaras (who are aprivins) in the Tiruchchirumbalamudaiyan alias van-Matha, by Tiruchchirumbalamudaiyan alias Viluppadijan, a resident of Perumbor in Vela-nadu a sub-division of Kulottunga-sola-valanadu. The Assembly met together in the hall called Rajendrasolai-Perambalam in Mummudiola-chaturvedimangalam, a village in Rajadhiraja-valanadu.
439	On the south wall of the same mapdapa.	Do.	Tiruhuvanachakravartin Rajarajadeva.	19th year	Do.	Fragmente. Mention the temple at Tirukkurugavur in Tiruvallu-nadu, a sub-division of Rajadhiraja-valanadu.
440	Below an image on the same wall ..	...	...	Kilaka, Vaigasi, 28.	Do.	Records the name Tapasi Venayiludaiyan Ilatangilai Aruran
441	On a slab in the house of Mr. Vijayaraghavalu Naidu at Edamandal.	...	...	[2]5th year	Do.	Gift of land for the midday festival in the temple of Velvidaiyappar at Tirukkurugavur.
442	On the north wall of the central shrine in the Svatanayavara temple at Tiruvankodu.	Do.	Rajarajakesarivarman alias Rajarajadeva	16th "	Do.	Built in at the beginning and middle. Gift of 30 kasa for a lamp by queen Vanavan-Mahadeviyar alias Tribhuvanamahadeviyar.
443	On the same wall	Do.	Rajaraja-Rajakesarivarman	16th "	Do.	Built in at the beginning. Registers a gift of gold to the temple of Sri-Tiruveqaradeva at Nangur in Vadakkarai-Nangur-nadu.
444	Do.	Do.	Rajakesarivarman	6th "	Do.	Mentions the images made and jewels and vessels presented by Parantakan Mahadeviyar alias Sembian-Madeviyar, the daughter of Majavaraiyar, the mother of Uttama-Chola and queen of Gandaraditya, in the fourth and sixth years of Uttama-Chola, in the fourth year of the reign of Rajakesarivarman, in the third and tenth years of Parakesarivarman and in the second year of Gandaradityadeva alias Mummudioladeva.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the same wall	Chōja	Raja[rāja]dēva	[3]rd year	Tamil	Damaged and built in the middle. Seems to record a gift of money by a native of Kunram in [Venpi]-kūram, for the requirements of the temple.
446	Do.	Do.	Rajakesarivarman alias Udayar śrī-Rajadhirājadēva.	[3] 4th "	Do.	Gift of sheep for two lamps to the temple of Tiruvekkaḍaiyar by Arayaṇ Nambanāgai, the mother of queen Trailōkyaṇḍaiyar.
447	Do.	Do.	Rajarajakesarivarman alias Rajarajadēva	28th "	Do.	Built in at the beginning. Gift of gold for a lamp to the same temple by Nakkaṇ Lokachintamaniyar, the mother of queen Villavaṇ-Mahādēviyar. Nāṅṅur-[naḍu] is stated to be a sub-division of Vaḍagavai-Rajendrasimha valaṇḍu.
448	Do.	Do.	[Rajendra-Chōja I]	4th "	Do.	Gift of sheep for lamps to the same temple by Hajarāja's queen Vānavanmadēviyar alias Tribhuvanamadēviyar, the mother of Rajendra-Chōja.
449	Do.	Do.	Rajakesarivarman alias Rajarajadēva ..	28th "	Do.	Gift of gold for offerings to the image of Adavallar in the temple of Tiruvekkaḍaiyar, at Nāṅṅur in Nāṅṅurnāḍu, a sub-division of Rajendrasimha-valaṇḍu, by Kattai Virāṇiyar, a queen of the king.
450	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarman alias Udayar śrī-Rajadhirājadēva.	30th "	Do.	Built in at the end. Records that Amalan Seyyavayar set up the image of Pichohadēvar, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, 'who was pleased to take Porvadaṣam, Gaṅgai and Kidāram.'
451	Do.	Do.	do.	27]th "	Do.	Gift of gold and silver ornaments to the image of Pichohadēvar by the donor mentioned in No. 450, above.
452	On the west and south walls of the same shrine.	Do.	Rajakesarivarman alias Udayar śrī-Virarajendradēva.	2+1st "	Do.	Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruvekkaḍaiyar at Nāṅṅur in Nāṅṅurnāḍu, a sub-division of Rajadhirāja-valaṇḍu, to be conducted on the birthday asterism Aśleṣha of the king. The regnal year "2+1" is repeated as "second year and the 28th day" in the body of the inscription.
453	On the same walls	Do.	do.	3rd "	Do.	Gift of gold to the same temple for worship, offerings, festivals and feeding.
454	On (the south wall) of the same shrine.	Do.	Rajarāja-Rajakesarivarman alias Rajarajadēva.	[24]th "	Do.	Registers a gift of gold for śeṅgaṇṭi-tiruvāṣāgai (an area- la of red-lilies) and gold-flowers to the temple of Tiruvekkaḍaiyar, by the servants (mūlaparivāra and mūlaparivaravittēru) of the king.
455	On the same wall	Do.	Rajakesarivarman alias Rajarajadēva ..	1[3]th "	Do.	Gift of money by the officers of the king for festivals in the month of Mārgaṣi.
456	Do.	Do.	[Rajakesarivarman alias Rajarajadēva] ..	26th "	Do.	Gift of money for offerings and jewels to the image of Vīśabhavahanadēva set up in the same temple by Kōlak-kāvaṇ.
457	Do.	Do.	Rajarajakesarivarman alias Rajarajadēva	27th "	Do.	Records the setting up of a copper-image of the goddess to Rishabhavahanadēva, by certain persons belonging to the Hajarāja-janānātha-tēriṇṇa-parivāra.

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B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the same wall	Chōla ..	[Rajadhirāja I]	29th year	Tamil ..	Gift of sheep for a lamp to the temple of Tiruveṇkaḍaiyavar.
459	Do.	Do. ..	[Parakeśarivarman alias] Rajendra-Chōladeva.	[3]rd "	Do. ..	Gift of money for offerings, bathing, feeding etc., to the temple of Tiruveṇkaḍaiyavar, by a cavalier of the king's troop who was a native of Aṭṭappaḷi-Niyamam.
460	Do.	Do. ..	[Parakeśari]varman alias Rajendra-Chōladeva.	....	Do. ..	Built in. Seems to register a gift of gold by Uḍaiyapirattiyar Tribhuvana-Mahadeviyar, the mother of the king.
461	Do.	Do. ..	Parakeśarivarman alias [Rajendra-Chōladeva].	....	Do. ..	Gift of sheep for a lamp.
462	Do.	Do. ..	Parakeśarivarman alias Rajendra-Chōladeva.	[3]rd year	Do. ..	Do.
463	Do.	Do. ..	Do. ..	4th "	Do. ..	Gift of sheep for a lamp to the temple of Tiruveṇkaḍaiyavar, by a servant of the queen.
464	Do.	Do. ..	Do. ..	....	Do. ..	Damaged. Gift of money for incense etc., by queen Nakkaṇ Kurukkamandaḷ alias Paṇḍavan-Madeviyar.
465	On a pillar near the north wall of the same shrine.	Do. ..	Madiraikonda Parakeśarivarman ..	8 + 37th year	Do. ..	Gift of land for offerings to the temple of Tiruveṇkaḍaiyavar, by a native of Koḍuṅḡōḷar in Mahai-nāḍu. Mentions the gōṣāḷai.
466	On the same pillar	Do. ..	Rajakeśarivarman	2nd "	Do. ..	Gift of sheep for a lamp.
467	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanaśaḥkravartia Koṇṇirūmai-koṇḍaṇ.	5th "	Do. ..	Gift of land for offerings in connection with a service instituted by a certain Vāṇadārayar in the temple of Tiruveṇkaḍaiyavar.
468	On the same wall	Chōla ..	Tribhuvanaśaḥkravartin Kulottunga-Chōladeva.	45th "	Do. ..	Records a sale of land by the assembly of Kaliyugakannachaturvedimangalam, in Adiyamaṅgai-nāḍu a subdivision of Rajadhirāja-valanāḍu, to the same temple. The assembly met in the hall called Rajadhirāja-chaturvāṣṭhalai in the same village.
469	Do. .. ..	....	Rajakeśarivarman alias Tribhuvanaśaḥkravartin [Kulottunga-Chōladeva].	....	Do. ..	Fragmentary. Contains only a portion of the historical introduction of the king and the names of the signatories.
470	On the west wall of the same maṇḍapa.	Chōla ..	Tribhuvanaśaḥkravartin Rajarajadeva ..	15th year	Do. ..	Gift of land for offerings, flower-gardens etc., to the image of Devaṅṇayakadeva in the temple at Tiruveṇkaḍu by the assembly of Kaliyugakannachaturvedimangalam in Adiyamaṅgai-nāḍu.
471	On the same wall	Do. ..	Rajakeśarivarman alias Tribhuvanaśaḥkravartin Kulottunga-Chōladeva.	34th "	Do. ..	Fragment. Fixes the amount of taxes that must be realised from certain temple lands.
472	Do. .. ..	....	....	33rd "	Grantha and Sanskrit.	Fragment.
473	On the east wall of the same maṇḍapa.	Chōla ..	Parakeśarivarman alias Tribhuvanaśaḥkravartin Vikrama-Chōladeva.	10th "	Tamil ..	Gift of land by purchase in Perundōṭṭam alias Kaliyugakannachaturvedimangalam in Adiyamaṅgai-nāḍu, a sub-division of Rajadhirāja-valanāḍu, for a maṭha established in the street called Vikramōḷan-tiruvīdi. The king was seated on the steps in the south side of the pavilion called Vikramaśōlan-tirumaṇḍapa in the temple of Tiruveṇkaḍaiyavar in Naḍṭṭi-nāḍu, a sub-division of Rajadhirāja-valanāḍu. Refers to the 44th year of the king's father Kulottunga-Chōladeva.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the west wall of the Dakshinamurti shrine in the same temple.	..	....	Āṅgīrasa, Vaigāśī 24.	Tamil	Registers a sarvaṃyaya grant for expenses connected with the service called Nāgārāṇa-sandi instituted by a certain Manuḍikkāṇḍan Akalāṇkan Nēgarasār.
475	On the same wall	Chōla	Chakravartin Kulōttunga-Chōla ..	32nd year ..	Grantha	Mutilated. Registers the gift of a perpetual lamp to Śveta-rāyaśvara by a Brahman named Vyasa.
476	On the north wall of the Chandraśekhara shrine in the same temple.	Vijayana-gara.	Vira-Viruppaṇa-Uḍaiyar, son of Hari-hararāya.	Śaka 1315, Śrīmukha, Mithuna, so. di. dvitīya, Thursday, Pūshya.	Tamil ..	Records that the village of Tiruvambalanallūr once granted to the temple of Tiruveṇkaḍuḍiyya-Nayanār was in ruins and that Maḷlase, son of Annamarasa, rehabilitated it under the name Virupparāyan-paṭṭiṇan and set apart the monthly income from it, to the temple.
477	On the north wall of the Gaṇḍaśrine in the same temple.	Chōla	Tribhuvanaśhakravartin Rajarajadeva ..	3rd year ..	Do. ..	Gift of money for a lamp to the shrine of Periyapillaiyar by a native of [Iṇṇaśōl] in Vēla-naḍu a sub-division of Kulōttungaśola-valanaḍu.
478	On the west wall of the same shrine	Do.	Tribhuvanaśhakravartin Kulōttunga-Chōladēva.	10th " ..	Do. ..	Gift of land by purchase for offerings to the same shrine, by a native of Ulaguyakkopāśōla-ōhaturvēdinan-galam.
479	On the east inner gōpura of the same temple, right of entrance.	Do.	Rajaraja-Rajakesarivarman ..	11th " ..	Do. ..	Registers a gift of gold by a native of Nangur.
480	In the same place	Do.	Tribhuvanaśhakravartin Kōṇṇerinmai-kopḍaṅ.	2nd " ..	Do. ..	Damaged. Seems to register the gift of the village of Virasōlanallūr in Rajāchirāja-valanaḍu for the service of Āḍaiyavalaiṇḍaṅ-sandi instituted in the temple at Tiruveṇkaḍu. Mentions Vijaya-Gaṇḍagōpala, the younger brother of Maḷavarāyar.
481	Do. ..	Pāṇḍya	Jatavarman alise Tribhuvanaśhakravartin Ellarkku-Nayinar Sundara-Pāṇḍya-deva.	7 + 26th "	Do. ..	Gift of land in Tiruveṇkaḍu, for service, festivals, etc., instituted in the name of the king in the same temple.
482	Do. ..	Chōla	Parakesarivarman	10th " ..	Do. ..	Registers a gift of 25 kaḷaḷju of gold for a lamp to the temple of Tiruveṇkaḍuḍēva, by Sadirayan Uttamaśaiyyar, wife of Vannāḍuḍaiyar.
483	Do. ..	Do.	Do. ..	Do. ..	Do. ..	Registers a similar gift of 25 kaḷaḷju of gold for a lamp.
484	Do. ..	Do.	Do. ..	[10]th year ..	Do. ..	Much damaged. Seems to register gift of a lamp.
485	Do. ..	Do.	Do. ..	....	Do. ..	Much damaged. Gift of 90 sheep for a lamp to the same temple by a lady called Aruraṇ Ambalattadigal.
486	Do. ..	Do.	Do. ..	8th year ..	Do. ..	Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chōla.
487	On the same gōpura left side	Pāṇḍya	[Tribhuvana]śhakravartin Kōṇṇerinmai-kopḍaṅ Śrīvalla[ḍha]deva.	Damaged ..	Do. ..	Gift of land in Viranarayanaṇallūr and other places for the service of Maṇṇāḡāṇḍaṇ sandi instituted in the temple of Tiruveṇkaḍuḍaiyar, by Pichohaṇ Maḷavarāyar.
488	In the same place	Pāṇḍya	Jatavarman Tribhuvanaśhakravartin Kulasekharadeva.	19th year and 267th day, su di. dvitīya, Wednesday, Avati.	Do. ..	Registers a gift of two veli of land and certain taxes, for conducting the service of Valatuvalvittan-sandi instituted in the same temple by Toṇḍaimaṇār, after his own name.
489	Do. ..	Chōla	Rajaraja-Rajakesarivarman ..	14th year, Ani, Monday, Tiravōṇam.	Do.	Gift of land for drummers.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	In the same place	Chola	Parakēsarivarman..	10th year, Vaigasi	Tamil	Gift of 80 kalaiju of gold for offerings to the temple of Tiruvēṇkaṇḍuḍēva, by a merchant of Adirayamaṅgalyapura in Mēṅka-nāḍu.
491	Do.	Do.	Rajakēsarivarman ..	2nd year	Do.	Gift of land by purchase for offerings, to the temple of Tiruvēṇkaṇḍuḍēva, by a member of the community of Pārthivasegarattēṇṇi-ja-Kaikkōlar.
492	On the outer east gōpura of the same temple, right of entrance.	Pandya	Vikrama-rāṇḍya ..	....	Do.	States that the entrance was called Vikkīrama-Paṇḍiṇṇa-tiruvāsal.
493	In the same place	Vijayana-gara.	Vīrapratāpa-Krishṇaḍuḍēva-Mahārāya ..	Śaka 1436, Bhava, Tula, śa. di. Uthāna-dvādāsi Monday, Rēvati.	Sanskrit in Grantha and Tamil.	Records the assignment of certain revenues to the temple of Svētāranyanātha, by the king.
494	On the west inner gōpura in the same temple, right of entrance.	Pandya	.. .. [Ko]nēṇṇinmāikudag.	28th + 2nd year ..	Tamil ..	Much damaged. Seems to register a gift of land
495	On the same gōpura, left side ..	Chola	Śivāḍa[bhāḍuḍēva] Parakēsarivarman ..	4th	Do.	Seems to register gift of gold ornaments by a Kaikkōlar. Below this is engraved the latter portion of an inscription which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.
496	In the same place .. ..	..	....	....	Sanskrit in Grantha.	Gift of sheep for four lamps to the temple at Svētavani.
497	Do.	Chola	Parakēsarivarman, 'who took the head of the Pandya (king).'	4th year	Tamil ..	Seems to provide for the maintenance of a flower-garden to the temple of Tiruvēṇkaṇḍuḍēva.
498	Do. .. ..	..	Tribhuvanaśaḥakravartin Kōnēṇṇinmāikodan.	7th	Do.	Gift of land for conducting a service instituted in the temple by Kulaśekhara Tondaimān
499	Do.	Chola	Rajarājakēsarivarman] (i.e., Rajarāja I)	....	Do.	Fragment. Seems to register a gift of sheep for a lamp.
500	On the outer west gōpura in the same temple; right side.	Do.	Tribhuvanaśaḥakravartin Kulottuṅga-Chōḷaḍēva.	6th year	Do.	Fragment. Gift of land for a lamp.
501	On the same gōpura; left side ..	..	....	....	Sanskrit in Grantha.	Records that Śetu, Vadavūr, Chidambaram, Gōkarnam, Pampapuri, Svētāranyam, Vataṭavī, Sōḍāṭṭi, Kaṇḍōḷi, Srugiri, Kalahastī, Nāgarī, Kōḍāri, Varapaṇai and Kailāsa are Mukti-sthalas
502	On the north wall of the first prakāra of the same temple.	Chola	Tribhuvanaśaḥakravartin Rajadhira-juḍēva	8th year	Tamil ..	Registers gifts of money by several individuals for bringing under cultivation certain temple lands, which had been lying waste; the donors agreeing to meet certain items of expenses such as burning lamps, reciting Vedas during the processions of the god Devaganyan and feeding Apurvins in the temple of Tiruvēṇkaṇḍuḍēvar in Nāngūr-nāḍu a subdivision of Rajadhira-ja-valanāḍu and also to pay the taxes on the lands.
503	On the same wall	Do.	Do. do. do.	Do.	Do.	Gift of land by purchase, in Tirunāḷavayil for lamps to the same temple by a native of Vāgūr alias Alagiyasōḷa-chaṭturvēdimāṅgalam which was a taniyār in Vāḍagaru-Vēsalippaṭi, a subdivision of Nāduvil-nāḍu alias Raja-ja-valanāḍu.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On the same wall	Chola	Rajakesarivarman alias Tribhuvanachakravartin Rajarajadeva.	4th year, Vri- schika, su. di. dasami, Monday, Ravati.	Tamil.. ..	The introduction commences with the words <i>Prasanna</i> etc. Registers a gift of land by purchase at Tiruppanagadu for lamps to the same temple for the merit of Tiruvankunachiyar, daughter of Arisiyan Udayan- cheydan alias Solakonar, the headman of Mattar and wife of Tayilunallaperumal alias Ilangovalar of Sendu- manigalam in Rajendrasolajavalanadu. The introduction commences with the words <i>Prasanna</i> etc. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunratin in Kunra- tin-nadu, a sub-division of Puliyar-kottam alias Kulot- tinasolajavalanadu which was a district of Jayangon- dasolajamandalam. Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neryundaichohola-Mavendavelan. Gift of land in Rajarajanalur, a hamlet of Talachchagadu which was a brahmadeya in the Eastern division of Jaya- ngondasolajavalanadu, for offerings, festivals, processions etc., to the same temple.
505	Do.	Do.	Parakesarivarman alias Tribhuvanachakra- vartin Kulottunga-Choladeva, 'who was pleased to take Madure, Ilam (Ceylon) Karuvur and the crowned head of the Pandya.' Tribhuvanachakravartin Koneriramaikop- dan.	26th year, Karka- take, su. di. 'Irayodasi, Wed- nesday, Uttira- dam.	Do	The introduction commences with the words <i>Prasanna</i> etc. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunratin in Kunra- tin-nadu, a sub-division of Puliyar-kottam alias Kulot- tinasolajavalanadu which was a district of Jayangon- dasolajamandalam. Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neryundaichohola-Mavendavelan. Gift of land in Rajarajanalur, a hamlet of Talachchagadu which was a brahmadeya in the Eastern division of Jaya- ngondasolajavalanadu, for offerings, festivals, processions etc., to the same temple.
506	On the west wall of the same pra- kara.	..	..	18th year and 207th day.	Do.	The introduction commences with the words <i>Prasanna</i> etc. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunratin in Kunra- tin-nadu, a sub-division of Puliyar-kottam alias Kulot- tinasolajavalanadu which was a district of Jayangon- dasolajamandalam. Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neryundaichohola-Mavendavelan. Gift of land in Rajarajanalur, a hamlet of Talachchagadu which was a brahmadeya in the Eastern division of Jaya- ngondasolajavalanadu, for offerings, festivals, processions etc., to the same temple.
507	On the same wall .. ..	..	Do. do.	36th year, Avani 24, Mula.	Do.	The introduction commences with the words <i>Prasanna</i> etc. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunratin in Kunra- tin-nadu, a sub-division of Puliyar-kottam alias Kulot- tinasolajavalanadu which was a district of Jayangon- dasolajamandalam. Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neryundaichohola-Mavendavelan. Gift of land in Rajarajanalur, a hamlet of Talachchagadu which was a brahmadeya in the Eastern division of Jaya- ngondasolajavalanadu, for offerings, festivals, processions etc., to the same temple.
508	Do.	Chola	Rajakesarivarman alias Tribhuvanachakra- vartin Vikrama-Choladeva.	4th year .. .	Do.	The introduction commences with the words <i>Prasanna</i> etc. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunratin in Kunra- tin-nadu, a sub-division of Puliyar-kottam alias Kulot- tinasolajavalanadu which was a district of Jayangon- dasolajamandalam. Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neryundaichohola-Mavendavelan. Gift of land in Rajarajanalur, a hamlet of Talachchagadu which was a brahmadeya in the Eastern division of Jaya- ngondasolajavalanadu, for offerings, festivals, processions etc., to the same temple.
509	Do.	Pandya	Maravarman alias Tribhuvanachakravarti Parakrama-Pandyadeva.	5th year, Pimha, ba. di. Navami, Friday, Rohini.	Do.	The introduction commences with the words <i>Prasanna</i> etc. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunratin in Kunra- tin-nadu, a sub-division of Puliyar-kottam alias Kulot- tinasolajavalanadu which was a district of Jayangon- dasolajamandalam. Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neryundaichohola-Mavendavelan. Gift of land in Rajarajanalur, a hamlet of Talachchagadu which was a brahmadeya in the Eastern division of Jaya- ngondasolajavalanadu, for offerings, festivals, processions etc., to the same temple.
510	Do.	Do.	Tribhuvanachakravartin Konerirama- ikopdan.	5th year and 334th day.	Do.	The introduction commences with the words <i>Prasanna</i> etc. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunratin in Kunra- tin-nadu, a sub-division of Puliyar-kottam alias Kulot- tinasolajavalanadu which was a district of Jayangon- dasolajamandalam. Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neryundaichohola-Mavendavelan. Gift of land in Rajarajanalur, a hamlet of Talachchagadu which was a brahmadeya in the Eastern division of Jaya- ngondasolajavalanadu, for offerings, festivals, processions etc., to the same temple.
511	Do.	Do.	Do. do.	6th year and 200th day.	Do.	The introduction commences with the words <i>Prasanna</i> etc. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunratin in Kunra- tin-nadu, a sub-division of Puliyar-kottam alias Kulot- tinasolajavalanadu which was a district of Jayangon- dasolajamandalam. Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neryundaichohola-Mavendavelan. Gift of land in Rajarajanalur, a hamlet of Talachchagadu which was a brahmadeya in the Eastern division of Jaya- ngondasolajavalanadu, for offerings, festivals, processions etc., to the same temple.

B.--Stone inscriptions copied in 1918--*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Chola	Parakēsarivarman alias Tribhuvanachakravartin Tribhuvanavirādēva 'who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	87th year, Mēsha, ba. di. Tritiya, Sunday, Mūla.	Tamil	The introduction commences with the words <i>apārāyasa</i> . Registers a gift of land by purchase, by a native of Kulōttunga-cha-turvēdinaigalam in Puṅgarumbai-nadu, a sub-division of Rājendrasōla-valanadu, for lamps to the temple of Tiruveṅkaḍaiyār.
513	On the south wall of the samo prakara.	..	Tribhuvanachakravartin Kōnerinwaikondan.	2nd year	Do.	Damaged. Seems to register the gift of the village of Abhinukūramnagalam, made at the instance of the king's officer Pallavarayar, to the same temple. Mentions the Royal Secretary Neriundichehoja-Muvēndavejān.
514	On the same wall	Pāṇḍya	Perumal Śrivalabhadeva	33rd ,,	Do.	Unfinished. Records that up to the 32nd year of the king (i.e., Sivalabha) commencing from the time when Kōpperunijgadeva was fighting against the Kannadiyas who were building fortresses on the north bank of the river Kāvērī, the festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Tondaimānar is stated to be an officer of this king and of Sundara-Pāṇḍyadeva.
515	On the east wall of the same prakara.	Chola	Tribhuvanachakravartin Kulōttunga-Chōladeva, 'who was pleased to take Madura, Ilam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Rishabha, Monday, Mūla.	Do.	Gift of land under the name Kulōttungasōlan-Pasali, in Tiruvālī-nadu, for lamps to the same temple by a native of Pasali in Pasali-nadu, a sub-division of Manavilkōttam which was a district of Jajāngondasōla-mandalam.
516	On the same wall	Do.	Rājakesarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladeva.	2nd year	Do.	Damaged. The introduction commences with the words <i>apārāyasa</i> . Seems to register a gift of land for lamps, to the same temple.
517	Do.	Do	Vikrama-Chōladeva	6th ,,	Do.	Gift of land for a lamp to the same temple by a Brātmana lady of Vijayarājendra-cha-turvēdinaigalam.
518	Do.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	2nd year, Makara, śa. di. Trayodasi, Friday, Mrigashirsha.	Do	Gift of land by purchase, for a lamp to the temple of Tiruveṅkaḍaiyār in Rājadhiraṣa-valanadu, by a native of Poruvaṟūr in Paṭṭiṇa-kūṛam a sub-division of Geyamanikka-valanadu. Refers to a breach in the Kaveri at 'Truppattar and the consequent silting up of the surrounding fields.
519	Do.	Chola	Tribhuvanachakravartin Chōladeva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	27th year, Simha, ba. di. Trayodasi Tuesday, Āyilyam.	Do.	Gift of land by purchase to the same temple for lamps, by a native of Kuṟṟattūr in Kuṟṟattūr-nadu, a sub-division of Puliyūr kōttam alias Kulōttungasōla-valanadu which was a district of Jayaṅgondasōla-mandalam. As the land was lying fallow for years, the donor paid money for bringing it under cultivation.
520	Do.	Do.	Parakēsarivarman alias Tribhuvanachakravartin [Kulōttunga-Chōladeva, 'who was pleased to take] Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Mēsha, śa. di. Pañcholami, Wednesday, Punarvasu.	Do.	The introduction commences with the words <i>apārāyasa</i> . Gift of land by purchase in Nelvayil, by a native of Alampakkam in Puliyūr-kōttam alias Kulōttungasōla-valanadu which was a district of Jayaṅgondasōla-mandalam for lamps to the temple of Tiruveṅkaḍaiyār. The donor also gave money for reclaiming the land.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the west wall of the first prakara of the shrine of the goddess Brahmaavidhe.	Mahratta (of Tanjore).	Tukkoji-Maharaja	Saka 1652, Saumya, Vaisakhi 17, Friday.	Tamil	Records that the walls of the shrine of the goddess Periyamayaki-Amman were constructed by Dandayudha-Pandaram.
522	On the north and west walls of the central shrine in the Sivalokatyagar temple at Achchapuram.	..	Tribhuvanaachakravartin Konerimmasaikondai.	11th year and 18th day.	Do.	Records the assignment of a fixed quantity of salt from the salt-pans at Mahipalakulakalaperalam for the requirements of salt, sandal-paste, incense etc., to the temple of Tirupperumanadaiya-Mahadeva at Nallur in Vennaiyurnadu, a sub-division of Rajadhiraja-valanadu. Mentions the Royal Secretary Malayappirayar.
523	On the west and south walls of the same shrine.	Chola	Ra[jakeserivarmam]	....	Do.	Damaged. The introduction commences with the words <i>Ucchaleet</i> . Seems to register a gift of land for the expenses of the same temple.
524	On the south wall of the same shrine.	..	....	2nd year and 86th day.	Do.	Much damaged. Seems to register a gift of land formed into the new village called Edirilolalanallur, to the same temple for the maintenance of a matha.
525	On the north wall of the mandapa in front of the same shrine.	Pandya	[Ma]ravarman [Tribhuvanaachakravartin] Parakrama-Pandya.	8th year, su. di. padcham, Wednesday, Pushya.	Do.	Built in at the beginning. Refers to the 10th year of Kulottunga-Choladeva and to a land gift.
526	On the north wall of the first prakara of the same temple.	Chola	Tribhuvanaachakravartin Rajarajadeva ..	16-1st year, Rishabh, su. di. Chaturthi, Saturday, Punarvasu.	Do.	Registers an order of the Mahajanas, exempting the temple lands from the payment of sabhaviyoga
527	On the same wall	Do.	Do.	2nd year and 46th day.	Do.	Registers a gift of land by the assembly of Panchnamadevi alias Kulottunga-chaturvedimaragalam in Vennaiyurnadu a sub-division of Rajadhiraja-valanadu, for offerings to Aludaiyapillai and Sokaiyar and for feeding Apurvins during the service of Ayirattennuruvay-sandi instituted in the temple of Sri-Kayilasamudaiyar of the same place. Refers to the 12th year of Karikala-Chola and the 30th year of the reign of Tribhuvanaavaradeva.
528	Do.	Do.	Tribhuvanaachakravartin Kulottunga-Choladeva.	10th year, Makara, su. di. Navami, Monday, Visakha.	Do.	Registers an order of the king making the lands belonging to the temple of Tirumullur-Perumanamudaiyar, tax-free as previously held. The sabha met in the treasury-hall of Sri-Kayilasamudaiyar at Panchnamadevi alias Kulottunga-chaturvedimaragalam in Vennaiyurnadu a sub-division of Vadagarai Rajadhiraja-valanadu.
529	Do	Do.	Tribhuvanaachakravartin Rajarajadeva ..	18th year	Do.	Gives a detailed list of lands comprising the villages of Tirupperumanallur and Tribhuvanaavaragalam, which were given to the temple of Tirupperumanamudaiya-Nayanar. The former village was constituted out of lands separated from Satiamaagalam alias Sivaachanagacharanallur, a hamlet of Panchnamadevi and the latter was formed from the lands attached to the same village, in the 30th year of the reign of the king's father (periyadevar) Tribhuvanaavaradeva.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the west wall of the same prakara.	Chōla	Tribhuvanaachakravartin Tribhuvana- vīradēva, 'who having taken Madura, [Iṭam (Ceylon), Karuvār and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd year and 327th day.	Tamil	Registers a gift of land to the shrine of Tirukkamakkoṭṭa- mudaiya-Nachchiyār constructed in the temple of Tirup- perumamunūdiyār, by Chandraśegaran Pañchaneḍivāṇi, the headman of Nerkuṇṇam in Puliur-kōṭṭam alias Kulottuṅgaśōla-vaṇaṇḍu, a sub-division of Javanḍonda- Chōla-maṇḍalam. Mentions the Royal Secretary (Sēṇḍar Gēṇḍar) Neriyaḍaichōḷa-Muvēndavēḷai.
531	On the same wall	Do.	Tribhuvanaachakravartin Kulottuṅga- Chōlādēva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	13th year, Vriś- chika, ba. di. 26, Wednesday, Pushya.	Do.	Registers a gift of land by purchase in Sattamaṇḍalam alias Sivacharapaśākkharanallūr, a hamlet of Pañchavanmaḍēvi, for a flower-garden, to the shrine of Aludaiya-Pillaiyār in the same temple, by a resident of Abhaiyamaṇḍikka- chōḷai in the same village.
532	Do.	Do.	Tribhuvanaachakravartin Kulottuṅga- Chōlādēva, 'who was pleased to take Madura, [Iṭam] (Ceylon) and the crowned head of the Paṇḍya.'	24th year ..	Do.	Records an order of Pirudigaṇḍariyān of Pupaḷkudi presenting lands (purchased) from the inhabitants of Kallūr alias Nagaśūrappēṇḍam to the shrine of Paṇ- ḍaika-Aḍuvār in the temple of Tirupperumapa- mudaiyār.
533	Do.	Do.	Tribhuvanaachakravartin Tribhuvana- vīradēva, 'who having taken Madura [Iṭam (Ceylon), Karuvār and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and victors.'	36th year, Makara, sa. di. Navami, Tuesday, Kārtti- gai.	Do.	Registers a gift of land by purchase for feeding the apurvins who come to worship in the same temple.
534	Do.	Do.	Vikrama-Chōlādēva	3rd year	Do.	Records a gift of land by purchase, by the assembly of Parakamaśōla-chaturvedinaṇḍalam in Veṇṇaiyūr-naḍu, for feeding the mahōśvaras in the maṭha called Para- samayakōlari-muḍam.
535	Do.	Do.	Tribhuvanaachakravartin Kulottuṅga- Chōlādēva, 'who was pleased to take Madura, [Iṭam (Ceylon), Karuvār and the crowned head of the Paṇḍya,' Jatavarman alias Tribhuvanaachakravartin Sundara-Paṇḍyādēva.	24th	Do.	Registers a copy of an order issued by Pirudigaṇḍariyār presenting lands for offerings and worship, to the shrine of Paṇḍaika-Aḍuvār in the same temple.
536	On the south wall of the same prakara	Paṇḍya	Do.	9th year, Tula, sa. di. Chaturthi Monday, Makha.	Do.	Records sale of land to a certain Kaṇḍan Sōḷai Sōḷiyadarmiyūj of Jandalai in the eastern division of Mīlalai-kurraṇ which was a district of Paṇḍi-maṇḍalam, by two residents of Kaṇḍaśōla-chaturvedinaṇḍalam in Veṇṇaiyūr-naḍu.
537	On the same wall	Do.	Do.	9th year, Tula, ba. di. Chaturthi, Monday, Nakha.	Do.	Relates to the same transaction as is contained in No. 536, above.
538	Do.	Chōla	Rajakesarivarman alias Tribhuvana- achakravartin Rajadhirajādēva, 'who was pleased to take Madura and [Iṭam (Ceylon).'	14th year	Do.	Commencement with the words <i>śāśvatsūrat</i> . Records an order of the assembly of Pañchavanmaḍēvi alias Kulottuṅgaśōla-chaturvedinaṇḍalam reducing the rate of vāram and kaḍamai to be paid on lands by the cultivator and fixing the duties and privileges to be enjoyed by certain classes of persons.
539	On the east wall of the same prakara	Do.	Rajakesarivarman [Rajadhiraja II]	....	Do.	Unfinished and built in.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
640	On a slab near the dhvajastambha of the same temple.	Mahrātha (of Tanjore).	Ekhoji-Naharāja	Śaka 1605, Kali 4784, Dundubbi, Sittirai 8, Thursday, Śa. di. Saptami, Pushya. Śaka 1659, Pūṅgala, Masi 5.	Tamil	Gift of land to the temple of Śivalokatyagar by private individuals.
641	On a slab near the village of Pulchohakkadu.	..	....	....	Do.	Records that the Poligars and others decided that the village of Pulichohakkadu was not required to be held by the Mahājanas but must be enjoyed by the temple of Sattainādapuram.
642	On the north and south walls of the Arunajāśvara temple at Olaiyamputtur.	..	....	Śaka 1505, Tārana, Vaigasi 15.	Do.	Stones out of order. Records that the repairs in the temple of Tiru-Arunisramudaiyar were executed by Nalla-sevagapperumal, son of Kaliyugārāma Nattaraiyar Inakkunalla-Perumal.
643	On a slab in the tank at the same village.	..	....	Sarvadhari, Aṇṇai, 30.	Do.	Damaged. Records a parivartana given by Vaittiyanāda-Annai, the agent of Viṣṇuśaṅkara-Nayakkaraiaṇ to the Mahājanas of Olaiyanagalam.
644	At the entrance into the Sundarāśvara temple at Tirumalladi.	..	....	10th year..	Do.	Fragment. Seems to register a gift of land for conducting the service called Vikīrtamasōlan-sandi instituted in the temple of [Tirai] Iokkiya-Mahadevisvaramudaiyar.
645	On nine fragmentary stones the east wall of the first prakara of the Natarāja temple at Chidambaram (Chidambaram taluk, South Arcot district); left of entrance.	..	....	....	Do.	One of the fragments mentions the name of the king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva; two others contain part of the historical introduction of Kuṭōttuṅga-Chōla I.; and the rest provide for offerings to the temple.
646	On the same wall	Pandya	Jata[varman]	....	Do.	Stones missing in the middle. Registers a gift of land as jivita to a number of persons who had to look after the garden called Sundarapandiyan-tiruttōppu and the street called Sundarapandiyan-tiruga-tiruvīdi. Mentions the king's officers Tennavan-Brahmarayar, Vikramasōla-Brahmarayar, Vikrama-Pandya-Brahmarayar, Jayatūṅga-pallavaraiyar, Villavarayar and Kurukulattaraiyar.
647	Do.	Do.	Maravarman Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	28th year and 190th day.	Do.	Stones missing in the middle. Registers an order of Kalīngarayaṇ granting lands for the maintenance of certain flower-gardens one of which was called Alaiyanah-gakōṇ-tirunandanavan.
648	Do., on the left and right sides ..	Chōla	Tribhuvanachakravartin Rajarajadēva	10th year and 122nd day.	Do.	Gift of land for supplying pomegranates and offerings to the gods and goddesses in the temple.
649	Do., on the right side ..	Pandya	[Maravarman] Tribhuvanachakravartin Vikrama-[Pandyadēva].	6 + 1st year	Do.	Registers an order of Vaṅgattaraiyaṇ. Gift of land for supplying plantain fruits.
650	On six fragments built into the platform forming steps in front of the entrance.	Do.	One of the fragments bears the regnal year 48. The others refer to gift of lands.

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B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
551	On two other fragments collected from the same place.	..	....	...	Tamil	One of the fragments refers to the 8th year of Parakésarivarman Tribhuvānabharavartin Vikrama-Chōlādēva (12th century) and mentions Nāngūr in Nāngūr-nādu and another contains a portion of the historical introduction of Rājaraṣa I, (A. D. 985-1013). In archaic characters. Mentions Kilikudi in Kilsēngilī-nādu and seems to register a gift of gold.
552	On a slab kept in the compound of the Union Club at Tanjore and presented by Mr. N. K. Ramaswami Ayyar.	..	...	....	Do.	
553	On fragments in the Nāgaraja temple in the Kamalalayam-tank, at Tiruvārur. (Negapatam taluk, Tanjore district).	Do.	Some of the fragments seem to register a gift of land. One of them mentions the name Aṅgaravallabha who was probably the donor of the stone.

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O.—Stone inscriptions copied in 1919.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Sundaravarasvamin temple at Sembedu (Gingee taluk, South Arcot district).	Vijayana-gara.	Sadasivadeva-Maharaya, son of Rangappa-Nayaka-Udayar 'who had received tribute from Ceylon.'	Saka 1460, Phavanga, Rishabha, su. di. Panarvasu, Monday.	Tamil	Records gift of the village of Sirramur for offerings, lamps and daily worship to the temple of Tiru-Alagiya-Tumbirai at Vramkamanallur, a hamlet of Pakkam in Pakkappattu on the north side of the Pennai (river), in Palakurra-kottam, a subdivision of Jayangondao hola-man-dalam, by Sarappa-Nayaka and Vayappa-Nayaka, the sons of Poddur Nayaka.
2	On the same wall	Do.	Vijayadeva Krishna-deva-Maharaya, 'who instituted the elephant hunt.'	Saka 1403 (mistake for Saka 1413), Vrishabha, Kumbha, su. di. [Tri]tiya, Wednesday, Ut-tirattadi.	Do	Records the lease of certain temple lands to Tinnappa-Nayaka, son of Obana-Nayaka who had repaired breaches in the tank at Sidampattu and constructed shrines for Alagiya-Avanappiliyar, Vairava and Chandasvara.
3	On the south wall of the same temple.	Do.	Do.	Saka 1401 (mistake for 1411), Mesha, su. di. panohami, Monday, Mriga-sirsha.	Do.	Records a transaction similar to No. 2 above.
4	On the same wall	Saluva	Narasimhayadeva-Maharaja	Vikriti, Nāsi 21 ..	Do.	Registers gift of taxes by Avasaram Annamarsaiyar for worship and repairs to the same temple.
5	On the south and east walls of the same temple.	Vijayana-gara.	Sadasiva-Maharaya	Saka 1497, Yuva Rishabha, ba. di. Newmoon, Monday.	Do.	Registers a gift of taxes and land for lamps to the same temple by Krishnama-Nayaka.
6	On the west and south walls of the Agastyaesvara temple at Avalur (same district and taluk).	Do.	Acharya-sivadeva-Maharaya	Vikriti, Jai 13 ..	Do.	Seems to register a gift of house-sites and money, for the merit of the king, by the agents of Tiruvengada-Anna-yar, to certain private individuals in order to form a madavilagam and for doing service in the temple of Agastyaesvara at Aviri-ur.
7	On a boulder near a tank at Singavaram (same taluk and district).	..	....	Virodhi, Adi 30 ..	Do.	Seems to register a gift of land for a garden to the temple at Singapuram.
8	On the north and west walls of the central shrine in the Vishnu temple at Dadapuram (Tindivanam taluk, same district).	Chola	Rajakesarivarman alias Rajarajadeva	21st year ..	Do.	Gives a list of vessels and ornaments made of gold, silver and pearls and presented to the temples of Kundavai-Vinnagar, Iravikulamapikita-isvara and Kundavai-Jinalaya, built by the princess Parantakan Kundavai-pirattiyar, daughter of Ponnaligaittunjinadevar, in the city of Rajarajapuram in Nallur-nadu, a subdivision of Venkura-kottam. Mentions the office Parakramadeva-Ma-vendavejar.
9	On the west wall of the same shrine.	Do.	Parakesarivarman alias Rajendra-Choladeva.	11th year ..	Do.	Stops with the mention of the king.

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C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south wall of the same shrine.	Chola	Rajarajakesarivarman alias Rajarajadeva	25th year	Tamil	Gift of sheep for lamps to the temple of Kundavi-Vinnagar- Alvar by princess Parantakan Kundavai-Pirattiyar. Mentions the senapati Mumudisola Brahmanaharayar, who was in charge of the management of the temple.
11	On the same wall	Do.	Do.	23rd	Do.	Gift of 90 sheep for a lamp by a maid-servant of the king.
12	Do.	Do.	Parakesarivarman alias Rajendra-Chola- deva.	4th	Do.	Gift of sheep for 10 lamps to the temple of Kundavai-Vin- nagar-Alvar by princess Kundavai-Pirattiyar.
13	Do.	Do.	Tribhuvannachakravartin Kulottunga-Cho- ladeva.	7th	Do.	Built in. Registers a gift of 5 cows for a lamp.
14	On the south and east walls of the mandapa in front of the same shrine.	Do.	Rajarajakesarivarman alias Rajarajadeva.	23rd	Do.	Records that the dancing girls attached to the temples of Irvikulamapikula-Jsvara and Kundavai-Vinnagar-Alvar should accompany the god in processions and sing and dance during the hunting festival.
15	On the east wall of the same mandapa.	Do.	Parakesarivarman alias Udayar Sri-Ra- jendradeva.	5th	Do.	The inscription commences with the introduction of Cows, etc., and is left unfinished.
16	On the north wall of the same mandapa.	Do.	....	Do.	Do.	Gift of vessels by a dancing girl to the temple of Kundavai- Vinnagar-Alvar for the sacred bath of the god. Mentions Irraman Sivadarayan alias So[la*] purandara Muvendave- lan, the headman of Mirai.
17	On the north and west walls of the central shrine in the Manikyasva- rasvamin temple in the same village.	Chola	Rajakesarivarman alias Rajarajadeva	21st year	Do.	Refers to the construction of the 3 temples at Rajarajapuram mentioned in No. 8 above, by princess Parantakan Kundavai-Pirattiyar and records that on receipt of the royal writ the officer Aroran Aravaiaiyar alias Parakra- masola-Muvendavelan of Panaiyur, in Ilayur-nadu a sub- division of Vesalippadi, ordered the temple treasury to be examined and the presents made engraved on stone in the respective temples. The presents consisted of vessels and ornaments of various descriptions, made of gold, silver and pearl.
18	On the south wall of the same shrine.	Do.	Rajakesarivarman alias Rajarajadeva	26th	Do.	Gift of sheep for 10 lamps to the temple of Sri-Irvikulam- manikka-Jsvaramudaiyar by the same princess. Refers also to the construction of the temple by her.
19	On the same wall	Do.	Parakesarivarman alias Rajendra-Chola- deva.	4th	Do.	Refers to the gift mentioned in No. 18 above.
20	On the east wall of the mandapa in front of the same shrine.	Do.	Rajakesarivarman alias Raja[radeva]	19th	Do.	Built in in the middle. Gift of sheep for a lamp to the same temple, by Aliyaran Deviyenar, one of the maid-servants of the princess.
21	At the top of the entrance into the central shrine of the deserted temple called Añjaneyan-koyil in the same village.	Do.	....	....	Do.	Records that the temple of Sri-Lakshmi-Narayana-Perumal was constructed by a certain Eñumbodajagiyar, the head- man of Pudañur.
22	On a rock behind the Gangaiyam- man temple in the same village.	Do.	....	Taranga, Adi	Do.	In modern characters. Records that the water of the tirukkulam should not be baled out in baskets.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmisvarasamin temple at Marakanam (same taluk and district).	Chōla	Rajakēśarivarman alias Rajarājadeva	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Sri-Bhūmisvaratālayar at Rajarājapperalam in Marakkānam (which was) a devadāna in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu.
24	On the same wall	Do.	Parakēśarivarman alias Rajendra-Chōladeva.	4th	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tirupūmūchohuvaramudaiyar at Maṇakkānam alias Rajarājapperalam. Refers to the gift mentioned in No. 23 above.
25	Do.	Saluva	Tammayadeva-Maharaya, son of Bhujahalaraya-Virapratāpa Saluva Narasingayadeva-Maharaya.	Śaka 1421, Siddharthi, Nēsha, Sunday, Uttirani, dvadasi.	Do.	Gift of a salt-pan to the temple at Marakkānam alias Kaṇḍarādittanallur, in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu alias Viśayarasēndirasoḷa-valanadu which was a district of Jayāṅgondachōla-maṇḍalam.
26	On the west wall of the same shrine.	Chōla	Rajakēśarivarman alias Kulottunga-Chōladeva.	4th year	Do.	Damaged. The introduction begins with the words Ṣṣṣṣṣ etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmisvaramudaiyar. Mentions Eyyipattinam alias Vikkiramasoḷa-obaturvedimam-galam.
27	On the same wall	..	....	Khara, Purattadi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Alattur.
28	On the west and south walls of the same shrine.	Chōla	Rajarāja-Rajakēśarivarman	17th year	Do.	Records that the officer Arūṇan Udayadivakaran Arumolli-Muvendarajan of Araiṣur while stationed at Paṭṭaṇam in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu, received a complaint that the expenses of the temple of Bhūmisvaradeva were not conducted since the grant of the devadāna of Maṇakkānam and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (Ṣṣṣṣṣ) of king Rajarājadeva was Sadaiyan.
29	On the south wall of the same shrine.	Do.	Parakēśarivarman alias Rajendra-Chōladeva.	8th	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Perur on the north bank (?) in Veśalippadi to the temple of Bhūmisvaramudaiya-Mahadeva at Paṭṭiṇam in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu.
30	On the same wall	Do.	Rajakēśarivarman Udayar śrī-Vijayarajendradeva.	35th	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyyipattinam which was a brahmadēva in Paṭṭiṇa-nadu as a subdivision of Tambittunaichōḷa-valanadu in Jayāṅgondachōla-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Viruppaṇa-Udayar, son of Viru-Ariyapana-Udayar.	Raktakahi, Margali.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkānam alias Kaṇḍarādittanallur in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu alias Vijayarajendradeva-valanadu. Mentions the pradhani Vattagappa-Udayar and the officers Mattarasar and Saundarasar.
32	On the north wall of the same maṇḍapa.	Do.	Viruppaṇa-Udayar śr. di. dasami, Friday, Pūshya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

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C.— Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Lynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same mandapa.	Chola	Tiruhuvana-chakravartin Chōjadēva, who was pleased to take Madura and the crowned head of the Pandya.	16th year	Tamil	Records that a resident of Arampondai having accidentally shot a person, was required by the naḍu and the Brahmans to give 12 sheep for burning a lamp in the temple of Tiruppuṇḍiyanudaiya-Nayanar.
34	On the south wall of the same mandapa.	Vijayana-gara.	Vira-Kampanna-Udaiyar, son of Vira-Bakkana-Udaiyar.	Kilaka, Arpaṣi 12	Do.	Records an order of the pradhāni Sonaiya-Danḍayaka, remitting the taxes in money due by certain classes of people inhabiting the tirumadaivilagam and a new street in Marakkāṇam, in favour of the temple of Tiruppuṇḍiyanudaiyar, for worship, lamps and repairs.
35	On the same wall .. ..	....	....	Vijaya, Tai 1	Do.	Registers a gift made by Kāṇma-Reddi for the merit of Kāmabāṭṭar-Ayyaṇ, to the temple of Tiruppuṇḍiyanudaiya-Nayanar, for worship and lamps.
36	Do. .. ..	....	....	Kilaka, Aḍi 1[*]	Do.	Damaged and built in. Registers the gift of a lamp.
37	On the east and north walls of the Saṅgar-maṇḍapa in the same temple.	....	....	Bahudhanya, Par- aṭṭadi 20.	Do.	Mentions a certain Meyhoga-Nayakkar-Ayyaṇ. Built in in the middle. Gift of a portion of a salt-pan to a maṭha, by the Mudali of Marakkāṇam, for the merit of Tirumalai-Nayaka.
38	At the entrance into the same temple; left side.	....	....	Taraṇa, Arpaṣi 20.	Do.	Stones missing. Registers a gift of land to the temple of Tiruppuṇḍiyanudaiya-Nayanar by the Mudali of Marakkāṇam, for the merit of Kūmarā-Kalattisuraiyaṇ.
39	In the same place	Saluva	Narasimhadēva	Chitrabhanu (expi- red) Svabharu (current), Aṇi 15. Viḷambi, Tai 7, Ardhodaya. Nandana, Aṇi 4.	Do.	Gift of taxes for worship etc. to the temple by Eelchappa-Nayakkar, the agent of the king.
40	Do.	Vijayana-gara.	Immaḍi-Achuytaraya	....	Do.	Damaged. Registers a saṁvanya gift of land made for the merit of Tirttārappar, to the same temple.
41	At the entrance; right side	Do.	Achuytaiyadēva-Mahāraya	....	Do.	Damaged. Gift of a salt-pan to the temple of Tiruvakkisun- rudaiya-Nayanar at Velur and another at Kūṇimēdu, by a certain Pōṭti-keddi and the Mudali of Marakkāṇam, for the merit of Kāmabāṭṭaraiyaṇ.
42	In the same place	Do.	Malikarjunaraya, son of Dēvaraya-Mahāraya, who instituted the elephant hunt.	Śaka 1384, Taraṇa, Kumbha su. di. Paurṇai, Monday, Makha.	Do.	Registers the gift of Vijayayavanallur as a devadana to the temple of Tiruppuṇḍiyanudaiya-Nayanar in Muṇḍūṇṇar- pparu, by the residents of Oṅgarai alias Kulōttuṅga- śōḷanallur in Mattur-naḍu.
43	Do.	Do.	Immaḍi-Achuytadēva-Mahāraya	[Viḷambi, Tai 5, Ardhodaya.	Do.	Damaged and built in. Registers the gift of the village Puḍuppaṭṭu, to the same temple, for worship and repairs, by Tirttārayaṇ for the merit of Rāmabāṭṭar-Ayyaṇ.
44	On the east wall of the ruined Śiva temple near Kandaḍu (same and district).	Do.	Krishnadēva-Mahāraya	Śaka 1445, Taraṇa, Tai 15, Monday, Pushya.	Do.	Gift of Kāvanippakkam, a hamlet off Kandaḍu as a devadana to the temple of Ekamranatha by—Kajattisuraiyar, son of Tirumalai-Nayakkar.
45	On the north wall of the same temple.	....	....	Saunya	Do.	Registers an order of Kakkai Nayaka of Kandaḍu to a Kaikkōla to set up an image of Pillaiyar called Tirukkara- [vel]-Pillaiyar and to receive certain privileges.

26.2.25

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the south wall of the same temple.	..	....	[Vij]ambi, Margali 20,	Tamil	Built in at the beginning. Seems to register the gift of a portion of a salt-pan by the residents [of Kandadu] to the temple of Tiruvakkisura[mudaiya] -Tambirānar at Vēlūr.
47	On the same wall .. ..	..	Sakalalokaachakravartin Sambuvarāya.	18th year, su. di. prathamā, Śadaiyam.	Do.	Built in in the middle. Records a gift of land in Vanīyapattū alias Sembīyān-Karuppur in Muññāruppārū by the residents of Kandadu alias tiruhothirambalanallūr in Oymā-naḍu alias Vijaiyaraḍendira-vaḷanāḍu, as a dēvadāna to the temple of Kakkanaḡ[?]suramudaiyar.
48	On a granite slab laying in a field at Nochothikulam, hamlet of Kunimedu (same taluk and district).	..	....	....	Dutch	The grave of Maria De Visser "wife of Gerrit Westrenen, book-keeper in the Company, who died in [A.D.] 1703;" (see Gazetteer of the South Arcot District, Volume I, page 362.) Above the inscription is engraved a circular seal-like figure.
49	On a slab set up in front of the inner gōpura in the Vēttaiyāyaperumāl temple at Alattūr (same taluk and district).	Vijayana-gara.	Sadasivaiyadeva-Chōla-Maharaya	Śaka, 1470, Kilaka, Sittirai 10, Uttirānam, su. di. dasami Sindhāgna, Friday. 38th year and 261st day.	Tam il	Damaged. Gift of the right of Kaval of Alattūr and other villages to the temple of Vēttaiyāyāṇ, by a certain Uyyālanallāṇ Timmaiyaṇ.
50	On the east wall of the central shrine in the Āḍavallēsvara temple at Munnur (same taluk, and district).	Chōla ..	Tribhuvanaachakravartin Tribhuvanavira-dēva.	....	Do.	Records a gift of land at Vanīyānallūr by the king, at the request of a certain Vaittāyaṇ, for a festival in Avani named after the king and for repairs, to the temple of Āḍavalla-Nayanār at Muññūr alias Rajanarayana-chaturvēdināḡalam in Oymā-naḍu alias Vijaiyaraḍendira-vaḷanāḍu, a subdivision of Jayangondachōla-maṇḍalam. The Royal Secretary (tirumandiravōlai) was Rajanārayana-Muvēndavēlaṇ.
51	On the same wall	Gajapati ..	Dakshina Kapileśvarakumara-Mahapatra, son of Ambira (Hamvradēva).	Śaka 1386, Tarana, Mithuna, su. di. tritīya, T hursaday, Pushya.	Do.	Registers a gift of land for "Ahamvtrabhoga" festival (?) and repairs to the temples of Tirumūlattanamudaiya-Mahadēva and Perumāl Purushōttama in the same village.
52	On the east, north and west walls of the same shrine.	Chōla ..	Tribhuvanaachakravartin Rajarajadēva ..	10th year	Do.	Records a tax-free gift of land by purchase, at Viḷuvūr, by Annaiyappaṇ Śiyan Pallavandan alias Rajanarayana Sambuvarayaṇ to the temple of Āḍavalla-Nayanār, for celebrating the hunting festival of the god in the month of Sittirai.
53	On the north and west walls of the same shrine.	Saḷuva ..	Narasingaraya-Uḍaiyar	Śaka 1388, Vyaya, Margali 9.	Do.	Gift of land for offerings, festivals and a flower-garden, to the temple of Mūlattanamudaiya-Nayinar at Muññūr, by Tammaraḍar the agent of Annamarasār, who was the avataram of the king.
54	On the same walls	Pandya ..	Jatavarman Tribhuvanaachakravartin Vira-Pandyaḍēva.	10th year	Do.	Gift of the village of Viḷuvūr surnamed Āḍavallakṇṭṭanallār with all its taxes, for a festival in the month of Māsi and for worship and repairs, to the temple of Āḍavalla-Nayanār at Muññūr by the people of the naḍu.

(Gandhy)

C. -Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the south wall of the mandapa in front of the same shrine.	Chōla	Tribhuvanachakravartin Rajarajadeva	18th year	Tamil	Gift of three lamps by a lady and her two daughters living in Shāchintamani-parigrāha in Nēduvil-nādu, to the temple of Uḍaiyār Sṛī-Mālaśthanamudaiyār.
56	On the same wall	Do.	Do.	....	Do.	Built in at the right end. Seems to record a gift of land by purchase, by an oilmonger of [Nū]ḍigondai-sōlapuram for forming a street.
57	Do.	Do.	Do.	13th year	Do.	Gift of certain taxes for a flower-garden and other requirements, to the temple of Mālaśthanamudaiyār by Sēngēni Annaiyappan Rājārāja-Sambuvārāyan.
58	Do.	Do.	Do.	17th "	Do.	Built in at the bottom. Gift of land for a lamp to the same temple by a certain Tiruvāraṅgadevaṅṅai, the headman of Kūrūr.
59	Do.	Do.	Tribhuvana. rajadeva.	8th "	Do.	Built in. Gift of land by purchase, for worship on Amāvāsyā days, to the same temple by a native of Tiṭṭai-cheri.
60	Do.	Pandya	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-deva.	5th "	Do.	Gift of Koḍukkanpaṭṭa and Nallaṇji, bamlets of Kilifālar, with their names changed into Sidiṛamoliṇaiṇār, for worship and repairs to the temple of Aḷavalla-Nāyṇār by the people of Nāgaraiḷakkāṭṭu-nādu.
61	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva	18th "	Do.	Gift of four cows for a lamp to the temple of Mālaśthanamudaiyār, by a native of Perūr in Puliūr-kōṭṭam.
62	On the east wall of the same mandapa.	Pallava	Sakalabhuvanachakravartin Perunjiṅga-deva.	3rd "	Do.	Records the confirmation by Aḷagiya Pallava Virarāyan alias Kaṇcheiyāyan, of gifts made by Aiyadevar for worship and repairs to the temple.
63	On the same wall	Chōla	Tribhuvanachakravartin Tribhuvanavira-deva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pandya was pleased to perform the anointment of heroes and of victors'.	33rd "	Do.	A similar confirmation by Kuḍal-Aḷappirandan Aḷagiya Pallavaṅṅai alias Kaḍavarāyan, of gifts made by his grandfather.
64	Do.	Do.	Tribhuvanachakravartin Kulottuṅga-Chōladeva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and [the crowned head of the] Pandya'.	....	Do.	Built in in the middle. Records that a native of Kīṇmūr constructed the walls of the mandapa called Madavarāyan-mandapa in the second prakāra of the temple and gave lands [for a flower-garden].
65	Do.	Do.	Rājakesarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladeva.	11th year	Do.	Begins with the introduction of a new etc. Gift of land by purchase, to the temple of Mālaśthanamudaiyār-Mālaśthanamudaiyār, by a certain Paḷakannai Kannaṅ Tiruvagattisvara-deva, a native of Irūiyūr in Kuṇya-nādu, a subdivision of Urukkaṭṭu-kōṭṭam, for offerings to the image of Uḍaiya-Pillaiyar which he had set up in the temple.
66	Do.	Do.	Tribhuvanachakravartin Kulottuṅga-Chōladeva.	20th "	Do.	Records a gift by the individual mentioned in No. 65 to the assembly of Maniūr alias Rājānārāyaṇa-chaturvēdi-maṭṭigalam for strengthening the bund of the big tank of the village wherever necessary.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall	Chola	Parakeśarivarman alias Tribhuvanachakravartin Rājara[ra]ja[ra]deva.	7th year	Tamil	Gift of land in Enappettūr alias Madhurantakanalūr in Kadaiyūr-nadu, for a lamp to the temple of Molasthanamuniya-Mahadeva, by a certain Muniyan Mikameppallavarayan, a resident of Tirukkōvalūr in Kurukkal-kurram, a subdivision of Miladu alias Jaunātha-valanadu, in expiation of the sin of an accidental death of a native of Mambakkam, in Vijupparaiya-nadu through the donor's nephew.
68	Do. ....	..	..	Nala, Arpudi 10	Do.	Modern. Gift of land by a certain Tirumalai-Nayaka.
69	On the north wall of the same mandapa.	Chola	Kulottunga-Choladeva	11th year	Do.	Records a sale of land for 8 kaṣu by Yaṇṇa-Bhaṭṭa of Paṇḍipuram, one of the members of the aṇḍana of Muṇḍūr, to certain Brahmins for maintaining half a lamp, which was presented by a shepherd to the temple of Molasthanamuniya Mahadeva.
70	On the same wall	Do.	Tribhuvanachakravartin Rājara[ra]ja[ra]deva ..	18th year	Do.	Gift of 16 cows for another half lamp by the grandson of the donor mentioned in No. 69. Refers to Kulottunga-Chola by the name 'Sokkapperumal.'
71	On the north and west walls of the same mandapa.	Do.	Tribhuvanachakravartin Rājadhira[ra]ja[ra]deva.	11th	Do.	Gift of taxes for repairing the "Edirapaṇayan-tirumaligai" and other structures in the temple and for repairs by Seṅgeṇi-Ammai-Apṇan Siyaṇ Pallavaṇḍan alias Rājana-rayana-Sambuvarayan mentioned in No. 62 above.
72	On the same walls	Do.	Parakeśarivarman alias Tribhuvanachakravartin Rāja[ra]ja[ra]deva.	15th year, Simha, ba. di. eṭadeṣi, Monday, 'iruva-durai.	Do.	The introduction begins with the words <i>உருவாபதேவன்</i> etc. Gift of 9 kaṣu by Ariyaṇ Aṇḍan Kamalākara-Bhaṭṭa for a lamp to the shrine of Viśveśvaradeva built by him in the western prakara (tiruohuṇṇu) of the temple of Aludaiyar Sīt-Molasthanamuniya.
73	Do. ....	..	..	5th year	Do.	Gift of land made tax-free, in Śrīpādi alias Kulottunga-śolanallūr by Siyaṇ Pallavaṇḍan Ediriśōla-Sambuvarayan, under the orders issued by the king at the instance of Gaṅgeyaraṇ and others, to the temple of Aḍavallar. Mentions the Royal Secretary Minavaṇ-Muvēndavelān.
74	On the west wall of the same mandapa.	Chola	Tribhuvanachakravartin Rājara[ra]ja[ra]deva ..	15th	Do.	Gift of land by purchase for offerings and lamps to the image of Viśveśvaradeva set up in the temple of Molasthanamuniya, by Ariyaṇ Kamalākara-Bhaṭṭa; See No. 72 above.
75	On the same wall	Do.	Rajakeśarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	12th year and 130th day.	Do.	The introduction begins with the words <i>உருவாபதேவன்</i> , etc. Records a royal gift of lands at Nagar alias Dinachintanapallūr constituting them into a new village under the name Kulottungaśolanallūr. Mentions the Royal Secretary Aśāṇhala Muvēndavelān.
76	On the same wall	Do.	Parakeśarivarman alias Tribhuvanachakravartin Rājara[ra]ja[ra]deva.	14th year	Do.	The introduction begins with the words <i>உருவாபதேவன்</i> , etc. Gift of money for a lamp to the temple of Molasthanamuniya at Muṇḍūr alias Rājana-rayana-chaturvedimūṅgalam in Oyma-nadu alias Vijayarājendralanadu which was a subdivision of 'ayaṇḍaṇḍaṇḍa-maṇḍalam, by a native of Rājashāpūram in Tirumunaiappādi-nadu, a subdivision of Rājara[ra]ja-valanadu.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōla ..	Tribhuvanachakravartin viradeva.	*4th year ..	Tamil ..	Built in. Seems to record a gift of land for a lamp to the temple of Adavalla-Nayanar, by a native of Puttur in Paṭṭiṇa-naḍu.
78	At the top of the entrance into a vacant shrine in the west prakara of the same temple.	..	....	..	Do. ..	Records that Ariyaṇ Andāṇ Kama'akarabaṭṭaṇ set up the image of Viśveśvaradeva and repaired the temple.
79	On the west wall of the same prakara (inside).	Vijayanagara.	Viropakabadēva-Maharaya, son of Virapratapa Deva-Maharaya.	Śaka 13[90], Sarvadhari, [Paṭṭiṇa-naḍu] 20.	Do. ..	Much damaged. Records a gift of land to the temple of Adavalla-Nayanar at Muñṇūr by Annamaṇsa-Ayyaṇ, the agent of Saluva Narasiṅgaiaṇa-Uḍaiyar, for worship and festivals. Refers to a maṇḍapa built by 'Iammaraya-Ayyaṇ in the same temple.
80	On the south wall of the same prakara (inside).	Pallava ..	Sakalabhuvanachakravartin Perunjiṅga-deva.	12th year ..	Do. ..	Gift of land by purchase for 10 lamps to the temple of Adavalla-Nayanar at Muñṇūr alias Rajanarayana-chaturvedināṅgalam, by a certain Madavaṇ Kulottuṅgaśoḷa-Muvendaveḷaṇ of Ambar in Ambar-naḍu, a subdivision of Uyyakkondar-vaṇadu in Solā-maṇḍalam.
81	On the same wall	Chōla ..	Rajarajadeva	[2]nd ..	Do. ..	Records that a certain Periyanaḥchiyar of Kayiṇṇūr set up the image of Periya-Vinayakapillaiyar and gave land for offerings and lamps to it. States that she also built the eṣṭāna-maṇḍapa in front of the Dakṣiṇāmūrti shrine.
82	On the same wall (outside)	Saḷva ..	Narasiṅgaiaṇadeva-Maharaya	Vaya, Puraṭṭadi [2]4.	Do. ..	Built in at the bottom. Seems to record the appointment of a person by 'Iammarasa, the agent of Annamarasa, who was the avasaram of the king to look after the lamps in the same temple.
83	Do.	Pāṇḍya ..	Maṇavarman Tribhuvanachakravartin Parākrama-[Paṇḍya]deva.	5th year, Puraṭṭadi.	Do. ..	Built in at the beginning. Seems to register a gift of land for worship and offerings to the temple of Adavalla-Nayanar.
84	Do.	Vijaynaga ..	Mallikarjunaraya	Śaka 1389, [Vaya] Mithuna, su di. Monday, daṣamī, Tiruvadirai.	Do. ..	Gift of land by purchase, for a flower-garden, to the same temple by a native of Solādivakanaṇallur alias 'Iṅgaḍupakkam in Uṇṇukkaṭṭu-koṭṭam, a subdivision of Jayanḡṇḍachōla-maṇḍalam.
85	Do.	Pallava ..	Sakalabhuvanachakravartin Perunjiṅga-deva.	10th year ..	Do. ..	Damaged. Seems to record a gift to the temple of Adavalla-Nayanar at Muñṇūr alias Rajanarayana-chaturvedināṅgalam in Oyma-naḍu, a subdivision of Jayaṅḡṇḍachōla-maṇḍalam, by Kuḍal-Alappiṇḍaṇ Devaramalaṅgiyaṇ alias Vānaraya.
86	On the same wall	Chōla ..	.. .. . Tribhuvanaviradeva ..	3 * year and 357th day.	Do. ..	Built in and intercepted by pillars. Seems to provide for repairs to the temple.
87	Do. .. ..	..	....	Naḷa, Arpaṣi ..	Do. ..	Do. Seems to record the construction of a car and a gift of land to the same temple by Kaijapa-Nayaka for the merit of Tirumala-Nayaka.
88	On the east wall of the ruined Kṛṇakṣhi Ammaṇ shrine in the same temple.	Do. ..	Tribhuvanachakravartin Tribhuvanavira-deva.	33rd year ..	Do. ..	Records a gift of money and land to the temple, by Aladai-yaṇ Alagiyaḍova alias Kaḍuveṭṭi of Neṅṅuppaḷ, for the expenses of the car festival.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
89	On the west wall of the same shrine.	..	Tribhuvanaachakravartin konḍaṭṭi.	23rd year	Tamil	Gift of land, made tax-free, for the expenses to the shrine of Tirukkamakkōttamudaiya Periya-Naachchiyar in the temple of Aḍavallār.
90	On the same wall .. ..	..	....	Piṅgala, Tai 10 ..	Do.	Gift of land, house and house-site to a private individual, by the temple authorities. Mentions Kaṇṇapa-Nayaka.
91	At the entrance into same temple; right side.	..	....	....	Do.	Records that the entrance was (gilted after) Tirumalirun-jolai-niṅṇaṇ Maḷavarāyaṇ of Naikurucheli in Paṇḍi-maṇḍalam.
92	On the east and north walls of the deserted Vishnu temple in the same village.	Gajapati ..	Dakṣiṇa-Kapilēśvara Kumāra Mahārāja son of Ambiradēva.	Śaka 1386, Tarapa, Mithuna, su. di. triṭṭiya, Thursday, Pushya.	Do.	A copy of No. 61, above.
93	On the north wall of the same temple.	Pāṇḍya ..	Jatavarman Tribhuvanaachakravartin Vira-Pāṇḍyadēva.	10th year, Dhanu, su. di. prathamā, Monday, Puna- vasa.	Do.	Records a tax-free gift of Śiṅgavanandal, a hamlet of Moṇḍūm with its name changed into Purushōttama-nallur, by the people of Oyna-naḍu, for worship and repairs to the temple of Purushōttama alias Sittira-mēli-Viṇagar-Emberumal.
94	On the same wall	Do.	Do.	13th year, Mārgaḷi 21.	Do.	Records a tax-free gift of land for worship and repairs to the same temple by Tiruvananṭṣa-Bhaṭṭa-Somayāji of Kuṇḍar.
95	Do. .. ..	..	....	....	Do.	Records that some construction or repairs (<i>ṣaḍuṣaḍ</i>) were executed by Perumāppillai, the son of Viḷandaippillai of Valluvappakkam.
96	On the north and west walls of the same temple.	Saluva ..	Narasingadēva-Mahārāja	Vyaya, Kartika 30.	Do.	Records the appointment of a certain shepherd as a koyil-kudi to the temple of Perumal Sittiramēli-Viṇagar-Emberumal, by Timmarāṣar, the agent of Annamarāṣar.
97	On the west wall of the same temple.	Pāṇḍya ..	Maḷavarman Sundara-Pāṇḍyadēva.	13 + 1st year ..	Do.	Worn out and incomplete. Mentions Vikrama-Pāṇḍya Maḷulivanaṛāya.
98	At the entrance into the same temple; left side.	..	....	....	Do.	Records that the doorway (tirunilaikkal) was the gift of Arulāḷapperumal of Vangippuram.
99	On the west wall of a deserted structure called Sāmbandapperu-maḷkōyil, in the same village.	..	....	Nala, Tai 5 ..	Do.	Records that the work (i.e., the construction of the building) was done by Kaṇṇapa-Nayaka, son of Timma-Nayaka, one of the Kaṇṇaḍiya-Nayakas of Marada-raṣar-padaividu.
100	On the south wall of the central shrine in the Tirumukhiśvara temple at Veḷur (same taluk and district).	Vijaya-nagara.	Kṛṣṇadēva-Mahārāja .. ..	.. . . . Tai 10.	Do.	Records the gift of a village as a devādāna to the temple of Tiruvakkisurumudaiya-Nayinar, by a certain Kāmu-Nayaka in the name of the king. Villavarāya figures as a signatory.
101	On the east and north walls of the same shrine.	..	....	..	Do.	Gift of a land by Karanikkam Tittar-Pillai, for the merit of Viravasanta-Nayaka, for festivals in the temple of Tiruvakkisurumudaiyar. Signed by Villavarāya.
102	On the north wall of the same shrine.	Vijaya-nagara.	Kṛṣṇadēva-Mahārāja	Vyaya, Tai 5 ..	Do.	Gift of land for a lamp to the shrine of Ilaya-Nayinar, by Viruppana-Nayaka, son of Ellappa-Nayaka, in the name of the king.
103	On the east wall of the maṇḍapa in front of the same shrine.	Chola ..	Tribhuvanaachakravartin 'Madura and .. .. .	..	Do.	Fragment. Seems to record a gift by Sōngapi Ammai-yappaṇ, for repairs to the temple.

93 g.

94 g.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
104	On the same wall	Vijayana-gara.	Achutaraya	Virodhi, Avani 20.	Tamil	Gift of a hamlet Mulliyappanagar as a devadana to the temple by the king. Signed by Kunrappuram and Villavarayar.
105	On the north wall of the same mandapa.	Do.	Achutadeva-Maharaya	Khara, Adi 1	Do.	Stones missing at the end. Gift of the village Kuppam as a devadana to the temple by the king for the merit of Saluvakkasakkhar. Signed by Tittar-Pillai and Villava rayer.
106	On the north and west walls of the same mandapa.	Chola	Tribhuvanaachakravartin Choladeva.	11th year	Do.	Gift of cows made at the instance of the residents of several districts, for a lamp, to the temple of Tiruvagnisvaramudaiya-Mahadeva at Velur alias Virudarajabhayathakarnallar in Oyma-nadu, by a native of Kaduvaiyapattam for having shot his uncle with an arrow mistaking him for an animal.
107	On the west wall of the same mandapa	Do.	.. .. nachakravartin Kajarajadeva	10th	Do.	Fragmentary. Seems to register a gift of lamp to the same temple by a certain Siviyan for a similar accidental death of an individual, while hunting.
108	On the same wall .. ..	..	....	Havilambi, Adi 14, Shashyhi, Friday, Hasta.	Do.	Records that a certain Tittar, a native of Savundiriyasolapuram in Asore-nadu, a subdivision of Jayangondacholamandalam built the iritta-mandapa and Nayakar-iruviruppu, in the temple of Tiruvakkisoramudaiya-Nayinar at Velur, in order to please Kalahastisvara, his tutelary deity.
109	On the west wall of the Subrahmanya shrine in the same temple.	Vijayana-gara.	Sadasivadeva-Maharaya	Sobhadrith, Appasi 5.	Do.	Registers a tax-free gift of the village of Parangan in Velur-sirmai, for worship and repairs to the temple of Tiruvakkisoramudaiya-Tambiranar, by a certain Nagureddiyar. Records that Virudadeva-Maharaja was governing the country.
110	On the north, west and south walls of the same shrine.	Chola	Tribhuvanaachakravartin Choladeva.	13th year	Do.	Stones out of order. Records a gift of 48 sheep made at the instance of the Bhaktas, for a lamp to the temple of Tiru-Agnisvaramudaiya-Mahadeva at Velur alias Virudarajabhayathakarnallar in Oyma-nadu alias Vijayarajendra-velanadu, a subdivision of Jayangondacholamandalam by two residents of the village, for having killed a buffalo which had spoiled their crop.
111	On three pillars built into the walls of the same temple.	Do.	Parakesarivarman alias Rajendra-Choladeva.	[20]th	Do.	The inscription is exposed only on one side of each pillar, the other sides being covered by the walls. Seems to register a gift of land for worship and offerings, to the temple of Tiru-Agnisvara at Velur in Malai-nadu, a subdivision of Oyma-nadu in Jayangondacholamandalam.
112	On a wall on the south side of the same temple.	....	....	....	Do.	Records that this mandapa was built by Periya-Nagu-Reddi, son of Periya-Erama-Reddi.
113	On the west and south walls of the central shrine in the Tiruvirunda-Perumal temple in the same village.	Vijayana-gara.	Mallikarjuna-Maharaya, son of Virupratapa Devaraya-Maharaya.	Saka 1383	Do.	The inscription has been mostly erased by a chisel. Seems to register a gift of taxes. Mentions Munforru-pattu in Oyma-nadu alias Virudarajabhayathakarnala-nadu.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the west, south and east walls of the mandapa in front of the same shrine.	Chola ..	Tribhuvanachakravartin Chola-dēva.	3rd year ..	Tamil ..	Records a royal order made at the instance of Villavarayar granting the three villages Maubakkāṇ, Kurugūr and Navappakkam clubbed together and re-named Kulottunga-śōlanallur as a tax-free devādāna, for meeting the expenses in the temple of Kulottungaśōla-Vinagar-Āṭṭar at Vēlūr alias Virudarājabhayanakuranallur, in Oyma-nādu alias Vijayarājendra-valanādu, a subdivision of Jayangondachōla-maṇḍalam. At the time of making the grant the king was seated on his throne which was set up underneath a pearl canopy in the coronation hall of his palace at Vikramaśōlapuram.
115	On the same walls .. ..	....	Tribhuvanachakravartin Kōṇēriumai-Koṇḍaṇ.	Do. ..	Do. ..	Relates to the same grant as the above. Mentions the officers Kulottungaśōla-Gaṅgeyārāyaṇ and Villavarāyaṇ.
116	On the east wall of the same mandapa.	....	....	Śobhakrit, Āvapi 15.	Do. ..	Damaged. Mentions Periya-Nagu-Reddī, son of Eṇama-Reddī of Tiruochuavi-Omandur and the temple of Tiruvirunda-Perumal.
117	On the east and north walls of the same mandapa.	Vijayanagara.	Vīrapratispa Vīra-Bokkappa-Uḍaiyar, son of Harihararāja.	Śaka 13[2]6, Svabhann, Tula, bādi, dvādasi, Friday, Uṭṭiram.	Do. ..	Records that the devādāna villages of Navappakkam, etc., formerly granted to the temple, had been ordered to be brought back under cultivation and worship and festivals conducted regularly in the temple of Kulottungaśōla-Vinagar-Āṭṭar at Vēlūr alias Virudarājabhayanakuranallur.
118	On the north wall of the same mandapa.	Saluva ..	Narsaiṅgarāja-Uḍaiyar ..	Śaka 1393, Kharā, Makara.	Do. ..	Appointment of a certain Irakkadakkōṇ of Kommaḍippaṭṭu as a tiruvilakku-kuḍi to the temple of Tiruvirunda-Perumal, by avasaram Annamarasayyar, to secure conquests (P) (tirtha-vijaya) to the king.
119	At the entrance into the same temple; right side.	....	....	....	Do. ..	Records that the door-way (tirunilaikkal) and steps were made by Tiruvachchaṇḍan of Karamavūr.
120	On the four faces of a slab set up near the same temple.	Chola ..	Tribhuvanachakravartin Vikrama-Chola-dēva.	11th year ..	Do. ..	Records a sale of land by the assembly (ūr) of Vēlūr alias Virudarājabhayanakuranallur, to Aḥobanilaiyāṇ, the headman of Pāgal, for being granted to the temple of Rājānarāyaṇa-Vinagar-Āṭṭar.
121	On the same slab	Do. ..	Tribhuvanachakravartin Rājārajadēva ..	9th " ..	Do. ..	Incomplete. Seems to record a sale of land by the assembly of Vēlūr to a native of Kōraṇṭakaka-chaturvedimaṇḍalam in Tirumariyūr-nādu, a subdivision of Śōla-maṇḍalam, for being presented to the temple of Kulottungaśōla-Vinagar-Āṭṭar.
122	On a stone set up in the Jain temple street, in the same village.	Vijayanagara	[Aḥyuta]dēva-Maharāja ..	Śaka 1453, Virodhikrit, Kumbha, śu. di. trayodasi, Monday, Paṇḍya.	Do. ..	Much damaged. Seems to register a gift of money for worship, to the temple of Tiruvakki-aṇḍa-Tambirāṇar at Vēlūr.
123	On another stone in the same street.	Do.	Aḥyuta-dēva ..	Vikṛiti. Āni 10.	Do. ..	Much damaged. Seems to register a gift of land by the king to the same temple for the merit of Vīra-Vasanta-Nayaka.

Original

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	At the entrance into the central shrine of the Jaina temple in the same village; left side.	....	....	....	Tamil ..	In modern characters. Records the renovation of the temple by Jayasena.
125	On the west wall of the central shrine in the ruined Siva temple at Olagapuram (same taluk and district).	..	....	....	Do. ..	Beginning lost. Gift of sheep for lamps to the temple of Arikula[kesari-Isvara] at Olakamadēvipuram which was a city in [I]rayur-nadu.
126	On the south wall of the same shrine.	Chōla	Rajakesarivarman, 'who [destroyed] the ships at Salai,'	Lost	Do. ..	Stones missing. Seems to register a gift of land by purchase by Nakkaṇ Vayramēgar, for offerings and lamps to the shrine of Tenkkil-vasai, Sattaṇ.
127	On the same wall	Do.	Rajakesarivarman	7th year ..	Do. ..	Built in in the middle. Seems to record a sale of land by the nagarattar of Ulagamadēvipuram in Oyma-nadu to Gaṅgan-Ambalavan Gandaradi[ttai]nōla-Vijupparaiyān of Kuvalalam in Gaṅgarasayira, for being presented to the temple for laying out a flower-garden. Mentions Kalikātka-peruvarambu.
128	Do.	Do	Tribhuvanachakravartin Chōladēva.	8th ..	Do. ..	Gift of cows for a lamp to the temple of Śrīkaiyilsam-madēvipuram, by a merchant.
129	Do.	Do.	Rajakesarivarman	3rd ..	Do. ..	Arikulakēsari-tohohuvaramundaiyina-Mahadēva at Uloga-madēvipuram, by a merchant.
130	Do.	Do.	Rajakesarivarman alias Uḍaiyar śrī-Rajamahēndradēva.	Do. ..	Do.	Gift of sheep for a lamp to the temple of Śrīkaiyattu Paramasvāṇigaḷ at Ulogamadēvipuram a taniyūr in Oyma-nadu, by Ambalavan Gaṇḍavāḍittanar, a perundaram of the king, who built the temple. The introduction commences with the words <i>உர ௧௩௪</i> <i>செர</i> . Records a sale of land by the nagarattar of Uloga-madēvipuram in Pērayur-nadu, a subdivision of Oyma-nadu for being presented to the temple of Arikulakēsari-Isvaramundaiyar in order to meet the expenses connected with the shrine of Rājendrasōla-Viṭṭanar built in it.
131	At the top of the entrance into the same shrine.	....	....	....	Do.	Records that Pattulāṇ Nīṇṇṇai Kulkāṇ of Maṇḍanaput-tur in Tirumunappadi, presented the sacred door.
132	On the south wall of the maṇḍapa in front of the same shrine.	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadēva.	18th year, Karttigai 11.	Do.	Records the gift of the revenues from the looms maintained in the Tirumadavilagam, for worship, to the temple of Arikulakēsari-Isvaramundaiya-Nayanar at Ulagamadēvipuram in Oyma-nadu alias Vijayarjendrasōla-valanadu.
133	On the south and east walls of the same maṇḍapa.	Vijayana-gara.	Virapratāpa Devarāya-Maharaya ..	Śaka 1318, Parabhava, Meeba, ba. di. ohaṭṭadasi, Saturday, Rēvati.	Do	Gift of land for worship, offerings and lamps to the temple of Viṭṭalapuramundaiya-Nīyinar at Kuḷma[rapuram alias Ulagamadēvipuram in Muṇḍūru-paṇṇu a subdivision of Oyma-nadu alias Vijayarjendrapalanadu, by Liṅgama-Nayaka the younger brother of Viṭṭaiya-Nayaka.
134	On the east and north walls of the same maṇḍapa.	Chōla	Parakesarivarman Rājendra-Chōladēva	[2]4th year ..	Do.	Much damaged. Seems to record a gift of land by the nagarattar of Ulagamadēvipuram in Pērayur-nadu, a subdivision of Oyma-nadu for feeding 25 Brahmans in a sālai attached to the temple.
135	On the base of the baḷi-pṛṭha in front of the same temple.	....	....	....	Do.	Records that Solaman alias Veḷm[baṇ] Aḍavan alias Viḍividaṅgaṇ, set up the Śrī-pṛṭha.

C.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the south, east and north walls of the same shrine.	Chōla	Parakēsarivarman alias Rajendra-Chōlādēva.	13th year ..	Tamil ..	Built in at the end and incomplete. Mentions Kilinālur alias Keralantaku-ohaturvādināṅgalam a brahmādēya in Oymā-nādu, a subdivision of Jayāṅgondāchōla-maṇḍalam.
148	On the east wall of the same shrine	Do.	Parakēsarivarman ..	10th " ..	Do. ..	Provides for offerings on Amāvāsya and Saṅkrānti days to the temple of Tiruvāgnīśvaramūdayar at Kilinēlūr, a brahmādēya in Oymā-nādu, by Parasaraṅ Tiyaṅ Sāttaṅ, a member of the Aṅgana of the village.
149	On the same wall ..	Do.	Parakēsarivarman [alias] Rajendra-Chōlādēva.	3rd " ..	Do. ..	Damaged. Gift of 90 sheep for a lamp to the same temple by a Brahmana lady.
150	On the north wall of the same shrine.	Do.	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōlādēva.	10th " ..	Do. ..	Unfinished. The introduction commences with the words <i>Varaṇas</i> , etc. Registers a gift of land by the assembly of Kilinālur alias Ulaguyyavandaśōla-ohaturvādināṅgalam in Oymā-nādu alias Vijayarājendra-valanādu, a subdivision of Jayāṅgondāchōla-maṇḍalam, for offerings to the temple of Tiruvāgnīśvaramūdaya-Mahādēva of the village.
151	On the north and west walls of the maṇḍapa in front of the same shrine.	Do.	Rajakēsarivarman alias Uḍaiyar Rājadhiraḷādēva.	26th " ..	Do. ..	The introduction commences with the words <i>Paṇḍar</i> , etc. Sale of land by the assembly of Keralantaku-ohaturvādināṅgalam to the temple of Tiruvāgnīśvaramūdaya-Mahādēva, for the maintenance of a feeding house called Maṇḍadigal.
152	On the same walls ..	Do.	Uḍaiyar Śrī-Rājadhiraḷādēva ..	29th " ..	Do. ..	Records another sale of land by the assembly, for the same purpose.
153	On the east wall of the same maṇḍapa.	Do.	Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	34th " ..	Do. ..	Records that the assembly of Kilinālur alias Ulaguyyavandaśōla-ohaturvādināṅgalam in Oymā-nādu alias Vijayarājendra-valanādu, made certain lands tax-free in return for the interest on money lent to them from the treasury of Plochādēva in the temple of Tiruvāgnīśvaram in the same village.
154	On a slab lying in the kitchen of the same temple.	Vijayana-gara.	Malikarjunaraya ..	Saka 1372. Pramadata, Sittirai 16.	Do. ..	Damaged. Records that a certain chief Vijaiya-raya-Gaṅḡaya, son of Virupparaya-Gaṅḡaya built a stūpee and repaired three tanks of [Kil]ivalanallur which had breached in a severe storm.
155	On the south wall of the central shrine in the Vaikunṭhavasā-Perumal temple in the same village.	....	Rajakēsarivarman ..	18th year ..	Do. ..	Records that the assembly of Kilinālur in Oymā-nādu received 75 kelaṅṅ of gold from a native of Valudavur in Valudavar-nādu and agreed to feed daily 5 Brahmanas.
156	On the same wall ..	Chōla	Rajarāja-Rajakēsarivarman ..	16th " ..	Do. ..	Records the gift of a kaṣam by a native of Perumbalamūdr in Sōla-nādu for convening the assembly of Kilinālur a brahmādēya in Oymā-nādu.
157	Do.	....	Parthivendradhipatiavarman ..	13th " ..	Do. ..	Gift of sheep for a lamp to the temple of Tigattirai-Vishnugriha at Kilinālur, by a certain Dandaniyaka.
158	Do.	Pallava	Vijaiya-Nandivikramavarman ..	3rd " ..	Do. ..	Records a gift of 300 sheep for lamps and of land for offerings, to the temple of Tigattirai-Vishnugriha at Kilinālur in Oymā-nādu, by Tigattirai who had built it.

C—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the north wall of the same shrine.	Chōla	Rājakesarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladeva.	48th year ..	Tamil	The introduction commences with the words <i>uṣṭaṣṭa</i> , etc., and stops after mentioning the date of the king.
160	On the same wall ..	Do.	Parakesarivarman ..	16th ..	Do.	Damaged. Seems to register a gift of land by purchase, by Sattan Malladigal of Vesalippadi, for the annual repairs of a tank.
161	On the same wall ..	Vijaya-nagara.	Achutayadeva-Mahārāya, son of Virapratapa Vira-Bhujabala Vira-Narasimhayadeva-Mahārāya.	Śaka 1454, Nandana, Ādi 6.	Do.	Registers a gift of land and of house-sites to certain Vashnavas, for conducting annual repairs to the temple of Virirunda-Perumal.
162	On the south wall of the maṇḍapa in front of the same shrine.	Chōla	[Rajarāja I] ..	....	Do.	Unfinished. The conquests of the king that are noted extend up to Kalingam.
163	On the north wall of the same maṇḍapa.	..	Tribhuvanachakravartin Kōneriunmai-konḍan.	3rd year, Ādi ..	Do.	Gift of the village of Amakkann, for worship and repairs, to the temple of Virirunda-Perumal at Kilinallur alias Ulaṇṇayyavandasōla-chaturvedumangalam.
164	On the west wall of the same maṇḍapa.	..	..	....	Do.	Records that this is the charity of Adittacōvaṇ alias Kalingarayar.
165	On the west side of the platform in front of the same maṇḍapa.	..	Rajavarayan Sambuvārāyaṇ ..	14th year ..	Do.	Records the gift of a vessel by a certain Vēdanarayan.
166	On the same side ..	..	....	....	Do.	Records that the steps (sōṇā) were made by Devakula-Perumal alias Varadadaivaṇ of Vijayanḱuḍi.
167	On the west wall of the prakara of the same temple; inside.	Vijaya-nagara.	Achutarāya ..	Śaka 1453, Khara, Masi 9.	Do.	Gift of land for offerings to the temple, for the merit of the king and Trimmappa-Nayaka.
168	At the entrance into the same temple; left side.	..	....	Śaka 1452, Vikriti, Ādi 2.	Do.	Gift of land for worship to the temple of Virirunda-Perumal at Kiliyannur, by Virappa-Nayaka, the agent of Namadēvaya-Nayaka, for the merit of the latter. Below this is an inscription which states that Tērvuvargappaṇ of Uḷandai gave the tiruchohin[ia]piohohai.
169	On the margin of the platform in the Aiyappan temple in the same village.	Vijaya-nagara.	[Maha]maṇḍalēvara Mahārāya.	Śaka 1467, Viśva-vasu ..	Do.	Fragments.
170	On the west wall of the central shrine in the Agastyaśvara temple at Chunnampet-Villivakkam (Madurantakam taluk, Chingleput district).	Pandya	Jatavarman Tribhuvanachakravartin Vira-Pandya-deva.	Śaka 1467, Viśva-vasu .. Śravana, Friday. 12th year, [Kanni], badi, prathamai, Monday, Makha.	Do.	Gift of money for a lamp to the temple of Tiruvagattisura-mudaiya-Nayanar at Villipakkam alias (aṅgaṅkaṇḍasōla-nallur in Oyna-nadu alias Vijayarajendra-vulanadu, a subdivision of Jayangondachola-maṇḍalam by a native of Kavem alias Vyagasanudraṇallur in Manavir-kōḷam. Much damaged. Mentions Villi[pa]kkam alias Gaṅgai-kōḍasōlanallur.
171	On the south wall of the same shrine.	Vijaya-nagara.	Vira-Kampapa-Uḍaiyar, son of Bokkapa-Uḍaiyar.	Mithuna, Śu. di. prathamai, Wednesday	Do.	Much damaged. Seems to provide for a festival to the temple at Villipakkam. The record is signed by Vittappan.
172	On the same wall ..	Do.	Mahamaṇḍalēvara Kampapa-Uḍaiyar ..	Pramadi ..	Do.	The inscription reads from bottom upwards. Seems to record a gift of land by purchase for a maṭha (?) by Kavurapa-Nayaka, son of Narasappa-Nayaka a Kannadiya resident of Maṇḍapadaividu in Murugamaṅgalappattu which was situated in Jayangonda-Tondamaṇḍalam.
173	On a pillar lying in front of the Zamindar's house, at Chunnampet (same taluk and district).	Do.	Dharmaraya, son of Virapratapa Narasimhayadeva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1424, Durmati, Simha, Śu. di. daśami, Monday, Śravana.	Do.	

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On the east wall of the Varadaraja-Perumal temple at Tribhuvani (Pondicherry French settlement).	Chōla	Parakēsarivarman alias Rajendra-Chōlādēva I.	6th year	Tamil ..	"This temple of Neduvi-Vīraṇāyana-Vinagar at Tribhuvanamaḍavi-chaturvedimangalam, a brahmaḍaya in Jayaṅgaḍachōla-mangalam, sh-il be under the protection of the regiments, Sri [Vadavur]-Tillaiyalipperumbadai and Pallayiravar of our lord Rajaṛajadevar." Begins with the historical introduction <i>Pūṭṭarśeṣam</i> , etc
175	On the east, north and west walls of the same temple.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	6th ,	Do.	Damaged and incomplete. Registers a gift of land for the temple site, a hall, temple premises and flower-garden, to the god Arujākara-iṣvaramudaiyar set up in the 5th year of Vikrama-Chōlādēva, by Arumbakkulaṅ Maduran-takan Poṉṇēmbalaikkuttan alias Perkoṇil 'oṇḍaimānar reading in Naṇavil in Manavil-kōttam, a district of Jayaṅgaḍachōla-mangalam, for the prosperity of the king (Perumal) and the village. The gift was made at the command of the great assembly who were attending to the duties of the village of Tribhuvanamaḍavi-chaturvedimangalam, a brahmaḍaya, from the month of Karkaṭaka. The flower garden of (the image of) Parantakadēva set up in the temple of Rajaṛajisvaramudaiyar is referred to incidentally. Begins with the historical introduction <i>Uṇṇarśeṣam</i> , etc.
176	On the same walls	Do.	Rajakēsarivarman alias Rajadhiraṇjadēva	30th year, Mīna-Wednesday, Uthiram.	Do. ..	Registers a gift of land for providing a sumptuous offering called after Rajendra-Chōla, to the god Nadvil Srin-vīraṇāyana-Vinagar-Ajvar, by Rajendrasōla-Mavalivāravarjar under the auspices of the great assembly of Tribhuvanamaḍavi-chaturvedimangalam which met in the maṇḍapa built by Sembayan Umabalanattu-Muvendaivelar for the merit of Rajendra-Chōlādēva. Tribhuvanamaḍavi-chaturvedimangalam is herein stated to have been an independent village (tapiyar) in Viḷupparaiya-nadu, a subdivision of Rajendrasōla-vajjanadu. Begins with the introduction <i>Pūṭṭarśeṣam</i> etc.
177	On the north wall of the same temple.	Do.	Rajakēsarivarman alias Kulottunga-Chōlādēva I.	[6]th year, Siṁha, Pa. di. Ekaḍasi, Purnavaṣu, [Tuesday].	Do. ..	Much worn out. Begins with the introduction <i>Uṇṇarśeṣam</i> , etc. Registers a gift of land by purchase for worship and offerings to the god Kolavaraha-Ajvar who is pleased to reside in the Sakōvil. The gold was deposited in the treasury of the temple
178	On the same wall	Do.	Rajakēsarivarman alias Kulottunga-Chōlādēva I.	9th year, Riebbba, [sa] di. Septami, Aḍiṣaba, Thurs-day.	Do. ..	Begins with the historical introduction <i>Uṇṇarśeṣam</i> etc. Registers a gift of land by purchase to the god Tiruvayindravarattu-Ajvar. Hecin Viḷupparaiya-nadu in which Tribhuvanamaḍavi-chaturvedimangalam was situated, is stated to have been a subdivision of Rajendra-vajanadu.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chola ..	Rajakēsarivarman alias Kulōttunga-Chōladēva.	9th year, Mithuna, ba. di. triyā, Thursday, Purit-tadi.	Tamil ..	Begins with the introduction of the great assembly altering the classification of the land which was given to the image of Virūndaiyar in the temple of Srikoil alias Viranarayana-Vinnagar-Ālvar for feeding twenty Brahmins. Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
187	Do.	Do. ..	Parakēsarivarman alias Rājendra-Chōladēva.	29th year, Mithuna, Sunday, Vi-sakha.	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
188	On the south and east walls of the same temple.	Do. ..	Rajakēsarivarman alias Vijayarājendra-dēva.	36th year and 33rd day.	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
189	On the north side of the base of the same temple.	Do. ..	Parakēsarivarman alias Rājendra-Chōladēva.	16th year, Mithuna, Friday, Utti-raṭṭadi.	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
190	On the same wall	Do. ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōladēva.	49th year	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
191	On the north, west and south sides of the same base.	Do. ..	Rajakēsarivarman alias Udayar	33rd year and 191st day.	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
192	On the same sides	Do. ..	Parakēsarivarman alias Rājendra-Chōladēva.	6th year	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
193	On the west side of same base ..	Do. ..	Rajakēsarivarman alias Kulōttunga-Chōladēva.	48th	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
194	On the same side	Vijaya-nagara. Chōla ..	Virupanna-Udayar ..	Saka 1314, Yuva ..	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
195	On the south side of the same base ..	Do. ..	Rājendra-Chōladēva ..	20th year	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
196	On a slab built into the floor of the mandapa in front of the same temple.	Do. ..	Rajakēsarivarman, 'who destroyed the ships at Kandalar-Salai.'	10th	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.
197	On the south wall of the same mandapa.	Do. ..	Tribhuvana-chakravartin Kulōttunga-Chōladēva.	5th	Do. ..	Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōlan-madam.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	Chola	Rajakesarivarman alias Kulottunga-Choladeva.	27th year, Kaikata- ka, su. di. dvitiyai, Pushya, Wednes- day.	Tamil	Commences with the same introduction as in No. 197 above. Gift of land to [Pipal]ai Tirunaryana-bhatthan alias Kavikumudachandrapadittan of Manakulasamihoberi, by the great assembly of Tribhuvanamadēvi-chaturvedi-mangalam an independent village and a brahmadēya in Viravata-valanādn, a sub-division of Gaṅgaikondā-chola-velanādn as a recompense for having composed Kulottunga-Chola-charitai, a kāvya glorifying the king (poruṁai). The assembly was required to listen to the kāvya as well.
199	On the south, east and north walls of the same maṇḍapa.	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	43rd year	Do.	Stones missing and displaced.
200	On the east wall of the same maṇḍapa.	Do.	Rajakesarivarman alias [Kulottunga]-Choladeva.	4[3]rd " .. .	Do.	do. introduction 4 th year 4 th day, etc. Seems to record a gift of land for feeding tapasvins and Mahāśvatas.
201	On the same wall	Do.	[Rajakesarivarman alias] Kulottunga-Choladeva.	[28]th year, Mēsha, ba. di. trayodasi, Uttirāṣṭadi, Fri- day. Lost..	Do.	Much worn out. Begins with the introduction 4 th year 4 th day, etc. Prescribes certain rules regarding the culti- vation of lands growing areca-palm.
202	On the east and north walls of the same maṇḍapa.	Do.	Rajakesarivarman alias Tribhuvana-chakravartin [Kulottunga-Choladeva.]	.. ..	Do.	Stones missing. Commences with the introduction 4 th year 4 th day, etc. Gift of land by the assembly of Tribhuvana-madēvi-chaturvedimangalam for feeding sampradāyins, during the festival of the temple of Tirumēṅkōyil-Ālvar, on New-moon days and Viśvab and while offerings are made to the Ālvar of Mēṅkōyil in the Vedantavedya-maḍam.
203	On the same walls	Do.	Rajakesarivarman alias [Kulottunga]-Choladeva.	48th year	Do.	Stones missing. Begins with the same introduction. Seems to register a gift of land for feeding the itinerant Sivayogins and Mahāśvatas in the Tirunāvakkara-maḍam.
204	On the north wall of the same maṇḍapa.	Do.	[Rajakesari]varman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	[4]3rd "	Do.	Fragments. Begins with the same introduction. Refers to the temple of Teṅ-Tiruvēṅgaḍattalvar at Tribhuvana-madēvi-chaturvedimangalam.
205	On the same wall	Do.	Tribhuvana-chakravartin Kulottunga-Choladeva.	48rd "	Tamil and Grantha.	Damaged. States that persons who are qualified to do the services of bhāṭṭavittī, kidaī, aḍaiṭṭu, kōṭṭam, account- any (kaṇakku), carpentry (tācheṇ) and others should take up such services in the village only. Those who engage themselves in these services beyond this village will be considered to have transgressed the law, to have committed a fault against the great assembly and to have ruined the village.
206	Do.	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	28rd "	Tamil	Commences with the introduction 4 th year 4 th day, etc.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	Chola ..	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	42nd year ..	Tamil ..	Commences with the same introduction. Records that the lands belonging to the temple of Eunalatua-Durgaiyar Onkarsundariyar, situated in the eastern hamlet of this village with the temple flower-garden and tank, were registered as a village gift to the said goddess under class 12. This land was renamed Bhupalaundara-vilagam after demarcating the lands and fixing the boundaries.
208	On the side of the west veranda in the prakara of the same temple.	Do. ..	Parakesarivarman alias Tribhuvana-chakravartin Vikrama-Choladeva.	9th ..	Do. ..	Commences with the introduction <i>Uṣṭhāṣṭhā</i> , etc. Records a gift of land to the weavers for supplying certain cloths to the temple. It is said of these weavers that they were the offspring of a Brahman with a Vaiśya (woman) and that as authorized by the Āgamas and Smṛitis, they had the privilege of weaving and supplying cloths to temples and kings.
209	On the same side	Do. ..	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	10th ..	Do. ..	Commences with the introduction <i>Uṣṭhāṣṭhā</i> , etc. The tax-free lands already granted to the temple of Udavi Tirumapikuli-Mahadeva in Merka-nadu, a sub-division of Virudarajabayan-kara-valanadu were found insufficient to meet the daily expenses, income, etc.; and the great assembly made an additional grant of tax-free land in the village of Tribhuvanamadevi-chaturvedimangalam.
210	On the west side of the ruined mandapa opposite the same temple.	Do. ..	Rajakesarivarman alias Udayar Sri Rajachirajadeva.	Makara, su. di Wednesday, Ardra.	Do. ..	Commences with the introduction <i>Śaśaśaśa</i> , etc. Gift of land as goldsmith's service-inam, to a goldsmith named Arangan Komaran alias Rajadhiraja-perundayan who was required to do the work of a goldsmith for himself and for others within the village and its hamlets. Much damaged.
211	On a stone lying by the side of the same mandapa.	Do. ..	Rajakesarivarman, 'who destroyed the ships at Kandalor-Salai.'	12th year ..	Do. ..	The big men of the assembly decided that the tax antaryam should be levied on those who cultivated the lands.
212	On the sides of a pillar lying near the same mandapa.	Do. ..	Rajakesarivarman alias Chakravartin Kulottunga-Choladeva.	13th year, Nimbha, ba. di. Monday, akadasi, Punarvasu.	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Gaṅgaivara-niṅgar.
213	On fragments lying round the same temple.	Do. ..	... alias Tribhuvana-chakravartin Kulottunga....	..	Do. ..	..
214	On the north base of the Ubhaya-Nachohiyar shrine in the Gaṅgavarahesvarasvamin temple at Tirukkanji (French Settlement).	Pandya ..	Tribhuvana-chakravartin Parakrama-Pandya.	[4]th year, Mithuna, ba. di. Wednesday.	Do. ..	Records that the bank of the tank at Tribhuvanamadevi-chaturvedimangalam had breached and that Bhuvanagalamudayan Oyyiyuran Bhupalaundaran alias Sola-konar had it repaired. The stone revetment was constructed by Saṅgalanandayan Ariyan Tirumalapadi-Udayan alias Malayappiyaran on behalf of the former. The revetment was called Kulottungasolajan.
215	On a slab lying in the same temple	Chola ..	Rajakesarivarman Kulottunga-Chola I..	40th year ..	Do. ..	

215

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same slab	Chola ..	Rajasekarivarman Kulottunga-Chola (1)	44th year	Tamil ..	Refers to the same transaction and registers a gift of land by Solakottar for repairing the bank and constructing the stone revetment. The paddy accruing for the repair of the tank was being mixed up with the general dues from the village and the above noted repairs were not being attended to. In lieu of this paddy was now given land in Nettaipakkam alias Bhupaleundavanallur, a hamlet of Tribhuvanadevi-ohatirvedimadagalam.
217	On the north wall of the central shrine in the Ranganathaasvamin temple at Tirumalpadi (Wandiwash taluk, North Arcot district).	..	Sakalalokaachakravartin Rajanarayana Sambavaraya.	19th	Do. ..	Gift of certain taxes for burning lamps to the temple of Pallikonda-Perumal at Tiruvaypadi in Ponnur-pargu.
218	On the north and west walls of the same shrine.	..	Sakalalokaachakravartin Rajanarayana ..	5th year, Adi ..	Do. ..	Lost in the middle. Gift of land for worship, repairs and festivals to the same temple.
219	On the east, north, west and south walls of the same shrine.	Chola ..	Tribhuvanachakravartin Kulottunga-Choladeva.	4[0]th year ..	Do. ..	Gift of land by purchase as devadana, to the temple of Vikrama-Chola-Vinnagar-Aivar, by the residents of Tennairur in Tennairar-nadu, a sub-division of Palakurra-kottam a district of Jayangondachola-mandalam.
220	On the west and south walls of the same shrine.	..	Sakalalokaachakravartin Rajanarayana ..	10th	Do. ..	Records that the various festivals in the temple of Pallikonda-Perumal were to be conducted by collecting the dues from the persons who had undertaken to conduct these festivals.
221	On the same walls .. ..	..	Do. ..	17th year, Adi ..	Do. ..	Gift of taxes to the same temple for offerings.
222	Do. .. ..	..	Sakalalokaachakravartin Rajanarayana Sambavaraya.	4th year	Do. ..	Gift of land to the same temple.
223	On the north and west walls of the Tayar shrine in the same temple.	Vijayanagara ..	Achyutadeva-Maharaya, son of Viranarasimhadeva-Maharaya, 'who instituted the elephant-hunt.'	Saka 1468, Durmukhi, Mithuna, sa. di. Karttigai .. Parabhava, Masai ..	Do. ..	Gift of the village of Kilatigupam in Vedalstruai, for the merit of Achyutadeva-Maharaya by a resident of Kanohipuram and by one of Tiruva[?]padi.
224	On the west wall of the same shrine	..	....	..	Do. ..	Gift of lands to the same temple with remission of taxes.
225	On the south wall of the same shrine.	..	....	Virudhi, Vaigasi ..	Do. ..	Of the eight shares of land in Kunrakkampudi given to eight Sri-Vaishnava Brahmanas as adhyayananga, four shares were misappropriated by Vellachohiyai and others. These latter were punished for their misconduct and the four shares were equally distributed for conducting worship, etc., in the shrines of Nammalvar and Bhaskarakar.
226	On the rock near the mandapa to the south of the same temple.	..	....	Manmatha Bhadrapada, sa. di. 11.	Telugu ..	Mentions the god Adi-Ranganatha of Tiruppapadi and a certain Virupa-Rantu, a disciple of Logacharya.
227	On the side of a brindavana in the mandapa of the Tirupallivanikoyil in the same village.	..	....	..	Do. ..	Gift of the terrace (koradu) by some private individuals.
228	On the north wall of the central shrine in the Takapurisvara temple at Madam (same taluk and district).	Vijayanagara ..	Kampana-Udaiyar, son of Virabokkann-Udaiyar.	Saka 1285, Sobhakrit, Iula sa. di. trayodasi, Friday, Revati.	Tamil ..	Gift of land to Bhuvanekabhadreva, a Mahesvara of the temple of Kulandai-Andar at Madam by Gandragali Madhe-Nayakar, son of pradhani Somaya-dannayaka.

9/10/1919 (N.A.)

Madam (N.A.)

Maryam, son of ..

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Vijayanagara.	Vira-pratapa Devaraya-Maharaya	Śaka 1355, Prang-dieha, Kumbha, su. di. dasami, Monday, Tiruvomam (Śravana). 7th year	Tamil ..	Records the gift of Tirumugakkani to Amarakōṇar Kulandai-Āṇḍar, one of the Kalkōṇars of the temple of Tiruvagnisvaramudaiya-Mahadeva. Agamvalatta-Nāchohiyar and his elder sister paid a visit to Devaraya-Maharaya and procured this gift.
230	Do.	Pāṇḍya	Maṇavarman Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	7th year	Do. ..	Gift of the two villages Mala-ṇṇam and Kōḍandapuram for the festival in the month of Āni, worship and other expenses in the temple of Tiruvagnisvaramudaiya-Mahadeva at Kulattur in Tenpārūr-nāḍu a sub-division of Palakkuṇṇam-kōṭṭam a district of Jayangondachōla-maṇḍalam, by the residents, Agambadiyars, Agambadi-Mudaliars and Paṇṇāṭṭavar of Annamāṇḍalappuram of this district.
231	On the west and south walls of the same shrine.	.	<i>Champa</i>	Śaka 1406	Grantha	Records that Champa who was called Rajendra-Chōla gave a Brahman-village, free of taxes, to 24 Brahmanas for reciting the Vēdas in the presence of Agniśa.
232	On the same walls	Vijayanagara	Devaraya-Maharaya	....	Grantha and Tamil.	Built in. Gives the genealogy of the king from Sangama.
233	On the south wall of the same shrine.	...	Sakalalokachakravartin Rajanarayanaṇ Sambuvārāya.	7th year, Mēsha su. di. trayādaśi Wednesday, Uttirāṇam.	Tamil	Records a gift of land to the temple by the king at the request of Apamāṇḍatta-Nāchohiyar.
234	On the east wall of the maṇḍapa in front of the same shrine.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōladeva.	5th year	Do.	Registers the appointment of Meykaval in the temple referred to in No. 230 above.
235	On the same wall	Do.	Kulōttuṅga-Chōladeva	44th	Do.	Gift of land for daily offerings to the temple of Agniśvara at Kulattur, by Sēṭṭēni Nalāyiravaṇ Ammaiyaṇṇaṇ alias Rajendra-Chōla Sambuvārāya.
236	Do.	Vijayanagara.	Vira-Bakkana-Uḍaiyar, son of Vira Hariyana-Uḍaiyar.	Śaka 1329, Prang-madi.	Do.	Middle portion lost and surface worn out. Seems to record a sale of land to the temple by the residents of Kulattur. Mentions Ammaiyaṇṇaṇ alias Rajendrasōḷachōchambuvārāya.
237	Do.	Chōla	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladeva.	6th year	Do.	Gift of the village of Malavūr to the temple of Agniśvaramudaiya-Mahadeva. <i>Śaka 1375 by Tirumogakkani</i>
238	On the north wall of the same maṇḍapa.	Do.	Tribhuvanachakravartin Rajarajadeva	4th	Do.	Commences with the introduction <i>Varaḷ 4var</i> , etc. Sale of land to a resident of Śajakkī by the residents of Kulattur on behalf of the same temple.
239	On the same wall	Do.	Tribhuvanachakravartin Rajadhirajadeva	3rd	Do.	Incomplete. Gift of additional land for sandal-paste, to the temple of Tiruvagnisvaramudaiya-Mahadeva at Kulattur in Tenpārūr-nāḍu a sub-division of Palakkuṇṇam-kōṭṭam, a district of Jayangondachōla-maṇḍalam by Sēṭṭēni Ammaiyaṇṇaṇ Atimallāṇ alias Rajendrasōḷachōchambuvārāya.
240	On the north and west walls of the same maṇḍapa.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	13th	Do.	Sale of land for a lamp to the temple of Kulandai-Āṇḍar at Kulattur in Tenpārūr-nāḍu, by a native of Naḍuvil-nāḍu.
						Gift of the village of Āliyar for daily worship and festivals in the temple of Agniśvaramudaiya-Mahadeva at Kulattur.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same walls	Chola	Tribhuvanaachakravartin Chola-deva.	5th year ..	Tamil	Damaged. Gift of paddy for the midnight service in the same temple.
242	Do.	Do.	Vikrama-Choladeva	3rd	Do.	Built in. Gift of land for feeding the devotees in the temple of Agnisvaranudaiyu-Mahadeva, by a Brahman residing in Vikramasola-chaturvedimangalam, an independent village in Paduvur-koitam.
243	On the west wall of the same mandapa.	Vijayanagara.	Kampapa-Udaiyar son of Vira-Bokkapa-Udaiyar.	Parabhava, Dhanus, ba. di. eka-dasi, Sunday, Sodi (Svati). 6th year, Adi ..	Do.	Registers the assignment of the service of the accountant of the temple of Kulandai-Andar, on one of the Mahesvaras of the temple.
244	On the south wall of the same mandapa	..	Sakalabachakravartin Rajanarayana ..	6th year Sirkha, su. di. prathamam, Sunday, Makha. 13 + 2nd year ..	Do.	Assignment of the appointment of accountant of the interior section of the same temple.
245	On the same wall .. ..	..	Sakalabachakravartin Rajanarayana. Sambuvarya.	6th year Sirkha, su. di. prathamam, Sunday, Makha. 13 + 2nd year ..	Do.	Records a similar transaction in the temple of Agnisvaranudaiyu-Mahadeva.
246	Do.	Pandya	Tribhuvanaachakravartin Konerinmai-konda Sundara-Pandyadeva.	....	Grantha	Gift of land for worship and daily expenses in the same temple.
247	Do. .. ..	..	Maravaman Tribhuvanaachakravartin Vira-Pandyadeva.	....	..	This inscription is engraved below No. 246 above and records that it was engraved at the instance of Hastimalla.
248	On a slab lying inside the same mandapa	Pandya	....	Doubtful ..	Tamil	Damaged.
249	On the south wall of the Svayath-bhalingam shrine in the first prakara of the same temple.	..	....	....	Do.	This is the gift of pradhani Vitthappar, son of Apparasar.
250	On the north wall of the same prakara.	Pandya	[Maravaman] Tribhuvanaachakravartin Vira-Pandyadeva.	4th year ..	Do.	Damaged. Gift of paddy and money for offerings and lamps to the image of Puvanaayakesuramutaiya-Nayanar set up by one of the Kalkolars of the village.
251	On the south wall of the same prakara.	Vijayanagara.	Hariyana-Udaiyar ..	Saka 1305, Rudhiradgar, Nina, su. di. purmai, (paur-nami), Monday, Uttaram.	Do.	Unfinished. Gift of land for worship by Uttama-Nambi Karunjiruttanayan of Siru-Pulur in Viranarayana alias Sundara-Pandya-chaturvedimangalam in Sola-mandalam, to the shrine of Saptamatris set up by him in the temple of Kulandai-Andar.
252	On the east wall of the same prakara.	Chola	Tribhuvanaachakravartin Chola-deva.	11th year, Mas ..	Do.	Built in in the middle. Registers a political compact entered into between Sengeni-Mindun, Siyan, Pallavandan alias Sambuvarya, on one side and Sengeni Atin allan alias Rajendrasola-Sumtavaraya and Oduvan alias Rajagambraachambuvarya on the other, by which it was agreed that they would not break the terms of the compact.
253	On the same wall	Do.	Tribhuvanaachakravartin Rajarajadeva (III).	3rd	Do.	Gift of 82 cows for a lamp to the temple of Tiruvagnisvaranudaiyu-Mahadeva at Kulattur, by a native of Venkajakkam in Mondur-nadu a sub-division of Amur-kottam a district of Jayangondasola-mandalam.
254	Do.	Do.	Tribhuvanaachakravartin Chola-deva.	11th	Do.	Registers a compact similar to that of No. 252 above between Kufal-Aiasanarayan Alappindan alias Kadavarayan and Sengeni Virasolai Attimallan alias Kulottungasola Sambuvarya.

(Ac to 1919)

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chola	Tribhuvanaachakravartin Choladeva.	2 [6]th year ..	Tamil	Gift of land in Kōḍaṇḍapuram in Ikṣipēḍu-nadu a sub-division of Palakunṇi-kōṭṭam for lamp to the temple of Tīruvagṇisvaramudaiya-Mahadeva.
256	Do.	Do.	Rajarajadeva	10th	Do.	Gift of cows for a lamp to the temple of Kulandai-Aṇḍar at Kulattur by Sendamarakkannan Solakōṇ, a veḷḷala of Uṇṇakkadu.
257	Do.	Vijayanagara.	Vīra-Bokkanna-Udaiyar, son of Vīra-Hariyappa-Udaiyar.	Śaka 1326, Svabhānu, Mesha, ba. di. trayōḷasi, Monday, Sadaiyam. Parthiva, Aṇi ..	Do.	(Gift of two houses to a certain individual who was assigned as a servant in the temple of Kulandai-Aṇḍar.
258	Do. .. ..	..	....	46th year ..	Do.	Records the sale of a house-site to Bhuvanekabhadreva, manager of a matha.
259	Do.	Chola	Tribhuvanaachakravartin Choladeva.	.. ..	Do.	Built in below and at the end. Seems to record a gift of land to the temple of Agnisvaramudaiyar for opening a flower-garden and digging a fresh-water tank.
260	Do.	Vijayanagara.	Vīra-Bokkanna-Udaiyar, son of Vīra-Hariyappa-Udaiyar.	Śaka 1326, Svabhānu, Mesha, sa. di. dṛgami, Monday, Sadaiyam.	Do.	Gift of the village of Maḷavur free of taxes, by Vīra-Puliya-rāya-Udaiyar, son of Vīra-Bokkanna-Udaiyar, to the temple of Agnisvaramudaiya-Mahadeva, for an offering, two perpetual lamps, twilight lamp, for festivals, worship, repairs and flower-garden.
261	On the east wall of the mahamandapa in the same temple.	..	.. .. dēva-Maharāja	Angira, Karttigai ..	Do.	Built in at the end. Seems to record a gift of land.
262	On the east wall of the Brihannayaki-Amman shrine in the second prakara of the same temple.	Do.	Vīra-Bokkanna-Udaiyar, [son of] Vīra-Hariyappa-[Udaiyar].	Śaka 132, Parthiva, Makara-Saṅkran-ti.	Do.	Gift of land for a lamp to be burnt at the service called Gaṅgeyāṇḍi after the donor Rājaraṇai Gaṅgeyāṇḍi.
263	On the same wall .. ..	..	....	....	Tamil verse ..	....
264	On the west wall of the kalyanamandapa in the same prakara.	..	....	Śukla, Karttigai 21.	Tamil	Assignment of Sidari-kaiyaḷōḷi (service) on a certain individual with the gift of land and distribution daily of the cooked rice attached to that office.
265	On the south wall of the same mandapa.	..	Sakalalokaachakravartin Sambuturaya.	12th year ..	Do.	Records that the mandapa was constructed by a dancing girl of the temple of Kulandai-Aṇḍar.
266	On the wall of the ruined shrine on the south side of the same prakara.	Vijayanagara.	Kampana-Udaiyar	Vīśavasu, Karttika, ba. di. Tṛitiya, Sunday, Avittam (Dhanishṭha.) ..	Do.	Registers the services of tunkkaiyōḷi and singing before the god in the name of certain devotees in (the temple of) Tīrumanḍugunram.
267	On the left side of the outer gopura of the same prakara.	Do.	Kampana-Udaiyar, son of Vīra-Bokkanna-Udaiyar	Śaka 1286, Vāśadhī-kṛti. Śaka 1286 ..	Do.	Records that the gopura called Gaṇḍaragūḷamarāyaṇayak-kai-turugopuram in the second prakara in the temple of Tīruvagṇisvaramudaiya-Mahadeva at Kulattur was the gift of Gaṇḍaragūḷamarāya-Nayakkai, son of Somaya-Danṇayakkar on the occasion of the capture by him of Veṇṇamankonda-Sambuvaiyayar and Rājagambhiraṇḍalai. Verse in praise of Bokkanna, Kampana and Somaya-danṇayaka. Seems to record the construction of the gopura by Gaṇḍaragūḷi.
268	On the right side of the same gopura.	Do.	Kampana .. ..	....	Tamil verse ..	

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
269	On the same side.	..	....	....	Tamil	This gōpura and the doorway are the gifts of Tūpāṇḍar Arāṇḍar.
270	On a slab set up by the side of the same gōpura.	Vijaya-nagara.	Virapratāpa Aohyutayadeva-Maharaya ..	Saka 1452, Vikriti, Rishabha śu. di. daśami, Monday, Tiruvōṇam (Stravane).	Do.	Gift of certain taxes to the temple of Tiruvagnisvaram-udaiya-Mahadeva for conducting the mahapūja.
271	On the south wall of the same prakāra.	Do.	Kampana-Udaiyar, son of Vira-Bokkapa-Udaiyar.	Krodhi, Aippasi ..	Do.	Records that the walls of the second prakāra of the Kulandai-Andar temple was built by Tirumallikīṇḍa Nallakamban Teṇṇavarayan of Ilanḍadu.
272	Over an image of Durgā cut on the boulder called Rajakkaṭṭai to the south of the same temple.	..	....	2 nd year ..	Do.	This is the Bhagavati cut by Nāduṅḡanilūi.
273	On the same boulder ..	Chōla	Kulottuṅga-Chōladeva ..	43 rd ..	Do.	Gift of 48 sheep for ½ lamp to the temple of Tiruvagnisvaram-Udaiyar, by Bhuvanashāraṇ of Nariyanpakkam in Paṇaiyūr-nadu for having killed by mistake with an arrow while aiming at a deer Ponnaṇ Aohohiruvāṇ of Saigarambakkam in Oyna-nadu.
274	Do.	Do.	Kulottuṅga-Chōladeva ..	40 th ..	Do.	Incomplete and damaged. Seems to refer to an accident similar to that of No. 273 above and records a gift of ½ lamp.
275	Do.	Do.	Chakravartin Kulottuṅga-Chōladeva ..	41 st ..	Do.	Damaged.
276	Do.	Do.	Kulottuṅga-Chōladeva ..	49 th ..	Do.	Incomplete. Mentions the temple of Tiruvagnisvaram-Udaiyar.
277	Do.	Do.	Do.	48 rd ..	Do.	Gift of 12 sheep for ½ lamp to the same temple.
278	Do.	Do.	Do.	3[8] th ..	Do.	Refers to an accident in a deer hunt as in No. 273 above and records a gift of ½ lamp to be burnt in the Agnisvaram-Udaiyar temple.
279	Do.	Do.	Do.	38 th ..	Do.	Refers to a similar accident as in No. 273 above and records a gift of ½ lamp.
280	Do.	Do.	(Kulottuṅga I) ..	....	Do.	Begins with the introduction of a gift of ½ lamp.
281	Do.	Do.	Rajakesarivarman alias Chōladeva.	2 nd year	Do.	to record a gift of lamp to the same temple.
282	On the side of the veranda of the ruined mandapa in a field to the south of the same temple.	..	..	[Saka] 1422, Raudri	Do.	Begins with the introduction of a gift of lamp.
283	On the side of a boulder called Sarukampārai about a furlong to the south of the same village.	Pallava	Vijaya-Kampavikramavarman ..	26 th year	Tamil verse	Registers that Chennaya Krishnaya built a shrine for Sambandar at Kulandai.
284	On a rock, near a pond called Vengalamma-kuttai in the same village.	Vijaya-nagara.	Kumara-Kampana ..	Ananda, Aḍi	Tamil	Gift of land by purchase for the maintenance of the tank (ēripaṭṭi).
					Do.	States that this pond was dug by a certain Tiruppani-Nachchiyar, a dancing girl of the temple.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On a rock near another pond called Annamalaiyāṅ-kūṭṭai in the same village.	..	....	Saka 14[9]4, Darmati.	Tamil	Records a gift of land by Sennaya - Krishnaya for burning four lamps and for fetching a potful of water for the sacred bath.
286	On the north wall of the central shrine in the ruined Śiva temple at Avūr (Tiruvannamalai taluk, same district).	..	....	22nd year, Avani 31	Do.	Damaged. Seems to record a gift of land.
287	On the same wall .. ..	..	..	....	Do.	Incomplete. Seems to record a gift of land. Mentions Hoysala-nāḍu and Adappattu-ṭṭakappat.
288	On the west wall of the same shrine.	..	....	Saka 1193, Dhanus, 6u. di. prathamā, Friday, Mula.	Do.	Incomplete. Seems to record a gift of land to the temple of Tiruvagattisvaranūḍaiya-Nayanar at Avūr in Sēṭṭunū-nāḍu of Vāṇagappadi on the northern bank of Pennar a subdivision of Rājārāja-valenāḍu.
289	On the south wall of the same shrine.	Pāṇḍya	(Tribhuvanaachakravartin maikopḍaṇ Vikrama-Pāṇḍyaḍēva.	5th year, Paṅguni.	Do.	Records an order of Mallaya-Juṇḍanāyakkār. (Gift of land for conducting a festival on the day of Pūnarvasu to the temple of Tiruvagattisvaranūḍaiya-Nayanar at Avūr in Singamalaiyāṅṇu.
290	Do.	Pallava	Sakalabhuvanaachakravartin [Peruñjunga-ḍēḷva.	32nd year, Mēsha, 6u. di. prathamā, [Monday], Vira-vāḍirai (Ardra).	Do.	Damaged and incomplete. Mentions Maṇḍharana Sēṭṭiyarar and Tiruvagattisvaranūḍaiya-Nayanar.
291	On the east wall of the maṇḍapa in front of the same shrine.	Do.	Sakalabhuvanaachakravartin Kopperuñ-jūṅgaḍēva.	35th year, Tula, 6u. di. paṇḍhami, [Thursday], Mula.	Do.	Unfinished. Seems to record a gift of the image of Aśṭadēva by the oil merchants (vāṇigar), who are introduced with numerous titles, to the temple of Tiruvagattisvaranūḍaiya-Nayanar of Avūr in Sēḍi-maṇḍalam on the northern bank of Pennar.
292	On the same wall	Hoysala	Vira-Ballalaḍēva .. ..	....	Grantha Tamil	Incomplete.
293	Do.	Pāṇḍya	Māraṇmaran Tribhuvanaachakravartin Kō-nēimēlko[ṇḍaṇ].....	....	Do.	Damaged and stone taken off in the middle. Seems to register a gift of land.
294	On the north wall of the same maṇḍapa.	Vijayana-gara.	Vira-Kampaṇa-Uḍaiyar .. ..	.... Rāhahasa, Mithuna, 6u. di. chaturthi.	Do.	Damaged. Gift of land.
295	On the same wall .. ..	..	....	Sunday, Pūshya. Vikrama, Vriśchika, 6u. di. chatur-dāsi, Friday Aśvati.	Do.	Much damaged. Seems to record a gift of land to a certain number of Chaturvetibhaṭṭas and to the temple of [Vikrama]-Perumaḷ.
296	Do.	Pāṇḍya	Māraṇmaran Tribhuvanaachakravartin Kulaśēkharadēva.	[20]th year, Tula, 6u. di. tṛtīyā, Monday, Rōhini.	Do.	Records a gift of land.
297	On the west wall of the same maṇḍapa.	Vijayana-gara.	Kampaṇa-Uḍaiyar, son of Vira-Bukkana-Uḍaiyar.	Saka, 12[74], [Nan-dana], Kanyā, 6u. di. [Pūrṇai] (Fārnami), Monday, [Revati].	Do.	Seems to record a gift of a Brahman village called Sōmana-theṭṭura-chaturvēḍimāṇḍalam in Singamalaiyāṅṇu in Sēḍi-maṇḍalam in Sēḍṇū-nāḍu in Vāṇagappadi on the northern bank of Pennar by Sōmappa, the pradhani of the king.

Avūr (vtt)

C.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the same wall	Vijayana-gara.	Kampapa-Udaiyar	Śaka 128[8], Pa-rabhava, Makara, su. di. Wednesday, Mṛgaśīrṣa.	Tamil	Registers a gift of land to a Brahman residing in Kudalur alias Poyyalśrīdhura-chaturvedimangalam for adhyayana on special days and during the festival in the temple of Tiruvagattisvaramudaiya-Nāyanaṭṭar at Avur of Śedimardalam alias Singamalaiappur.
299	On the south wall of the same mandapa.	Pāṇḍya	Jatavarman Tribhuvanaśakravartin Vira-Pāṇḍyadeva.	4th year, Makara, su. di. pañcāmī, Monday, Revati.	Do.	Records the rate of taxes fixed on the various crops grown on the lands.
300	On the same wall	Pallava	Sakalabhuvanaśakravartin Perunjiṅga-deva.	32nd year, Mṛṣa, su. di. prathamā, Sunday, Mṛṣa.	Do.	Gift of land for supplying sandal-paste and scented powder for bath to the same temple.
301	Do.	..	....	12th year	Do.	Records a gift of white obauri by Sundara-Pāṇḍyakōvala-rayan.
302	Do.	Pāṇḍya	Jatavarman alias Tribhuvanaśakravartin [Sundara]-Pāṇḍyadeva.	11th "	Do.	Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.
303	On a pillar by the side of the same mandapa.	Do.	Vira-Pāṇḍyadeva	Vilambi, Kumbha, ba. di. Friday, Mṛṣa.	Do.	This is the sacred mandapa of Kṛndināyanaṭṭar Naraśingadevar.
304	On the north wall of the (śanapati shrine in the same temple.	Vijayana-gara.	Kampaṇa-Udaiyar, son of Vira-Bokkane-Udaiyar.	Vilambi, Kumbha, ba. di. navami, Friday, Mṛṣa.	Do.	Records the gift of the village of Kavakkolli as a hamlet of the village of Somanathapura-chaturvedimangalam.
305	On the west wall of the same shrine.	Do.	Do.	Vilambi, Kumbha, ba. di. navami, Friday, Mṛṣa.	Do.	Registers that Viśveśvaradeva of Periyamadam at Tiruvapamalai made a gift of the village of Erpakkam to the mahajanas of Vayppur alias Somanathapura-chaturvedimangalam, an agrahara in Singamalaiappur, in exchange for Kavakkolli which belonged to him as the mahajanas secured an order of the king assigning the latter as a hamlet of Somanathapura.
306	On the south wall of the same shrine.	..	Sakalalokaśakravartin Rajanarayana ..	23rd year, Āṣi ..	Do.	Gift of land free of taxes to a certain Brahman for conducting the worship in the temples of Vayppur-Kavakkolli, the hamlet of Somanathapura-chaturvedimangalam.
307	On the north, west and south walls of the same shrine.	Chōla	Rajaraja-Rajakesarivarman alias Rajarajadeva.	24th year	Do.	Refers to Timappanar brother-in-law (of the king). Gift of land for offerings to the temple of Tirumādapara-udaiyar at Avur in Vāṇagappadi on the northern bank of the Pennar at the request of Nallolai Vipul Atimallan alias Araiyaththaravanavēlan, while Rajaraja Vāṇakōvaraiyar was residing at Perumbappuliṇṇur (i.e., Chidambaram). The letters appear to belong to a later date.
308	On the south wall of the Amman shrine in the same temple.	Vijayana-gara.	Malikarjuna-Maharaya, son of Devaraya-Maharaya, 'who instituted the elephant hunt'.	Śaka 1371, Pramoduta, Makara, su. di. dvādaśī, Monday, Svati.	Do.	Gift of land free of taxes to Vāṇadarayaṭṭar by the temple of Tiruvagattisvaramudaiya-Nāyanaṭṭar at Avur.
309	On the west wall of the same shrine.	Do.	Devaraya-Maharaya, son of Mallikarjunadeva-Maharaya, 'who instituted the elephant hunt'.	Śaka 1406, 'Śobhā-kṛit. . . su. di. septami, Pūṣya.	Do.	Middle stone completely peeled off. Seems to record gift of taxes to Vāṇadarayaṭṭar as arāśakaval-vari.

Avur (Nt).

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the east wall of the same shrine.	Saluva ..	Narasimhadēva-Maharaya ..	Śaka 1393, Vikṛiti, Aippasi 13, trayōdasi, Monday, Aśvati.	Tamil ..	Built in. Mentions Annamarasār agent of the king and the temples of Tiruvagattisvaramuḍaiya-Nayanār and Añjaleṇṇa-Perumaḷ at Avūr and refers to Oḍḍiyāñ disturbance.
311	On a boulder in the central shrine in the ruined Viṣṇu temple in the same village.	Chola ..	Tribhuvanaśaḥkravartin Rājarajadēva ..	Doubtful ..	Do. ..	Seems to record a gift of dry land to the temple of Karmānikkattāḷvar at Avūr.
312	On a rock in a field at Puḷariṇpatti, hamlet of Ilavampatti (Umarutaluk, Salem district).	Vijayanagara.	Virapratapa Śrīraṅgadēva-Maharaya ..	Kaliyuga 4756, Śaka 1577, Manmatha, Āṇi, 10, Paurṇami, Friday, Mūla.	Do. ..	Gift of the village of Ilavampatti which was renamed Kailasanāthapuram for conducting festivals in the temple of Śrīkailāsanātha and Annai Śivakami at Taramangalam, by Immudikaṭṭi Mudaliyar, a member of the community of Vanangamudi-Mudaliyars of the place.
313	On a slab near a Mariyamman temple in the same hamlet.	..	....	....	Do. ..	Gift of thirty kaḷaiju of gold to (the temple of) Puḷalūr-dēva by a private individual.
314	On the reverse of the same slab ..	..	....	....	Do. ..	Gift of five kaḷaiju of gold to the same god by a private individual.
315	On the (north) wall of the central shrine in the Kailasanātha temple at Taramangalam (same taluk and district).	..	....	....	Do. ..	First section of the inscription is very much damaged. Records that certain portions of the temple were reconstructed and that certain images were set up and consecrated by Immudikaṭṭi-Mudaliyar of the Veṅṅangamudi-Mudaliyar community.
316	On the north wall of the prakara of the same temple.	Mysore ..	Chikkadēvaraya ..	Kaliyuga 4780, Siddharthi, Sit-tirai 10, Monday, septami, Purnavāsu.	Do. ..	Records that Kēmpayya, the son of Sānaya of Mysore, and the agent of the king set up and consecrated the images of Subrahmaṇya and the Aruvattumṇar in the temple.
317	On a slab on the road-side, 10½ miles from Dharmapuri on the Dharmapuri-Krishnagiri road (same district).	Vijayanagara.	Vira-Bukkaraya ..	Parābhava ..	Do. ..	Records that the hamlet of Ponneri was given by Rāṇa-uḍayan, a local chief of Iugaḍor-nāḍa in Ediriliśōla-maṇḍalam for (the temple of) Ponnakkūtar.
318	On the top of a hillock called Kūchakal near Puḷahalli, a hamlet of Bettanugallam (Hosur taluk and same district).	Hoyasāla ..	Vira-Ramanāthadēva ..	....	Do. ..	Fragment.
319	On a hero-stone in Baḷramangalam (same taluk and district).	Do. ..	Tribhuvanaśaḥkravartin Vira-Ramanāthadēva.	31st year, Kartigai	Do. ..	Mentions that Annan alai, son of . . . toruvallaṅ, was killed by a tiger in a hunt.
320	On a boulder in a field near a heap of rocks called Nallagutta in the same village.	..	Vira Udaiyar ..	Śaka 1303, Dumatī, Tai 12, trayōdasi, Friday.	Do. ..	Much damaged.
321	On a pillar in the maṇḍapa at the northern entrance into the Mallesvara temple at Bezvada (Bezwada taluk, Kistna district).	..	....	Śaka 1151, Magha-bahula, chaturdasi, Wednesday.	Telugu ..	Gift of 25 cows for a perpetual lamp to the god Mallisvara-Mahadēva (of) Bejavāḍa by Malli-Dēvaṭi, son of Proḷi-Dēvaṭi, of the fourth caste a descendant of Ghadikōṭa Guṇḍa, lord of Tumburu-nāḍu and a devotee of the god Jōṭi-Siddhavaṭesvara. The boyi that was to supply the daily ghee was granted 1 puṭṭi of land.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same pillar .. ..	..	....	Śaka 1055, Uttara-yapa-saṃkrānti.	Telugu ..	Damaged. Records that a certain setṭi of the Parvatāla family made provision for a perpetual lamp in the temple of the same god.
323	Do. .. ..	..	....	Śaka 1075	Do. (verse).	Gift of 56 sheep for a perpetual lamp to the same god by Kantamma who was the paternal aunt of Nāgarjuna, the treasurer (dhanadhyaṭṭha) of Boddana-Nārāyaṇa and who set up an image of the goddess Gauri for the god.
324	Do. .. ..	..	....	Śaka 1183, Śivaratri.	Sanskrit (verse) and Telugu.	Registers the gift of 26 cows for a perpetual lamp to the same deity by the Vaiśya Puruṣa Anni-setṭi of Gonṭuru who was 'a lord of Penugonda' and belonged to the Pendlikula-gōtra.
325	On a pillar near the same entrance.	..	..	Yuva, Phalguna śu. 5, Thursday.	Telugu ..	Damaged. Refers to an edict set up under the orders of the king by Mayasam Koṇḍamarasu with reference to the Koṇḍapalli and Koṇḍavidu provinces (raṭṭya).
326	On a mutilated pedestal stone in the same temple.	..	....	....	Sanskrit (verse)	Fragment. Mentions a chief named Baḍa.
327	On the east face of the Nandi-pillar set up in front of the Māsthan-śvara temple at Nandijā (Narasaraopet taluk, Guntur district).	[Koṇḍapadma-mati.]	Malla, son of Maṇḍa and Kundamba	Śaka 1099	Do.	Records the king's provision for a perpetual lamp in the temple of god Śiva at Nandijā. The king was the lord of 'Giripratihā (i.e., Koṇḍapadumara) which comprised 73 villages'.
328	In the same place .. ..	..	....	Śaka 1072, Uttara-yapa-saṃkrānti.	Telugu ..	Gift of sheep by Kunda [na], the wife of Mahamaṇḍalaśvara Maṇḍarāja to the same temple. See the above number.
329	On the left door-jamb of the northern entrance into the mukha-maṇḍapa of the same temple.	..	....	Śaka 1055, Uttara-yapa-saṃkrānti.	Do. (verse and prose).	Gift of 12 biruda-gadyas for a perpetual lamp in the same temple by Śurama, wife of Buddanaḍḍi. The five paṭṭas of the temple received the money and provided the necessary ghee for the lamp.
330	On the right door-jamb of the same maṇḍapa.	..	....	Śaka 1078, Uttara-yapa-saṃkrānti.	Telugu (verse and prose).	Registers the gift of 65 sheep made for a perpetual lamp in the same temple by Nārāyaṇa, the brother-in-law of [Ba]-dēya Nārāyaṇa, who was the son of Velantri-Danda-nāyaka Vēmi-Nāyaka, a Brahman of the Māghaṭṭa family and the Bhāradvāja-gōtra. In the damaged verse portion is mentioned Gonka-Bhupati.
331	On the south-east pillar in the Kal-yapa-maṇḍapa of the Trikoṭṭāvara temple at Kotappakonda (same taluk and district).	..	....	....	Telugu ..	Damaged. Seems to register the gift of a lamp to the god Trikoṭṭāvara-Mahādeva of Kāvura by Daṇḍanāyaka Munma [ha]-Nāyaka of the Chaturthakula.
332	On the north-west pillar in the same place.	..	....	Śaka 1075, Vi-shu-saṃkrānti.	Do.	Gift of a perpetual lamp to the same deity by Dātayana-Pregada Sōmana the mudiseli of Mahamaṇḍalika Boddana-Nārāyaṇa.
333	On a slab set up near a well at Nambur (Guntur taluk, same district).	..	....	Śaka 1448, Vyaya, Chaitra, śu. 15, Thursday.	Do.	Registers the terms of the settlement of the land under the donative-tank (dharma-cheruvu) dug by Kommarāja at Namburu.

C.—Stone inscriptions copied in 1919—cont

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
J334	To the left of the entrance into the mandapa before the central shrine in the Srikakulavarasvara temple at Srikakulam (Divi taluk, Kistna district).	....	....	....	Telugu	Damaged. Seems to register a gift of land made for a lamp to the god Srivallabha, Srikakolann by a certain Mali-Nayaka.
J335	On a pillar in the mandapa in front of the west gopura of the Bhimesvara temple at Draksharama (Ramachandrapuram taluk, Godavari district).	Gajapati ..	Vira-Mukunda-Gajapati Mahadeva	10th year, Makara, di. 5, kṛi, (i.e., Krishna) 7, Thursday, Akshaya, Pushya ba. 7, Thursday.	Do.	States that the king, while ruling from his throne at Kataka (i.e., Cuttack) having conquered the Gauda (country) giving promise of favour to the Gauda king, and having performed the pearl tulapurusha and other donations at the Ganga(?) (Ganges), remitted the duties on the marriages in the twenty-seven sthalas attached to Rajamahendravaram.
J336	On the upper tier in the east wall of the Bhimesvara temple at Bhimavaram (Cocanada taluk, same district).	Eastern Chalukya.	Sarvalokastaya Maharaja.	26th year, Vṛishchika-sankranti, Sunday.	Do.	Incomplete.
J337	On the same tier	Do.	Do.	[6]6th year, Dhanus, lunar eclipse.	Do.	Incomplete. Records gift of a perpetual lamp to the god Chalukya-Bhimsvara. Mentions Udayar śrī-kajendra.
J338	On a mutilated image lying near the Buddhist ruins in Sathundam (Chittoole taluk, Ganjam district).	....	....	....	Nagari	Fragment. Seems to refer to some acharyopadhyaya.
J339 to J342	On the prabhas of four Buddhist images set up in the same village.	....	....	....	..	All these give the usual Buddhist formula beginning 'Yedharomma bhānprabhava', etc.

D.—List of photographs taken during 1918–19.

Number (continued from the last report)	Locality.	Description.	Size of negative.
508	Hampi ..	Stone lion in the Pampāpati temple	Half plate.
509	Do. ..	Krishnarāya and his two consorts (?) in the same temple.	Do.
510	Do. ..	Stone image of Sūryanārāyaṇa in the same temple ..	Do.
511	Do. ..	Do. Bhīma (?) at the entrance into one of the Palace-gates.	Do.
512	Tadpatri ..	Sculpture in relief of a pig and a dagger in the Rāmēśvara temple.	Do.
513	Avanigadda ..	Pillars of front gōpura within the Vishṇu temple ..	Do.
514	Ganapēśvaram.	Stone image of Bhairava in the Śiva temple	Do.
515	Bezwada ..	Sculptural ornament of a group of women playing at <i>kōlāṭṭam</i> in the Mallēśvara temple.	Do.
516	Drāksharāma..	View of the Śiva temple and the tank	Do.
517	Do. ..	Another view do.	Do.
518	Do. ..	Stone model of a temple placed within the same temple.	Do.
519	Do. ..	Jaina (?) stone image in the same temple	Do.
520	Do. ..	View of the west gōpura of the same temple	Do.
521	Do. ..	Details from the same gōpura	Do.
522	Do. ..	Stone image of Subrahmanya (?) (two serpents entwined) in the same temple.	Do.
523–524	Do. ..	Bronze image of an elephant in the same temple ..	Do.
525	Do. ..	Do. Naṭarāja in the same temple	Do.
526	Do. ..	Do. three other deities (?) in the same temple	Do.
527	Do. ..	Stone inscriptions	Full plate.
528	Do. ..	View of the central shrine	Do.
529	Do. ..	Do. verandah round the central shrine ..	Half plate.
530	Bhīmavaram ..	Stone image of a Yakshī (?) in the Śiva temple ..	Do.
531	Do. ..	Stone model of a temple in the same temple	Do.
532	Do. ..	View of Dhvajastambha outside the same temple ..	Do.
533–534	Do. ..	Stone pillar with an image and inscription placed within the temple.	Do.
535	Do. ..	Stone image of Lakshmī-Nārāyaṇa in the Vishṇu temple.	Do.
536	Do. ..	Stone image of Garuḍa-Nārāyaṇa in the same temple.	Do.
537	Do. ..	View of the base of the central shrine of the same temple.	Do.
538	Makhalingam ..	Full view of the gōpura of the Sōmēśvara temple ..	Do.
539–541	Do. ..	Detail of sculptures from the same temple	Full plate.
542	Do. ..	Gateway of the second entrance of the Mukhalingēśvara temple.	Do.
543	Do. ..	Stone image of Tāṇḍavamūrti in the same temple ..	Half plate.
544	Do. ..	Do. Ādisēsha do.	Do.
545	Do. ..	Do. Mātangi do.	Do.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19, calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 Monday, Decr. 30 ; .94 ; .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; .68 ; f.d.n. 29" means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. .08 ; f.d.n. .13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLAS.
		<i>Rājakēsarivarman.</i>
1918	346 and 348	5th year, Kanni, Lunar eclipse. Details not enough for verification.
		<i>Rājakēsarivarman Rājarāja I.</i>
"	489	1[4]th year, Āṇi, Monday, Tiruvōṇam = Monday, 5th June A.D. 999, which fell within the 14th year of the reign of Rājakēsarivarman Rājarāja I, as determined by Kielhorn. Reign commenced between 25th June and 25th July A.D. 985. (Ep. Ind. Vol. IX, page 217.) On this day <i>nakshatra</i> Śravaṇa or Tiruvōṇam ended about 38 <i>ghaṭikas</i> after mean sunrise.
		<i>Parakēsarivarman Rājendra-Chōla.</i>
1919	187	29th year, Mithuna, Sunday, Viśākhā. = Sunday, 22nd June A.D. 1040. On this day Viśākha <i>nakshatra</i> commenced at 7 <i>ghaṭikas</i> after sunrise, ending next day at 6 <i>ghaṭikas</i> after mean sunrise.
"	189	16th year, Mithuna, Friday, Uttirattādi. In Mithuna, A.D. 1027, at the beginning of 16th year, Uttirattādi commenced on Tuesday 27th June and ended on Wednesday 28th June. In Mithuna, A.D. 1028, at the end of the 16th year, the same <i>nakshatra</i> began on Sunday 16th June and ended on Monday 17th June. The date seems irregular.
		<i>Rājakēsarivarman Rājādhirājadēva I.</i>
	176	30th year, Mīna, Wednesday, Uttirām. = Wednesday 2nd March A.D. 1048. In Mīna A.D. 1047-48, which was the 30th year of this reign, <i>nakshatra</i> Uttirām or Uttara-Phalguni began on Wednesday 2nd March A.D. 1048 at 13 <i>ghaṭikas</i> after mean sunrise and ended next day at 12 <i>ghaṭikas</i> after sunrise.
"	210	Year lost, Makara, śu. di. Wednesday, Tiruvādirai (Ārdra). Details cannot be verified for want of regnal year. Every three or seven years, Wednesday in any month would be a day of "Ārdra."

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS—cont.		
<i>Parakēsarivarman Rājēndradēva.</i>		
1919	179	7th year, Mithuna, ba. di. 4, Thursday, Avittam. The day intended was apparently Thursday, 3rd June A.D. 1059, on which day nakshatra "Avittam" or "Sra Vishtha" ended at 20½ ghatikas after mean sunrise. But the tithi was ba. 5 and not ba. 4 and it ended at 27½ ghatikas after mean sunrise. NOTE.—Ba. 4 probably an error for ba. 5
"	180	6th year, Vriśchika, ba. di. 13, Tuesday, Svāti. In 1057 A.D. which fell in the 6th year of the reign, Tuesday 25th November (= Vriśchika) was a day of "Svāti," which nakshatra began at 3½ ghatikas after sunrise ending next day at 2 ghatikas after mean sunrise: but the tithi was the beginning of the 12th, not of the 13th in Bahula-paksha.
"	181	6th year, Mēsha, su. di. 13, Hasta, Thursday. = Thursday, 9th April A.D. 1058, on which day Śukla 13 ended at 36½ ghatikas after mean sunrise and nakshatra "Hasta" at 41½ ghatikas.
"	183	7th year, Kanyā, Sunday, Pūradam (Pūrvāśādhā). = Sunday, 27th September A.D. 1058, on which day nakshatra "Pūrvāśādhā" ended at 29 ghatikas after mean sunrise.
<i>Tribhuvanaachakravartin Vīrarājēndradēva.</i>		
"	376	6th year, Mina. ba. di. 3, Thursday, Śittarai. = Thursday, 12th Mar. A.D. 1069 on which day ba. 3 began at 54½ ghatikas after mean sunrise and nakshatra "Chitra" ended at 21 ghatikas after mean sunrise. The tithi was properly ba. 2 and not ba. 3.
<i>Rājakēsarivarman Kulōttunga-Chōla.</i>		
"	177	[6]th year, Simha, ba. di. 11. Punarvasu, [Tuesday]. Perhaps Tuesday, 8th September A.D. 1075, when Simha ba. 11 ended at 58 ghatikas but the day was one of Pushya (ending at 22 ghatikas), Punarvasu having ended on previous day.
"	178	9th year, Rishabha, su. di. 7 Āślēsha, Thursday. = A.D. 1079, 9th May, Thursday; f.d.t. 31; 63.
"	184	9th year, Karkataka, ba. di. 9, Rōhini, Thursday. = A.D. 1079, 25th July, Thursday; 38; 93.
"	186	5th year, Mithuna, ba. di. 3, Thursday, Pūratṭadi. Mithunā, Pūratṭadi was a Monday in A.D. 1078 and a Saturday in A.D. 1079. The date seems irregular.
"	198	27th year, Karkataka, su. di. 2, Pushya, Wednesday. No suitable date in A.D. 1096, 1097 or 1098
"	201	[2]8th year, Mēsha, ba. di. 13, Uttiratṭadi, Friday. = A.D. 1098, 2nd April, Thursday; 48; 60.
"	212	13th year, Simha, ba. di. Monday, Ekādaśi, Punarvasu. In A.D. 1083, Simha ba. 11 and Punarvasu fell on Saturday; but in A.D. 1082, Simha ba. 11 and Punarvasu fell on Monday ending at 79 and 48 respectively.
<i>Tribhuvanachakravartin Kulōttunga-Chōla.</i>		
1918	374	10th year, Māsi, su. di. 9, Wednesday, Mrigasirsha. = Wednesday, 27th January A.D. 1143; 22; f.d.n. 30.
"	380	3rd year, Simha [ba.] di. 9, Monday, Pūradam. = Monday, 19th August A.D. 1135; 35; f.d.n. 62.
"	528	10th year, Makara, su. di. 9, Monday, Viśākha. = Monday, 11th January A.D. 1143; 62; 42.
NOTE.—It is note worthy that these three epigraphs, as proved by their dates, should belong to the reign of Kulōttunga-Chōla II whose dated inscription, have so far occurred only in Telugu districts (vide the article on this reign by the present writer in Epigraphic Indica, Vol. XI, page 287). There are no dates satisfying the given details in the reign of either Kulōttunga-Chōla I or Kulōttunga-Chōla III. The blank in No. 380 of 1918, which has been read conjecturally as "bahula" should be "sukla," while "pūrvapaksha" or "su. di." in No. 528 of 1918, which is quite clear in the impression, is clearly an error for "aparaksha" or "ba. di.," the combination of su. 9 and nak. "Viśākha" in Makana month not being possible except in aparaksha. See the present writer's Eye-table.		
<i>Parakēsarivarman Vikrama-Chōla.</i>		
"	438	5th year, Karkataka, su. di. Wednesday, Trayōdaśi, Uttiratṭadi. = A.D. 1122, Wednesday, 19th July; 18; f.d.n. 10. The nakshatra "Uttiratṭadi" seems to be an error for "Uttiradam."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>“Rājākēsarivarman Tribhuvanachakravartin Rājārāja (II).”</i>		
1918	504	4th year, Vṛiścika, śu. di. 10, Monday, Rēvati. In A.D. 1148, on Monday 22 November śu. 10 ended at .85, while the nakshatra Rēvati began at .10 of day and ended at .03 on the following. The regnal year 4 seems to be an error for 2.
<i>Kulōttuṅga-Chōla III.</i>		
„	505	26th year, Karkāṭaka, śu. di. 13, Wednesday, Uttirāḍam. = A.D. 1203, July 23, Wednesday, .60; f.d.n. .35.
„	512	37th year, Mēsha, ba. di. 3, Sunday, Mūlā. The day intended was presumably Sunday, 19 April, A.D. 1215, on which day Nak. “Mūlā” ended at 14 ghat. after mean sunrise; but the tithi was ba. 4 not ba. 3.
„	515	26th year, Rishabha, Monday, Mūlā. = A.D. 1204, May 17, Monday, Nak. “Mūlā” ended at 26 ghat. after mean sunrise.
„	519	27th year, Simha, ba. di. 13, Tuesday, Āyilyam. = A.D. 1204, August 24, Tuesday; .91; .72.
„	520	26th year, Mēsha, śu. di. 5, Wednesday, Punarvasu. The day intended was perhaps Wednesday, 7 April, A.D. 1204, on which day Nak. “Punarvasu” began at 13 ghat. after mean sunrise, ending next day at 9 ghat.; but the tithi was śu. 6 not śu. 5.
„	531	13th year, Vṛiścika, ba. di. 26, Wednesday, Pushya. If ‘26’ means the day of solar month then there is no suitable date in the present reign except in A.D. 1195, the 18th year, and that date is Wednesday, 22nd November, A.D. 1195; f.d.n. .17.
„	533	36th year, Makara, śu. di. 9, Tuesday, Kārttigai. = A.D. 1214, January 21; Tuesday; f.d.t. .08; .62.
<i>Tribhuvanachakravartin Rājārāja (III).</i>		
„	389	24th year, Kumbha, śu. di. 5, Monday, Anisham. Should be ba. 5; but even this did not combine with “Anusham” on a Monday in the 24th year of this reign A.D. 1239-40.
„	390	18th year, Makara, śu. di. 10, Wednesday, [Rōhinī]. = A.D. 1234, January 11, Wednesday; .6; f.d.n. .20.
„	526	16 + 1st year, Rishabha, [śu.] di. 4, Saturday, Punarvasu. = A.D. 1233, May 14, Saturday; .93; .66.
1919	72	15th year, Simha, ba. di. 11, Monday, Tiruvādirai. = A.D. 1230, August 5, Monday; f.d.t. .40; f.d.n. .39.
<i>THE PANDYAS.</i>		
<i>Jaṭāvarman Kulāśekhara.</i>		
1918	488	19th year and 267th day, Mīna, śu. di. 2, Wednesday, Aśvati. = A.D. 1208, March 19, Wednesday; f.d.t. .28; .77.
<i>Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.</i>		
„	518	2nd year, Makara, śu. di. 13, Friday, Mrigaśirsha. A.D. 1305, Jan .8; Friday; f.d.t. .70; .52. A.D. 1278, Jan. 7, Friday, f.d.t. .58; .52. The first is the date probably intended as it fell in the second year of Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 and for whom a Śaka date was recently found.
„	536	9th year, Tulā, śu. di. 4, Monday, Makhā. Irregular, because śu. 4 and “Makhā” cannot combine in Tulā month.
„	537	9th year, Tulā, ba. di. 4, Monday, Makhā. Irregular, because ba. 4 and “Makhā” cannot combine in Tulā month.
<i>N.B.—These two inscriptions presumably found near each other are both erroneous. They are worth studying as they may furnish an explanation of similar errors found in other dates.</i>		
1919	132	18th year, Kārttigai, 11. Details insufficient for verification.
<i>Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya.</i>		
„	93	10th year, Dhanus, śu. di. 1, Monday, Punarvasu. Irregular, because śu. 1 and “Punarvasu” cannot combine in Dhanus month.
„	94	13th year, Mārgaṣīrṣa, 21. Details not enough for verification.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
THE PANDYAS—cont.		
<i>Jaṭavarman Tribhuvanachakravartin Vira-Pāṇḍya—cont.</i>		
1919	170	12th year, Kanni, [ba. di.] 1, Monday, Makhā. Irregular : neither śu. 1, nor ba. 1, can combine with "Makhā" in Kanni month.
"	299	4th year, Makara, śu. di. 5, [Monday, Rēvati]. = A.D. 1257, January 22, Monday; 42; 53.
<i>Māṇavarman Tribhuvanachakravartin Kulasekhara.</i>		
1918	339	42nd year, Karkāṭaka, śu. di. 6, Sunday, Hasta. = A.D. 1309, July 13, Sunday; 76; 47.
1919	296	[20]th year, Tulā, ba. di. [3], Monday, Rōhini. The details do not satisfy the 20th year of his reign, A.D. 1187-1188.
<i>Māṇavarman Tribhuvanachakravartin Parākrama-Pāṇḍya.</i>		
1918	509	5th year, Simha, ba. di. 9, Friday, Rōhini. = A.D. 1339, July 30; 90; f.d.n. 26. It was the 1st day of Simha.
"	525	8th year, śu. di. 5, Wednesday, [Pushya]. In A.D. 1343, Wednesday, 30th April was a day of "Pushya" but the <i>tithi</i> was 6th, not 5th in the bright fortnight.
<i>Tribhuvanachakravartin Parākrama-Pāṇḍya.</i>		
1919	214	[4]th year, Mithuna, ba. di. Wednesday. Details not enough for verification, the more so because it is not stated whether the king was a Jaṭavarman or a Māṇavarman.
LATER PANDYAS.		
<i>Perumāl Kulasekhara.</i>		
1918	326	Śaka 148[1], [9]th year, Siddhārthi, [Tai, 17]. Day intended was probably Sunday, 14th January A.D. 1560—no week-day.
<i>Aḷagan-Perumāl Ativirarāma Śrīvallabha.</i>		
"	325	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaritu, Mēsha 7, ba. di. 10, Sunday, Avittam. = A.D. 1586; April 3, Sunday; 55; 62.
"	328	Śaka 1[4]9 [2], 8th year, Pramōdita, Tai 10. Day intended was probably Sunday, 7th January A.D. 1571; but there is no week-day in the inscription.
SALUVAS.		
<i>Naraśingarāya.</i>		
1919	39	Svabhānu, Āni, 15. Details not enough for verification.
"	53	Śaka 1388, Vyaya, Mārgaḷi, 9. No week-day in inscription. Day intended was probably Sunday 7, December, A.D. 1466.
"	82	Vyaya, Pūrattadi 24. Not enough for verification.
"	96	Vyaya, Kārttika, 30. Not enough for verification.
"	310	Śaka 1393, Vikṛita, Aippaṣi 13, Trayōdaṣi, Monday, Āsvati. The given details are not found in Ś. 1393 current = Vikṛita = A.D. 1470-71.
<i>Tammayādēva-(Dharmarāya)-Mahārāya.</i>		
"	25	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, Dvādaṣi. = A.D. 1499, April 22, Monday; 86; 19.
"	173	Śaka 1424, Durmati, Simha, śu. di. 10, Monday, Śravaṇa. Apparently irregular.
VIJAYANAGARA I.		
<i>Kampa.</i>		
"	171	Mithuna, śu. di. Wednesday. Not enough for verification.
"	228	Śaka 1285, Śōbhakṛit, Tulā, śu. di. 13, Friday, Rēvati. = A.D. 1363, October 20, Friday; f.d.t. 41; f.d.n. 58.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA I—cont.</i>		
<i>Kampa—cont.</i>		
1919	243	Parābhava, Dhanus, ba. di. 11, Sunday, Svāti. = A.D. 1366, December 27, Sunday; f.d.t. '75; '09.
"	266	Viśvāvasu, Karkātaka, ba. di. 3, Sunday, Avittam. = A.D. 1365, July 6, Sunday; '86; '25.
"	294	Rākshasa, Mithuna, śu. di. 4, Sunday, Pushya. Irregular.
"	297	Śaka, 12[74], [Nandana], Kanyā, śu. di. [Pūnai], Monday, [Rēvati]. = A.D. 1352, September 24, Monday; '36; '67.
"	298	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mrigaśīrsha. = A.D. 1367, January 13, Wednesday; Nak. ended on this day at '17.
"	304	Viḷambi, Kum[bha], ba. di. 9, Friday, Mūla. = A.D. 1359, February 22; Friday; '51; '29.
"	305	Do. do. do.
<i>Harihara.</i>		
"	251	Śaka 1305, Rudhirōdgari, Mīna, śu. di. Pūnai, Monday, Uttiram. = A.D. 1383; March 7, Monday; f.d.t. '32; f.d.n. '13.
<i>Viruppaṇa.</i>		
1918	373	Śaka, 1315, Śrīmukha, Mārgaśīra, śu. di. 5, Kārttigai 25, [Friday]. In Śaka 1315 = Śrīmukha, i.e., A.D. 1393-94, Kārttigai 25 was Saturday by Sūrya and Ārya-Siddhānta and the tithi was ba. 3.
"	400	Śaka [13]19, Īśvara, Paṅguṇi, 11. Day intended was probably A.D. 1398, March 6, Wednesday. No week-day in inscription.
"	409	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. 1, Sunday. Irregular. Kārttigai, śu. 1 in Śaka 1308, Kshaya = A.D. 1386 was a Friday.
"	476	Śaka 1315, Śrīmukha, Mithuna, śu. di. 2, Thursday, Pushya. = A.D. 1393, June 12, Thursday; '37; f.d.n. '01.
<i>Bukka.</i>		
"	259	Śaka 1295, Paridhāvi, Prathamā, Bhādrapada, ba. di. 12. Details not sufficient for verification.
1919	117	Śaka 13[2]5, Subhānu, Tulā, ba. di. 12, Friday, Uttiram. = A.D. 1403, October 12, Friday; f.d.t. '21; f.d.n. '42.
"	257	Śaka 1325, Svabhānu, Mēsha, ba. di. 13, Monday, Śadayam. In this year, Mēsha, Śadayam, Monday (April 16, A.D. 1403) was ba. 10, not ba. 13.
"	260	Śaka 1325, Svabhānu, Mēsha, śu. di. 10, Monday, Śadayam. Should be ba. di. 10; see note on last date. Tithi and Nak. ended respectively at '75 and '74.
"	262	Śaka 132*, Pārthiva, Makara-Samkrānti. Details not enough for verification.
<i>Dēvarāya.</i>		
"	283	Śaka 1[3]41, Vikāri, Kārttika, śu. di. 1, Sunday. A.D. 1419, November 19, Sunday was śu. 2, not śu. 1.
"	133	Śaka 1348, Parābhava, Mēsha, ba. di. 14, Saturday, [Rēv]ati. = A.D. 1426, Saturday, April 6; f.d.t. '01; f.d.n. '13.
"	229	Śaka 1355, Pramādīcha, Kumbha, śu. di. 10, Monday, Tiruvōṇam. Irregular.
<i>Mallikārjuna.</i>		
"	42	Śaka 1384, Tārana, Kumbha, śu. di. Paurṇai, Monday, Makhā. Tārana is Ś. 1386, not Ś. 1384. The day intended is apparently A.D. 1465 (= Tārana), February 11, Monday; '42; '16.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA I—<i>cont.</i>		
<i>Mallikārjuna—cont.</i>		
1919	84	Śaka 138[9], [Vyaya], Mithuna, śu. di. 10, Monday, Tiruvādirai. In Ś. 1389 current = Vyaya = A.D. 1466-67, Mithuna, śu. 10 fell on Monday, June 23, ending at 23 ghat. after mean sunrise, but the Nak. was "Svāti," not "Tiruvādirai".
"	154	Śaka 1372, Pramōdūta, Śittirai, 15. Details not enough for verification.
"	308	Śaka 1371, Pramōdūta, Makara, śu. di. 12, Monday, Svāti. Pramōdūta = Ś. 1372 = A.D. 1450-51. In A.D. 1449, (=Ś. 1371 expired), January 6, Monday; śu. 12, ended at '06 while the Nak. Mṛigaśirsha (and not Svāti), ended at '26.
<i>Virūpākshadēva.</i>		
"	79	Śaka 13[90], Sarvadhāri, [Paṅguni] 20. Details not enough for verification.
<i>Dēvarāya.</i>		
"	309	Śaka 1405, Śōbhakṛit, śu. di. 7, Pushya. In A.D. 1483 = (Śōbhakṛit) on April 14, Monday, śu. 7, ended at '54, while the Nak. "Pushya" was current the whole of that day. The date cannot be verified.
VIJAYANAGARA II.		
<i>Kṛishṇarāya.</i>		
1918-19	12 App. A	Śaka 1448, Vyaya, Vaiśākha, śu. di. Purnimā. In A.D. 1526 (= Vyaya) Vaiśākha, śu. 15 fell on April 26, Friday ending at '91 of day.
1918	196	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday. In A.D. 1514 (= Bhāva) Chaitra ba. 5 fell on April 14, Friday and ended at '38.
"	263	Bahudhānya, Āsvijā, ba. di. 10, Monday. In A.D. 1518 (= Bahudhānya), Āsvini, śu. 10 (not ba. 10) began on Monday, September 13, at '71 and ended at '61 on the following day.
"	280	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10. In A.D. 1527 (= Sarvajit) Śrāvaṇa, śu. 10 fell on August 7, Wednesday and ended at '27 of day.
"	288	Śaka 1446, Svabhānu, Kārttika, śu. di. 12, Monday. Śaka 1446 = A.D. 1524 = Tārana (not Svabhānu) = A.D. 1524, November 7, Monday; f.d.t. '05. The tithi was current the whole of the day as it began '96 on Sunday and ended at '05 on Tuesday. The cyclic year seems to be an error.
"	397	Śaka 1433, Prajāpati, Mēsha, śu. di. 3, Friday, Āsvati. In A.D. 1511 (= Ś. 1433 = Prajāpati), śu. 3, fell on Monday and "Āsvati" fell on Sunday ending at '04. But śu. 13 fell on Friday April 11. A.D. 1511, and the Nak. was "Hasta."
"	406	Śaka 1439, Īśvara, Pushya, śu. di. Purnamī. There are two Purnamis in this month one on Monday, 28 December A.D. 1517 and the other was on Tuesday, 26 January, A.D. 1518. The date cannot be verified for want of week day.
"	493	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādasi, Monday, Rēvati. = A.D. 1514, October 30, Monday (= Vṛiścika 1 and not Tulā) śu. 12 ended at '50 and "Rēvati" ended at '97. Utthāna-dvādasi will fall only on Kārttika śu. 12.
1919	2	Śaka 1403 (for 1443), Vṛisha, Kumbha, śu. di. 3, Wednesday, Uttirattādi. In A.D. 1529, January 29, Wednesday (Kumbha 3) śu. 3, began at '74 and ended at '72 on the following day, but the Nak. was Pūrattādi and (not Uttirattādi) which began at '20 on Wednesday and ended at '21 on the following day.
"	3	Śaka 1401 (for 1441) Mēsha, śu. di. 5, Monday, Mṛigaśirsha. = A.D. 1519, April 4, Monday; '38; '34.
"	44	Śaka 1445, Tārana, Tai, 15, Monday, Pushya. = A.D. 1524 = Tārana = Ś. 1446. In A.D. 1525, January 9, Monday (= Tai 13 not 15) Pushya ended at '86. The Śaka 1445, seems to be an error for 1446 and the date 15, seems to be an error for 13.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Achyutarāya.</i>		
1919	6	Vikṛiti (Ś. 1452), Tai 13. Details not enough for verification.
"	40	Viḷambi (Ś. 1461), Tai 7. Details not enough for verification.
"	41	Nandana (Ś. 1454), Āni 4. Details not enough for verification.
"	43	Viḷambi (Ś. 1461), Tai 5, [Ardh]odaya. In Viḷamba = A.D. 1538-39, Ardhodaya was Tai 22, Sunday, when there was a combination by day-time of Pausha Amāvāsyā with Nak. "Śravaṇa" on Sunday.
"	104	Virōdhi (Ś. 1451), Āvaṇi 20. Details not enough for verification.
"	105	Khara (Ś. 1453), Ādi 1. Details not enough for verification.
"	122	Śaka 1453, Virōdhakṛit, Kumbha, śu. di. 13. [Monday, Pushya]. Ś. 1453 was Khara, but Virodhakṛit = Ś. 1473 = A.D. 1551. = A.D. 1552, February 8, Monday, (= Kumbha 13); 43; 33. Śaka 1453 seems to be an error for 1473.
"	123	Vikṛita (Ś. 1452), Āni 10. Details not enough for verification.
"	161	Śaka 1454, Nandana, Ādi 5. Details not enough for verification.
"	167	Śaka 1453, Khara, Māsi 9. Details not enough for verification.
"	223	Śaka 1458, Durmukhi, Mithuna, śu. di. [Kārttigai]. Details not enough for verification.
"	270	Śaka 1452, Vikṛita, Rishabha, śu. di. 10, Monday, Tiruvōṇam. Śu. 10 and Tiruvōṇam did not combine in the whole of A.D. 1530 = Vikṛita = Ś. 1452, on a Monday. But in Tulā A.D. 1530 October 1, Saturday, śu. 10 began at 05 of day and ended at 07 on the following day while the nak. Śravaṇa ended at 45 on Saturday.
<i>Sadāśiva.</i>		
1918	260	Śaka [14]69, Plavaṅga, Kārttika, śu. di. 2, Wednesday. In A.D. 1547 (= Plavaṅga), lunar Kārttika śu. 2 fell on Saturday and solar Kārttigai, śu. 2 fell on Monday.
1919	1	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday. In A.D. 1547 (= Plavaṅga) in the month of Rishabha, the Nak. "Punarvasu" fell on Sunday, May 22.
"	5	Śaka 1497, Yuva, Rishabha, ba. di. New-moon, Monday. = A.D. 1575, May 9, Monday; f.d.t. 20.
"	49	Śaka 1470, Kilaka, Śittirai, 10, Uttiram, śu. di. 10, Simhalagna, Friday. In A.D. 1548 (= Kilaka = Ś. 1470), Chittirai 11 (and not 10) was on Friday, and on this day the tithi was ba. 13 and the Nak. was "Uttirattādi" and not Uttiram. (The date seems to be irregular.)
"	109	Śobhakṛit (Ś. 1466), Arpaṣi 5. Details not enough for verification.
VIJAYANAGARA III.		
<i>Veṅkaṭadēva-Mahārāya.</i>		
1918	398	Śaka 1520, Viḷambi, Simha, śu. di. 7, Monday, Anurādha. = A.D. 1598, August 28, Monday (= Simha 28); 78; 48.
<i>Śriraṅgadēva-Mahārāya.</i>		
1919	312	Kaliyuga 4756, Śaka 1577, Manmatha, Āni 10, Purnami, Friday, Mūlā. = A.D. 1655, June 8, Friday (= Āni 10); 84; f.d.n. 20.
<i>Rāmadēvarāya.</i>		
1918	274	Śaka 1583, Plava, Mārgasira, śu. di. 5, Saturday. = A.D. 1661, November 16, Saturday; 80.
<i>Veṅkaṭapati.</i>		
"	265	Śaka 1666, Māgha, śu. di. 5. In A.D. 1744 Māgha, śu. 5 fell on Monday, January 9. In A.D. 1745, Māgha śu. 5 fell on Saturday, January 26, but the date cannot be verified for want of week-day.
"	273	Śaka 1581, Vikāri, Phālguna, śu. di. 3, Friday. = A.D. 1660, February 3, Friday; 66.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVAS.		
<i>Peruñjīgadēva.</i>		
1918	411	2nd year, Makara, ba. di. 14, Thursday, Hastā. Irregular.
1919	290	32nd year, Mēsha, śu. di. 1, [Monday], Tiruvādirai. Irregular.
"	300	32nd year, Mēsha, śu. di. 1, Sunday, Mūlā. Irregular.
SAMBUVARAYAS.		
<i>Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.</i>		
"	47	18th year, śu. di. 1, Śadaiyam. Not enough for verification.
"	233	7th year, Mēsha, śu. di. 13, Wednesday, Uttiram. According to note to No. 871, Kielhorn's South-Indian Inscriptions (App. to Vol. VII, Ep. Ind.), the 17th year of his reign coincided with Ś. 1261 = A.D. 1339-40; and May 1323 must have fallen in its 1st year. Reckoning by these indications, we have, as the equivalent of the present date Wednesday, April 12, A.D. 1329 when śu. 13 ended at '34; but it was a day of "Hasta", Nak. "Uttiram" having ended at '61 on the previous day.
Wrong	245	6th year, Simha, śu. di. 1, Sunday, Makhā. Proceeding as above, we have, as the equivalent of the present date, Sunday, August 7, A.D. 1328, on which day śu. 1 ended at '18; but here again the Nakshatra "Makhā" had ended at '68 on the previous day. We might suppose a different system of reckoning Nakshatras: but neither Garga nor Brahma-siddhānta yields a different result.
GAJAPATI.		
<i>Dakṣiṇa-Kapilēśvara Hambira-Mahāpātra.</i>		
"	51 & 92	Śaka 1386; Tārana. Mithuna, śu. di. 3, Thursday, Pushya. = A.D. 1464, June 7, Thursday; f.d.t. '21; f.d.n. '25.
KAKATIYA.		
<i>Pratāparudradēva.</i>		
"	11 App. A	Śaka 1244, Dundubhi, Kārttika, śu. di. 5, Thursday. In A.D. 1322 (= Dundubhi), Kārttika śu. 5 fell on October 15, Friday, and it ended at '96 of day. Thursday seems to be an error for Friday.
EASTERN GANGAS.		
<i>Dēvēndravarman Rājarāja, son of Vajrahasta III.</i>		
1918-19.	3 App. A	Śaka 97[1], Karkāṭaka, Śukla-paksha, Trayōdaśī, Sunday. In A.D. 1048-49 (= Ś. 971, current) Karkāṭaka ba. 13 began on Sunday 10 July A.D. 1048 at '60, ending next day at '68; while in A.D. 1049-50 (= Ś. 971 expired) the same tithi ended on Sunday 30 July, A.D. 1049, at '34. In both cases paksha was 'bahula', not 'Śukla'.
"	4 App. A	Śaka 998, Chaitra, Vishu-Saṅkrānti; Crowned in Śaka 992 on Jyēshṭha, śu. 8, Simha-lagna, Thursday, Uttara-Phalgunī. = A.D. 1070. Jyāishṭha śu. 8 fell in this year on Thursday, May 20, the tithi ending at '35; Nak. Uttara-Phalgunī began on the same day at '28 and ended at '20 next day.
WESTERN CHALUKYAS.		
<i>Jagadēkamalla.</i>		
1918	210	11th year, Śukla, Chaitra, śu. (?) Amāvāsyā, Monday, Uttarāyaṇa-Saṅkrānti. A.D. 1027 = Śukla (N. cycle). The Chaitra Amāvāsyā at the beginning of this year fell on a Sunday (9 Apr. A.D. 1027) while that at the end of the year fell on a Thursday.
"	211	7th year, Raktākṣi, Prathamā, Śrāvaṇa, Punṇame, Lunar eclipse. A.D. 1022 = Raktākṣi. On Śrāvaṇa Purnami in this year, Monday 16 July, there was a lunar eclipse.
"	228	Śaka 959, Pramādhī, Uttarāyaṇa-Saṅkrānti. The reckoning of Pramāthin is by northern cycle. A.D. 1037 = Pramāthi (N. cycle).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYAS—<i>cont.</i>		
<i>Jagadēkamalla—cont.</i>		
1918	253	Saka 955, Bhāva, Pausya, śu. di. 1, Wednesday, Uttarāyana-Saṅkrānti. Bhāva (N. cycle) = A.D. 1032-33 = Ś 955 current. In this year, Pausya śu. 1 fell on Wednesday, December 6, A.D. 1032. Tithi ended at 51.
"	257	4th year of Kalachurya Bhujabalachakravartin Rāyanārāyana Ahavamalladēva, Śōbhakrit, Jyēshtha, Punnami, Lunar eclipse. In A.D. 1061-62 = Śōbhana (N. cycle), there was no lunar eclipse in Jyēshtha.
"	258	Śaka 958, Dhātu, Kārttika, śu. di. Paḍiva, Sunday, solar eclipse. A.D. 1034-35 (= Śaka 956) was Dhātṛi by N. cycle, but there was no solar eclipse on Kārttika Amāvāsya of this year nor did the Amāvāsya or Pratipāda coincide with a Sunday.
"	264	10th year, Prabhava, Pausya, śu. di., Thursday, Uttarāyana-Saṅkrānti, Vyatipāta. A.D. 1025 was Prabhava by N. cycle, but Pausya śu. 4 in that year was Sunday 26th December, not a Thursday.
"	282	Pramādi, Kārttika, Amāvāsya, Monday, Solar eclipse. Neither in Pramāthin = (A.D. 1037) nor in Pramādi (= A.D. 1071) was there a solar eclipse at Kārttika Amāvāsya, and neither Amāvāsya fell on a Sunday.
"	289	9th year, Kshaya, Jyēshtha, śu. di., 13, Monday, Lunar eclipse, Vishu-Saṅkramaṇa. A.D. 1024 = Kshaya (N. cycle); but in this year, Jyēshtha śu. 13 fell on Sunday, 24th May. Of course śu. 13 cannot be a lunar eclipse day. There was a lunar eclipse in Ashāḍha of this year not in Jyēshtha.
<i>Trailōkyamalladēva.</i>		
"	201	Śaka 976, Jaya, Uttarāyana-Saṅkrānti, Sunday. Not enough for verification.
"	235	Śaka 966, Tārana, Uttarāyana-Saṅkrānti. Not enough for verification.
"	286	Śaka 986, Krōdhi, Chaitra, Purnimā, Sunday.
"		= A.D. 1064 (= Krōdhi), April 4, Sunday; Purnimā ended at 22.
"	290	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Nandana), on Thursday, December 24 (= Makara 1), śu. 1, began at 05 of the day and ended at 11 on the next day. Makara-Saṅkrānti was at 83 on Wednesday.
"	291	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Khara) on Sunday, February 2; ba. 15 began at 50 of day and ended at 47 on the next day. It was not a day of Uttarāyana-Saṅkrānti.
"	292	Śaka 981, Vikāri, Śrāhe, Śrāvaṇa, Punnima, Tuesday, [Vishu]-Saṅkrānti, Lunar eclipse = A.D. 1059, July 27, Tuesday; 54. There was a lunar eclipse.
"	293	Śaka 9[8]3, Plava, Jyēshtha, Amāvāsya, Sunday, Solar eclipse. In A.D. 1061 (= Plava), Jyēshtha, Amāvāsya fell on Wednesday (not Sunday) and there was a solar eclipse on that day.
"	298	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1048 (= Sarvajit), Māgha śu. 5 was on Saturday but ba. 5 was on Sunday ending at 42 of day.
<i>Tribhuvanamalla.</i>		
"	213	Chālukya Vikrama year 24, Pramāthi, Jyēshtha, śu. Purnamāsi, Sunday, Lunar eclipse. = A.D. 1099 (= Pramāthin) 5th June; Sunday; 67; and there was a
"	214	Lunar eclipse on that day.
"		Chālukya Vikrama year 29, Vaiśakha, śu. di. tadige, Sunday. In A.D. 1104, on Sunday, April 10, Vaiśakha śu. 13 (not 3) ended at 14. Tadige seems to be an error for Trayōdasi.
"	229	Śaka 1049, Parābhava, Pushya, śu. di. paḍiva, (?) Sunday, Uttarāyana-Saṅkramaṇa A.D. 1127 (= Ś 1049) = Plavanga and not Parābhava. A.D. 1127; 25th December, Sunday, was a day of bahula pañchami and it was a day of Uttarāyana-Saṅkrānti. The cyclic year seems to be an error.
"	245	Chālukya Vikrama year 17, Śubhakrit, Pushya, śu. di. 7, Saturday, Uttarāyana-Saṅkrānti, Vyatipāta. = A.D. 1123, January 6, Saturday; 37.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYAS—cont.		
<i>Tribhuvanamalla—cont.</i>		
1918	277	Chālukya Vikrama year 56, Khara, Paushya, śu. di. 11, Sunday, Uttarāyana-Saṅkrānti. = A.D. 1111, January 22, Sunday; 57. The cyclic year was Vikṛita and not Khara.
"	278	Śaka 987, Viśvāvasu, Paushya, śu. di. 7, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1065 (= Krōdhin), on Sunday; January 16, Makara śu. 7 ended at 90.
"	279	Chālukya Vikrama year 37, Nandana, Paushya, śu. di. 11, Monday, Uttarāyana-Saṅkrānti, Vyatipāta. = A.D. 1112, December 30, Monday; 98.
"	287	Chālukya Vikrama year 48, Śubhakrit, Uttarāyana-Saṅkrānti. In A.D. 1123 (= Śubhakrit), Uttarāyana-Saṅkrānti fell on December 25, Tuesday.
<i>Bhūlōkamalla.</i>		
"	234	Chālukya Vikrama year 52, Plavaṅga, Āshāḍha, Amāvāsyā, Sunday, Dakṣhiṇāyana-Saṅkramaṇa, Vyatipāta. In A.D. 1127, on Sunday, 10th July, Āshāḍha Amāvāsyā began at 27 of day and ended at 29 on the following day.
<i>Jagadēkamalla.</i>		
"	212	Śaka 1[0*.]95, Jaya, Prathamāshāḍha, Śrāvaṇa, Pūrṇama, Lunar eclipse. = A.D. 1173, June 27, Wednesday; 13; f.d.n. 72. There was a lunar eclipse on that day.
YADAVAS.		
<i>Gutta Vikramāditya.</i>		
"	215	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa. = A.D. 1181 (= Plava), December 25, Friday; f.d.t. 09. The tithi began on Friday at 02 of day and ended at 09 on the following day. The Śaka year referred to here is expired.
<i>Rāmachandra.</i>		
"	205	10th year, Pramāthi, Phālguna, śu. di. 11, Monday. = A.D. 1280 (10th year of Yādava king Rāmachandra according to Mr. Rangachari's Madras Inscriptions, Vol. II, p. 286), Monday, February 12, when śu. 11 ended at 56 ghat. after mean sunrise.
"	224	Śaka 120[4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatipāta-yōga. In A.D. 1282 = Chitrabhānu, on April 23, Thursday, Vaiśākha, śu. 14 ended at 30 and the Nak. Svāti ended at 68. The week-day Monday is an error for Thursday.
"	225	14th year, Sarvajit, Āśviya, Monday. Details not enough for verification.
"	242	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday. 15th year of Rāmachandra's reign was A.D. 1285, while Sarvajit was A.D. 1287-88. In A.D. 1286, on Monday August 5, Śrāvaṇa śu. 15 ended at 84.
"	243	10th year, Pramāthi, Āshāḍha, ba. di. 10, Monday. In A.D. 1279 = Pramāthi, Āshāḍha ba. 10 fell on Wednesday. In A.D. 1280, the same tithi fell on Sunday; and in A.D. 1281 on Saturday.
"	247	12th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday. In A.D. 1282 (= Chitrabhānu), on Sunday, April 26, Vaiśākha ba. 2 ended at 55.
"	256	Śaka 1219, Hēmanāmbi, Mārgaśīra, śu. di. 5, Thursday. In A.D. 1297, Mārgaśīrsha śu. 5 fell on Wednesday, November 5, and it ended at 83; but in A.D. 1296 (= Dūrmukha) Adhika Mārgaśīrsha, śu. 5 fell on Thursday, November 1 and it ended at 73.
MYSORE CHIEFS.		
<i>Chikkadēvarāya.</i>		
1919	316	Kali 4780, Siddhārthi, Sittirai 10, Monday, Saptami, Punarvasu. = A.D. 1679, April 7, Monday (= Chittirai 10); 37; 42.
HOYSALA.		
<i>Vīra-Ballāḍadēva.</i>		
1918	197	Bhāva, [Jyēshṭha], ba. di. 9, Jivavāra (Friday). In A.D. 1314 = Bhāva, Jyēshṭha ba. 9 fell on Tuesday, not Friday.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
HOISALA— <i>cont.</i>		
<i>Vīra-Ballāḍa-deva</i> — <i>cont.</i>		
1918	207	Pīṅgaḷa, Amāvāsyā, Monday. Not enough.
"	217	Śaka 1117, Ānanda, Chaitra, śu. di. padīva (prathama), Friday. Ś 1117 = A.D. 1195 = Rākṣhaśa and not Ānanda. In A.D. 1194 (= Ānanda), on Friday, March 25, śu. 1 ended 09.
"	220	15th year, Krōdhana, Jyēshṭha, Paurṇami, Sunday, Lunar eclipse. In A.D. 1205 Krōdhana, Jyēshṭha, Paurṇami was not Sunday.
"	221	7th year, Pīṅgaḷa, Jyēshṭha, śu. di. Pūrṇame (Full-moon), Monday, Lunar eclipse, Vyatipāta-Saṁkramaṇa. In A.D. 1197 = Pīṅgaḷa, Jyēshṭha, Paurṇami was neither Monday nor a day of lunar eclipse.
"	261	Śaka 1132, Śukla, Jyēshṭha, śu. di. 5, Sunday. Ś 1132 = A.D. 1210 was Pramōdūta and not Śukla. Ś. 1131 = A.D. S. 1209 was śukla. In A.D. 1209 (= Śukla) Jyēshṭha śu. 5 fell on Sunday, May 10, and it ended at '80.
"	269	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, Solar eclipse. In A.D. 1214 which was Bhāva, lunar Vaiśākha śu. 1 was on Saturday, but solar Vaiḡāśi śu. 1 fell on Monday and there was no solar eclipse. But in A.D. 1213 which was Śrīmukha, lunar Vaiśākha śu. 1 began on Monday, April 22, at '44 of day and ended at '39 on the following day and there was a solar eclipse on Monday.
<i>Vīra-Narasimha</i> .		
"	208	Chitrabhānu, Bhādrapada, ba. di. 8, Thursday.
"	209	Chitrabhānu, Bhādrapada, Amāvāsyā, Monday.
"	281	Śaka 1145, Chitrabhānu, Pushya, ba. 8, Monday, Uttarāyana-Saṁkramaṇa, Vyatipāta-yōga. Ś 1144 was Chitrabhānu. In A.D. 1122 (= Chitrabhānu), on December 26, Monday, Pushya ba. 8 began at '52 and ended at '44 on the following day. It was a day of Makara Saṁkrānti.
NAYAKAS (MADURA).		
<i>Virappa-Nāyaka</i> , son of <i>Viśvanātha</i> .		
"	340	Śaka 1503, Vikrama, Ādi, [2]. The date cannot be verified for want of week-day.
<i>Vijaya-raṅga-Chokkanātha-Nāyaka</i> .		
1918-1919	1 & 2 App.A	Śaka 1617, Kollam 871, Ādi 11, śu. di. 10, Thursday, Anusham. = A.D. 1695 (= Kollam 871) July 11, Thursday (= Ādi 11); '47; '99.
NAYAKAS (TANJORE).		
<i>Achyutappa-Nāyaka</i> .		
"	416	Śaka 1505, Subhānu, Māsi 8. The date cannot be verified for want of week-day.
"	423	Do. do. Māsi 3. Same as above.
MAHRATHAS.		
<i>Ēkōji-Mahārāja</i> .		
1918	540	Śaka 1605, Kaliyuga, 4784, Dundubhi, Śittirai 8, Thursday, śu. di. 7, Pushya. Śaka 1605 = A.D. 1683 = Kali 4784 = Rudhirōdgārin (not Dundubhi). In A.D. 1683, April 5, Thursday (= Chittirai 8), the tithi was ba. 4 (and not śu. 7) and the nak. was Jyēshṭha (and not Pushya). In this year, śu. 7 and Pushya combined on April 23, Monday and it was Chittirai 26. But in A.D. 1682 (= Dundubhi), on Chittirai 8 (= April 5, Wednesday), the tithi was śu. 8 and the nak. was Pushya.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>Tukkōji-Mahārāja.</i>
1918	521	Śaka 1652, Saumya, Vaigāsi 17, Friday. Ś. 1652 = A.D. 1739 = Śādhārāṇa and not Saumya. = A.D. 1730 May 15, Friday (= Vaigāsi 17). The cyclic year Saumya seems to be an error for Śādhārāṇa. Saumya Vaigāsi 17 was on Thursday.
		Miscellaneous.
1918-1919	1 App. A	Śaka 1408, Kollam 661, Pūrattādi 20, ba. di. 7, Tuesday, Mrigaśirsha. = A.D. 1486 (= Ś. 1408 expired), September 19, Tuesday. This was 20th Kanya or Pūrattāsi, and on this day ba. 7 commenced at '34, ending next day at '25, while Nakshatra Mrigaśirsha ended the same day at '76. But kollam 661 must have come to end before this date and kollam 662 commenced in North Malabar with Simha month on 31 July and in South Malabar with Kanya month on 31 August.
1918-19	No. 10 App. A.	Śaka 1225, Krōdhi, Kārttika, śu. di. 10, Thursday. Ś. 1225 was Śōbhana and not Krōdhi = A.D. 1303. Ś. 1226 was Krōdhi = A.D. 1304. In A.D. 1304, on Thursday, October 8, Kārttika śu. 10 began at '33 and ended at '30 on the following day.
"	202	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12. In Ś. 1480 = Kālayukta, Vaiśākha ba. 12 was on Sunday. The date cannot be verified for want of week-day.
"	203	Nandana, Mārgasīra, ba. di. 12, Friday. Not enough for verification.
"	222	Śaka . . . , Śōbhakrit, Āsvija, śu. di. 15, Wednesday. = A.D. 1842, October 19, Wednesday; '40. The cyclic year was Śubhakrit and not Śōbhakrit.
"	223	Śaka 1311, Vibhava, Jyēsthā, śu. di. 1, Friday. Ś. 1311 was Śukla and not Vibhava. Ś. 1310 was Vibhava = A.D. 1388. In A.D. 1389 = Ś. 1311, neither śu. 1 nor ba. 1 was on Friday. But in A.D. 1388 (= Ś. 1310), on May 22, Friday, ba. 1 (not śu. 1) ended at '75. Śu. 1 was on Thursday. Śu. 1 seems to be an error for ba. 1.
"	227	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5. Ś. 1253 = A.D. 1321 = Prajāpati. In A.D. 1331 Māgha śu. 5 fell on Friday but it cannot be verified for want of week-day.
"	231	Kālayukti, Śrāvaṇa, ba. di. 1, Wednesday. Details not enough for verification
"	232	Śaka 1649, Plavaṅga, Phālguna, śu. di. 5. In A.D. 1727 = Plavaṅga = Ś. 1649, Phālguna śu. 5 fell on Sunday, 4th February, A.D. 1728. But it cannot be verified for want of week-day.
"	236	Śaka 986, Pramādi, Vaiśākha, Saṁkrānti. Details not enough for verification.
"	238	Bhava, Jyēsthā Uttarāyana-Saṁkrānta. Details not enough for verification.
"	239	Śaka 1209, Sarvajit, Vaiśākha, ba. di. Sunday. In A.D. 1287 = Sarvajit = Ś. 1209, Vaiśākha ba. 6 and ba. 13 fell on Sunday 4th and 11th May respectively.
"	250	Śaka 984, Vaiśākha, śu. di. 5, Sunday. In A.D. 1062 (= Ś. 984) Vaiśākha śu. 5 fell on Tuesday, April 16. The week-day Sunday seems to be an error for Tuesday.
"	251	Śaka 985, Śōbhakrit, Pausya, śu. di. 2, Sunday, Uttarāyana-Saṁkrānti. In A.D. 1063 = Śōbhakrit = Ś. 985, on December 24, Wednesday (not Sunday), both lunar Pausya and solar Pushya śu. 2 occurred: and Uttarāyana-Saṁkrānti fell on this day at '69 of day. Week-day Sunday seems to be an error for Wednesday. But śu. 12 fell on Sunday, January 4, A.D. 1064.
"	275	Śaka 1650, Saumya, Jyēsthā, śu. di. 5. The date cannot be verified for want of week-day.
"	276	Śaka 1434, Prajōtpatti, Pausya, ba. di. 30, Amāvāsya. The date cannot be verified for want of week-day.
1918	295	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday. = A.D. 1053, June 20, Sunday; f.d.t. '59.
"	296	Śaka 1213, Khara, Chaitra, śu. di. 2, Thursday. In A.D. 1292, on March 20, Thursday, Chaitra śu. 1 (not śu. 2) began at '35 and ended on Friday at '30. Śu. 2 seems to be an error for śu. 1.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
Miscellaneous— <i>cont.</i>		
1918	300	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15. = A.D. 1539, August 29, Friday ; '38. Details not enough for verification for want of week-day.
"	302	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day
"	304	Śaka 1461, Vikāri, Bhādrapada, śu. di. 13. Details not enough for verification for want of week-day.
"	306	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
"	321	Kollam (?) 902, Plavaṅga, Vaigāsi, 29. Details not enough for verification.
"	327	Śaka 1480, Kālayukti, Kārttigai. Details not enough for verification.
"	370	Śaka 1313, Prajāpati, Makara, śu. di. 3, Friday, Śadayam. = A.D. 1391, December 29, Friday ; '22 ; f.d.n. '22. The Nak. "Śadayam" began on Friday at '14 and ended at '22 on Saturday.
"	371	Śaka 1300 (for 1306) Rudhirōdgārin, Kārttigai, 16. Details not enough for verification.
"	396	Śaka 1410, Kīlaka, Tula, ba. di. Wednesday, Makhā. = A.D. 1488, October 29, Wednesday. On this day, the tithi was ba. 9 and the Nak. was "Pūrva-Phalguni", Makhā having ended on the previous day at '93 of day.
"	541	Śaka 1659, Piṅgala Māsi, 5. Details not enough for verification.
"	542	Śaka 1505, Tārana, Vaigāsi 15. Details not enough for verification.
1919	168	Śaka 1452, Vikṛita, Ādi 20. Details not enough for verification.
"	288	Śaka 1193, Dhanus, śu. di. 1, Friday, Mūlam. = A.D. 1271, December 4, Friday ; '93 ; '44.
"	295	Vikrama, Vriśchika, śu. di. 14, Friday, Asvati. (About 14th century.) In A.D. 1340 (= Vikrama) on November 3, Friday, the tithi śu. 14 was current th' whole of that day and nak. Asvati ended at '13.

PART II.

Excluding the 200 stone inscriptions newly copied this year but not included in the appendices to the report, since they had been taken up for immediate publication, most of the remaining 700 records are assignable to specific dynasties of kings. Two hundred and seventy-four epigraphs belong to the Chōlas, 60 to the Pāndyas, 89 to Vijayanagara, 38 to the Western Chālukyas, 14 to the Pallavas, 15 to the Hoysalas, 12 to the Śambuvarāyas and 8 to the Yādavas. Besides these, there are some records of the Rāshtrakūtas, the Eastern Chālukyas, the Nāyakas of Madura and Tanjore, the Mysore Chiefs, the Gajapatis, etc. About 160 miscellaneous inscriptions in the collection cannot be definitely ascribed to any particular dynasty.

2. Shiyali, one of the taluks selected for village-war inspection during the year 1918-19, was important in ancient times in more respects than one, and it may be said, that few tracts could compare with it in point of antiquarian interest. Here

Antiquities of the Shiyali taluk. was Kāvrippūmpattinam, the once richest city of Southern India and the capital of the Chōla empire for some time. It was picturesquely situated at the mouth of the river Kāvērī and foreign ships laden with rich cargo touched at this important port. In its best days it contained several massive structures of various descriptions. The description of the city as given in the Tamil classical works, such as, *Pattinappālai* composed about the time of Karikāla in the 6th century A.D., *Śilappadigāram* assigned to A.D. 756 by Diwan Bahadur L. D. Swamikannu Pillai, etc., shows the prosperity it once enjoyed, its wealth and industrial activity. According to some, it is the *Chabaris Emporium* mentioned by Ptolemy in the 1st century A.D. The inscriptions secured from the modern Kāvrippattinam and its vicinity leave no doubt as to its identity with Kāvrippūmpattinam alias Pugār, though the monuments of Pallavanichcharam and Sāyāvanēśvara are not of such early date as could be expected.

3. Other places in the taluk which contain ecclesiastical monuments of the 7th century A.D., celebrated in the pious hymns of Jñānasambanda and which were visited during the year under report are (1) Tirunallūrperumanam, (2) Tirumahēndrapalli, (3) Tentirumullaivāyil, (4) Tirukkalikkāmūr, (5) Tiruvēnkādu, (6) Kilai-Tirukkāttuppalli, (7) Tirukkurugāvūr-Velladai, (8) Śīrgāli (Shiyali) which bore 12 other names, (9) Tirukkōlakkā, (10) Tiruppullirukkuvēlūr now known as Vaidiśvaraṅkōyil and (11) Tiruppuṅgūr. Of these eleven places which are situated on the banks of the Kāvērī, Tirunallūrperumanam now called Achehāpuram, Shiyali and Tirukkōlakkā are closely connected with the life of the Śaiva saint Jñānasambanda. It was at Shiyali that this devotee of Brahman parentage who is said to have lisped in numbers even from his third year was born and brought up; and Tirukkōlakkā, which is almost a suburb of Shiyali, marks the spot where he obtained a pair of gold cymbals as a reward for the devotional songs which he composed and as an incentive for the prosecution of his life-work, i.e., the spread of Hindu religion. His images are largely worshipped in Śaiva temples in the south under the name Āludaiya-Pillaiyār and are distinguished from those of other saints by a pair of cymbals which they are made to hold in their hands. At Tirunallūrperumanam the saint was, on the direction of his parents, wedded to the daughter of the pious Nambāndārnambi and, strange as it may appear, entered godhood on the very day of the marriage celebration together with all his relatives who had gathered on the spot. In all these three places, Jñānasambanda receives prominent worship, and annual or monthly festivities, are conducted in his honour even to this day. Also the inscriptions of these places record munificent grants made for the purpose. The name of the consort of Jñānasambanda is not given in the *Periyapurānam* which describes the lives of the Śaiva saints, but from No. 527 of Appendix B it looks as if her name was Śokkiyār. Though none of the eleven places mentioned above has been omitted in the *Dēvāram* hymns of our saint, by far the largest number amounting to very nearly 700 verses has been sung in praise of the god at Shiyali and ten stanzas each have been contributed to Tirukkōlakkā and Tirunallūrperumanam.

4. Besides the above-mentioned Śiva temples, the taluk contains as many ancient Vishṇu temples celebrated in the hymns of the *Nālāyiraprabandham*. These are found in and around Nāṅgūr. They have been mostly sung by Tirumaṅgai-Ālvār whose birth-place is believed to be

Kuraiyūr, a hamlet of Tiruvāli-Tirumaṅgai, a village in Tiruvāli-nādu. The saint having flourished in the 8th century A.D., it is certain that the following eleven temples viz., (i) Tirumanimāḍakkōyil, (ii) Tiruvaigunḍa-Vinnagaram, (iii) Tiru-Arimēya-Vinnagaram, (iv) Tiruttēvanārtogai, (v) Tiruvaṇpurushōṭṭamam, (vi) Tiruchchembonṣeykōyil, (vii) Tirutṭerriyambalam, (viii) Tirumanikkūdam, (ix) Tirukkāvalampādi, (x) Tiruvellakkalam and (xi) Tirupārthanpalli should have been in existence prior to that date.

5. Thus though the taluk is studded with ancient shrines celebrated in the hymns

Paucity of architectural remains.

of the *Dēvāram* and the *Nālāyiraprabandham* and is remarkable as containing the birth-places of two of the greatest religious reformers of the 7th and 8th centuries A.D. who have earned immortal fame by their works, it is strange that the very places where the scene of their activity was laid should be so poor in respect of any architectural remains worth the name. The only structure that could be cited as an example of antique art is the Śvētavanēśvara temple at Tiruveṇkāḍu which according to the lithic records engraved on the walls of its central shrine cannot be taken further back than to the end of the 10th century A.D., as, at best, the temple could have been constructed only in the days of Rājarāja I. A few other structures such as those at Shiyali, Vaidiśvaraṅkōyil, Tiruppuṅgūr and Tirumullaivāyil have been thoroughly renovated in modern times leaving no trace of their antiquarian remains, and sometimes without even a notice to this department. It is a striking feature, quite peculiar to this tract, that many of the ancient shrines, mostly Vaishṇava and a few Śaiva, remain to this day as brick structures, while only a few have been built of stone in later times.

6. Among the causes for the absence of early stone monuments may be mentioned, in the first place, the absence of hills in the vicinity of the taluk to supply the necessary material and, secondly, the encroachment of the sea on this side of the Coromandel coast which could be inferred from the Tamil literature to have occurred several times and which in consequence must have washed away at one sweep such of the ancient buildings as may have existed. In *Silappadigāram*, canto xxviii, we find

Causes for the absence of early monuments. an account of an inundation which resulted in the destruction of the ancient Chōla capital Kāviriṇṇampattinam. It may be noted that this encroachment did not confine itself solely to the coast towns and villages but extended, on one occasion, as far as Shiyali which is 12 miles from the coast. This is evident from the writings of Jñānasambanda and some stone epigraphs which describe the incident poetically that "Kaḷumalam (i.e., Shiyali) floated when the sea carried away (all the surrounding parts)".

7. Another result of these inundations was that most of the lands in the taluk got

Reclamation of lands in Tiruveṇkāḍu.

submerged and silted up with sand and had to be reclaimed at much cost. Nos. 504 and 505 of Appendix B acquaint us with the cost of converting such land into fields fit for cultivation. In one case (No. 504 of 1918), while the cost of six mā of land was 2,000 kāṣu, the cost of reclamation was 3,000 kāṣu. Other epigraphs show that many lands which were originally given to temples had to remain uncultivated perhaps under similar circumstances.

THE PALLAVAS.

8. Only two inscriptions of Pallava kings were secured during the year under review. Of these No. 158 of Appendix C, dated in the 3rd year of the reign of Vijaya-Nandivikramavarman, states that the temple of Tigaittirai-Vishnugriha at Kiliñālūr in Ōymā-nādu was built by a

A Vishṇu temple built in the time of Nandivikramavarman.

certain Tigaittirālār and No. 283 of the same appendix, dated in the 26th year of the reign of Vijaya-Kampavikramavarman, records that a private individual of Kulattūr in Tennārrūr-nādu, a subdivision of Kunṇa-kōttam, purchased some lands and presented them as *ērippatti*, evidently for keeping the tank at Maḍam in proper repair.

CHOLAS.

9. As has been already pointed out, the largest number in the current year's collection belongs to the Chōlas. The earliest of these (No. 353 of 1918) introduces a hitherto unknown queen of Parāntaka I, named Ādittan Karraḷippirāṭṭi.

10. Of the inscriptions of Rājakēsarivarman, without any distinguishing marks of identification, copied during the year, none could be safely attributed to Āditya I. Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rājakēsarivarman when a *sōmagrahaṇa* occurred in the month of *Kaṇṇi* and register gifts by Mahimālaya Irukkuvēḷ alias Parāntakan Vīraśōḷan. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I. The Rājakēsarivarman of these inscriptions must, therefore, belong to one or the other of the only two Rājakēsarivarmans, i.e., Gaṇḍarāditya or Parāntaka II that followed him prior to the succession of Rājarāja I. No. 349 of 1918 provides for the singing of the *Tiruppadiyam* in the temple at Palūr, while No. 491 mentions a body of weavers called "*Pārthivaśēgaratterinṇa-Kaikkōlar*" who might have been so named after Rājarāja I.

11. Sure records of Rājarāja I with the introduction "*Tirumagalpōla*" are not few and some of them are interesting. We learn from Nos. 442 and 448 of Appendix B that Vāṇavanmahādēvi alias Tribhuvanamahādēvi was one of his queens and the mother of Rājendra-Chōla I. A record of the latter (No. 460 of 1918) also states that Tribhuvanamahādēvi was his mother. No. 443 refers to the treasures which Rājarāja I had taken from the Chēra king and No. 449 mentions another queen of his, viz., Kūttan Vīraṇiyār. Rājarāja's elder sister, Kundavai, is distinctly spoken of in the inscriptions of Dādāpuram as the daughter of Poṇmāligaiyirruṇṇiṇadēva thus clearly settling the identification of Sundara-Chōla Parāntaka II with Poṇmāligaittuṇṇiṇadēva.

Poṇmāligaittuṇṇiṇadēva is Sundara-Chōla. From the Tanjore inscriptions published in Volume II of *South-Indian Inscriptions* we know the active part played by this lady in the munificent gifts made to the temple of Rājarājēśvara built by Rājarāja I. The Dādāpuram records state that she built three temples at that place, one to Śiva called Ravikulamānikka-Īśvara, another to Vishṇu named Kundavai-Viṇṇagar-Ālvār and a third to Jina called Kundavai-Jinālaya and made costly gifts to them. No more instances are necessary to show the religious toleration of the times. The Śiva and Vishṇu temples built by this princess exist at present, but there is no trace of the Jina shrine.

12. The names of two of the officers of the king, viz., *Sēnāpati* Mummuḍiśōla-Rājarāja's surnames Mummuḍi-Chōla and Parākrama-Chōla. and Brahmārāyan (No. 14 of Appendix C) and Parākramaśōla-Mūvēndavēḷān (No. 17 of Appendix C) suggest that Rājarāja I bore the surnames Mummuḍi-Chōla and Parākrama-Chōla.

13. No. 444 of 1918 from Tiruvenkāḍu which is dated in the 6th year of Rājakēsarivarman is probably also a record of Rājarāja I, who in the earlier years of his reign was known chiefly by that title. The object of this inscription is to engrave on stone the grants made by Parāntakan Mādēvaḍigalār alias Śembiyanmādēviyār, the queen of Gaṇḍarādityadēva and the mother of Uttama-Chōla. In the body of the inscription, she is stated to be the daughter of Maḷavaraiyar or Maḷavarkōṇ. The grants consisted of copper vessels, ornaments and images made of gold and silver set with precious stones, such as pearls *rājāvindam*, *māṇikkam*, *pavalam*, *kuppi*,

vayiram, maratakam, etc., presented by the lady at different times. The inscription commences by saying (1) that in the 4th year of the reign of Uttama-Chōla, she presented certain copper vessels and that in the 6th year of the same king she gave gold ornaments set with a number of gems. In the 6th year of Rājakēsarivarman, the same queen is stated to have given a gold pot probably for the pinnacle, a gold image of Chandraśekhara of great weight and a large number of gold and silver ornaments also set with several precious stones. Incidentally the inscription says that in the same year the queen of Uttama-Chōla named Sēṭṭaṇṣorambaiyār alias Tribhuvanamādēviyār presented a silver pot and then enumerates other gifts made by the queen Sēmbiyanmādēvi in the same year and in the 10th and 11th years of Parakēsarivarman. Then after referring to some more gifts made in the 4th year of Uttama-Chōla, the record says that in the 6th year of Rājakēsarivarman, the assembly of Nāngūr in Nāngūr-nādu who had received in the 2nd year of Gaṇḍarādityadēva alias Mummudi-Chōladēva, 400 *kāsu* presented by Parāntakanmādēvigalār alias Sēmbiyanmādēviyār, the queen of Gaṇḍarāditya, the mother of Uttama-Chōla and the daughter of Maḷavaraiyār for bathing the god on all the monthly *saṁkrāntis*, not having made the required land provision at that time, now allotted lands in the southern hamlet of the village.

14. This inscription is of some interest as showing the religious bent of mind of the widowed queen of Gaṇḍarāditya in undertaking costly charitable works, about which references have already been made in previous epigraphical reports. From this record we learn, for the first time, that there was on the Chōla throne a ruling king who bore the name Gaṇḍarāditya and the surname Mummudi-Chōla. Since the inscription is dated in the 6th year of Rājakēsarivarman and refers to the reign of Uttama-Chōla, it is fairly certain that it is one of Rājarāja I, who, it may be remarked, was the first sovereign after Uttama-Chōla to assume the title, Rājakēsarivarman. In this connexion, it may also be said that palæographical considerations do not militate against this view. Still, it is not easy to determine who the new king mentioned in it is. In the first place it is very doubtful if the record in question enumerates the presents made by Sēmbiyanmādēvi in any chronological order at all. If it does, it should not, after enumerating the gifts made in the 4th and 6th years of Uttama-Chōla and the 3rd year of Rājakēsarivarman (i.e., Rājarāja because Uttama-Chōla's queen figures as donor in it), revert back to the 10th and 11th years of

Gaṇḍarāditya alias Mummudi Chōla.

Parakēsarivarman and again to the 4th year of Uttama-Chōla and then again to

the 6th and 2nd years of Rājakēsarivarman. As such, anything said about the identity of the new king must be purely conjectural. Mummudi-Chōla known so far is one of the recognized surnames of Rājarāja I. If, however, we suppose that the reference in the inscription is actually to Gaṇḍarāditya, the second son of Parāntaka I, it follows that he must have had the hitherto-unknown surname of Mummudi-Chōla which like Irumudi-Chōla, the surname of his father Parāntaka I, indicated probably the third great ruling king of the revived Vijayālaya line of the Chōlas.

15. One of the inscriptions of the year's collection (No. 156 of Appendix C), dated in the 16th year of Rājarāja I (A.D. 1001), reveals to us the fact that the members of a village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily

Trumpets blown to summon village assemblies.

2 *sōru* from the village. Another interesting information regarding village assemblies is that the members met together and transacted business even during night (Nos. 180 and 186 of Appendix C), though in the generality of cases, it is found that business was conducted during day time.

16. A record of the 17th year of Rājarāja I states that one of the officers called Ārūraṇ Udaiyadivākaraṇ Arunmoli Mūvēndavēlār of Araiśūr while camping at Paṭṭiṇam in Paṭṭiṇa-nādu, a subdivision of Ōymā-nādu, made inquiries as to the villages that were owned by the temple of

An officer who inquired into the management of temple lands and expenses.

Bhūmīśvara and on the report of the *dēvakanmis* that since the time when Marakkāṇam was assigned as *dēvadāna* to the temple, no scale of expenses had been fixed for it, he at their request called before his presence, all the *dēva-kanmis* and the farmers who cultivated the temple lands, ascertained the produce of the *dēvadāna* land and drew up in detail a scale of expenditure for the temple. The inscription under reference

shows that in the 11th century A.D. a responsible officer was appointed to conduct inquiries into the lands owned by temples, to see whether the provisions made were regularly met and if not to fix a scale of expenses for them. In previous reports it has been pointed out that Madhurāntakan Gaṇḍarādittan and Tiruvadigaḷ Śāttan were such important state officials who discharged similar functions and even went to the length of imposing fines on defaulters (A.R. for 1918, p. 142).

17. Some of the inscriptions of Rājendra-Chōla I record a few fresh facts. From No. 464 of Appendix B we learn that Nakkan Karukkamarndāl alias Pañchavanmādēvi was his queen. The name Kalikanthaka occurs for the first time in the records of Rājendra-Chōla I (No. 140 of 1919) and as such might be supposed to be a surname of that king. No. 192 of Appendix C states that the great men of the village of Tribhuvanamādēvi-chaturvēdimāṅgalam made an order to the effect that every six *mā* of land situated within a specified locality and irrigated by the tank

Ēri-āyam.

called Madhurāntakappēreri must pay 1 *kalam* of paddy as *ēri-āyam* and that the great men in charge of the tank supervision committee of the year ought to collect the dues and maintain the tank in proper repair. Thus, besides private donations as *ērīppattī* (vide paragraph above) the income from which went to meet the cost of repairs of tanks, there was also a regular tax called *ēri-āyam* collected for the same purpose. This is again illustrated by an inscription from Munṇūr (No. 66 of 1919) which records that a private individual purchased the right of collecting 1 *tūni* on each *mā* of wet land and 1 *tūni* on the dry lands, *kalani-puñjai* and *kāttu-puñjai* and gave it over to the assembly of the village for strengthening the tank bund wherever necessary.

18. No. 176 of Appendix C from Tribhuvanī in the South Arcot district called Tribhuvanamahādēvi-chaturvēdimāṅgalam is dated in the 30th year of the reign of the Chōla king Rājakesarivarman Rājādhirāja I (A.D. 1018-1050). The details of the date given in the record work out correctly for Wednesday, 2nd March, A.D. 1048. On this day the great assembly of the village met together in the pavilion erected by Śembiyan Umbalanāṭṭuvēlār and purchased lands in the name of the god Viranārayana-Viṇṇagar-Ālvār to meet all the requirements of the charity known as Rājendraśōlan-uttamāgram established in the temple by the general (sēnāpati) Rājendraśōla-Māvali-Vānarāja, in order to secure the health of king Rājendra-Chōla. Evidently, the charity was instituted while yet the king was living and was named after him. Land also was purchased to the extent of 72 *vēli* which could yield an annual rental of 12,000 *kalam* of paddy, which quantity was required annually to conduct the charity in all its details. Besides providing for offerings, worship, etc., on a grand scale to Viṇṇirunda-Perumāḷ Aḷagiyamaṇavāla and Naraśiṅga-Ālvār, for conducting the festivals of Māsi-tiruppunarpuṣam, Jayantyashtami, Mārgali-tiruvēkādaśi, for Uttarāyana, Dakshināyana, Aippaśi and Sittirai Vishus, for feeding the Śrī-Vaiṣṇavas and for reciting the Tiruvāymoḷi—all of which required 2,475 *kalam* of paddy annually—the grant made further provision also for (i) 3 teachers of the Rīg-

Provision made for Vedic study in the 11th century. Vēda, 3 of the Yajur-Vēda, one each of Chhandōgasāma, Talavakārasāma, Āpūrva, Vājasaneyā, Bōdhāyanīya and Satyāshta-(ādhā) sūtra, thus making a total of 12

teachers with a daily allowance of 4 *kalam* of paddy; (ii) for one person each for expounding the Vēdānta, Vyākaraṇa, Rūpāvatāra, Śrī-Bhārata, Rāmāyana, Manu-Śāstra and Vaikhānasa-Śāstra, (iii) for sixty students each of the Rīg-Vēda and Yajur-Vēda, twenty of Chhandōgasāma and fifty of other śāstras, thus making a total of 190 persons with a daily ration of 11 *kalam*, 10 *kurumi*, 4 *nāli*; and (iv) for 70 other students of the Vēdānta, Vyākaraṇa and Rūpāvatāra. The provision thus made for feeding the teachers and students detailed above consisted of 9,525 *kalam* of paddy. In all, the total requirements for the year came to 12,000 *kalam* which were ordered to be measured out by the holders of the 72 *vēli* of land purchased and given for the purpose. It was stipulated that the *taram* (i.e., the class) of the land should not be altered even when the general classifications were undertaken; that on this land, except *ēri-āyam*, *pādikāval*, and *ēri-amañji*, no other taxes or obligations should be imposed and that the teachers who gave instruction in the Vēdas, the Bhaṭṭas who expounded the śāstras and the students who learnt the Vēdas, etc., were also exempted.

from certain payments or obligations. The rest of this huge record is damaged. Nevertheless, it adds to the already-collected vast amount of epigraphical evidence to show that temple charities were not exclusively meant for ceremonials in the temple but also for scientific (śāstraic) and religious (Vēdic) education.

[19. Two inscriptions dated in the 14th year of Rājakēsarivarman Rājādhirāja II (Nos. 429 and 538 of Appendix B) 'who was pleased to take Madura and Ceylon' are quite similar in respect of their contents and are worthy of notice here. They

Reduction of rents.

register a reduction in the rate of rents to be paid on *varisaipparru* and *vārapparru* lands held under lease from the temple, through the great men forming the assembly of Pañchavaṇmādēvi (i.e., Āchchāpuram) by the cultivators residing in the hamlets of Pirpaṭṭanallūr, Alagauallūr, etc.

The changes effected in the quantity of rents to be paid are shown in the following table:—

Up to the year of the record.				From the year of the record.				Reduction.
80	..	..	..	70	..	..	..	10 kalam
75	..	..	..	65	..	..	..
70	..	..	..	60	..	..	..
60-45	.	..	..	55-35	..	..	..	5 "
40-30	..	..	..	35-25	..	..	..	5 "
25	..	..	..	21½	..	..	..	3½ "
20	..	..	..	18	..	..	..	2 "

The following further reforms were also made:—

Farmers cultivating lands which do not come under *varisaipparru* or *vārapparru* but are classed as *vellānparru*, *dēvadāna* and *purapparru* shall take 2/5 of the yield and those who cultivate under *kudiparru* shall be entitled to a third of the produce. For lands cultivated with water baled from a source, the cultivator shall reserve half the produce (*sevvāram*) and pay the other half to the owner. For lands cultivated with *payaru*, the quantity that is usually paid shall continue. On such cultivable lands as are left uncultivated, if green pulse and sesamum are sown broadcast, the cultivator shall have a right for *sevvāram*. The charges for taking out the paddy for being measured during *kār*, shall be borne by the cultivators. The amount of money required for the *kundigai* during *kār* and *paṣāṇ* shall be met from the sale of paddy. Half the *senrel* produce which forms the share of the *peruṅguḍi* shall be conveyed by the farmers, the incidental charges such as the wages of those who carry being borne by themselves.

For lands cultivated with dry crops and for lands which had hitherto to pay a *kaḍamai* of 20 *kāṣu*, only 17 *kāṣu* shall henceforward be taken. Those that had been paying from 18 to 10 *kāṣu* shall get a reduction of 2 *kāṣu* and from the *kaḍamai* of lands ranging from 10 to 5 *kāṣu*, two *kāṣu* shall be reduced. Thus shall the dry assessment be fixed.

At the time of realising the *kaḍamai* so settled, the state officials shall not enter any dwelling houses nor levy fines. One cultivator shall not be made liable for the revenue dues of another. Those persons who do not agree to the above-mentioned rates of *kaḍamai* and *vāram* should be moved from their tenancy, and in their places, persons agreeing to the altered conditions should be secured.

From the 14th year, it shall be a rule that a woman who is wedded to a person,

Rights of women to hold property.

shall, on the demise of the latter, become the owner of the lands, slaves, jewels or other valuables and the cattle of her deceased husband. But if before his death, he had made default and his lands had been sold, the purchaser shall have the right over the lands and slaves that belonged to the deceased. Brahmans shall not till lands with bulls yoked to the plough. Those classes that are engaged as labourers shall not become *vēl* and *araṣu*. Kāvidis, potters, drummers, weavers and barbers shall not keep locks of hair. During their mournings and joyous occasions big drums (*bērigai*) shall not be beaten; and they shall not have sway over slaves, i.e., shall not keep any slaves. Bullocks grazing near the

Other social laws prevalent in the 12th century A.D.

village channels shall be impounded in pens erected for the purpose. Cattle-stands or house-sites of the village shall not be permitted to be converted into paddy fields. Potters who make and sell small lamps and pots shall wear an upper-cloth.

Though this interesting inscription does not record the reason for reducing the rents and rates, and for fixing the rights and duties of certain classes of people, it may be said that the war of the Pāndya succession which was waged at the time and which set the entire south in utter confusion reducing it to very straitened circumstances as revealed by the Ārapakkam and the Tiruvālaṅgādu epigraphs of the same king (A.R. for 1906, p. 70) might have, as a necessary consequence, brought about a paucity of cultivating men, the difficulty of obtaining labour, resulting in a complete want of competition. The wording of the record leaves enough room to think that the cultivators were subjected to harassment by officials and had to bear the burden of heavy customary obligations imposed by landlords. The rigidity of caste regulations should also have relaxed to certain extent and brought relief to sufferers.

20. No. 198 of 1919 dated in the 27th year of the reign of Kulōttuṅga I is of

Reward for a literary composition.

special interest as it records that the assembly of Tribhuvanamahādēvi-chaturvēdināṅgalam met in a pavilion erected in front of the temple of Vira-Nārāyaṇa-Vinnagar-Ālvār in obedience to a royal order which required them to adjudge the merit of a work, probably in verse, composed by the poet Tirunārāyaṇabhattacharī *alias* Kavikumuda-chandrapandita of Mānakulāsānicchēri, in the name of the king (*Perumāḷ*) and called *Kulōttuṅgaśōḷa-charitai*. The work was accordingly heard and the author, as a reward for his composition, obtained half a *vēḷi* and two *mā* of land to be enjoyed in perpetuity. Students of Tamil literature may find here a lingering literary tradition of the more ancient Dravidian *saṅgam* established in Madura to scrutinise the works of Tamil poets and advance the cause of Tamil literature. The composition under reference, *i.e.*, *Kulōttuṅgaśōḷa-charitai* must have, as its name denotes, been a highly interesting historical work very much like the Tamil *Kulōttuṅgaśōḷa-ulā* of the same period and its discovery if made must lead to a flood of light being let in for the elucidation of Chōḷa history.

21. From the latter half of the 12th century A.D. the central Chōḷa power was becoming weaker and weaker and there were also evident signs of decay amongst the Pāndyas who had allowed internal dissensions to creep in into their family. Thus the two chief powers of southern India were in a rather miserable plight. In the Pāndya territory even the succession of the legitimate king was disputed and foreign aid had to be called in to play one party against the other. As a result, the whole country including the Kongu was thrown into utter confusion and was convulsed in a civil war, the like of which the country had never witnessed before. Foreign

Śambuvarāyaṇas as Chōḷa feudatories.

armies thirsting for blood overran the country from one end to the other, causing destruction everywhere and making life and property insecure. The times were therefore particularly favourable for feudatory families with mushroom growth to come into prominence. One such *parvenu* was the family of the Śambuvarāyaṇas who held a subordinate position under the Chōḷas and rendered signal service to them during the days of the four successive sovereigns Rājarāja II, Rājādhirāja II, Kulōttuṅga-Chōḷa III, and Rājarāja III, when Chōḷa power was on the decline and who now tried to assert themselves. In the current year's collection there are a number of inscriptions of Chōḷa kings which introduce some of the members of the Śambuvarāyaṇa family. Nos. 71 and 252 of Appendix C are both dated in the 11th year of Rājādhirāja and register gifts made by Śēṅgēni Ammaiappan Śīyaṇ Pallavāṇḍāṇ *alias* Rājanārāyaṇa Śambuvarāyaṇa and Śēṅgēni Minḍan Pallavaṇ *alias* Rājēndraśōḷa Śambuvarāyaṇa. In the records of Tribhuvanachakravartin Kulōttuṅga III (Nos. 234, 235 and 254 of Appendix C) figure Śēṅgēni Nāḷayiravaṇ Ammaiappan *alias* Rājēndraśōḷa Śambuvarāyaṇa and Śēṅgēni Viraśōḷaṇ Attimallaṇ *alias* Kulōttuṅgaśōḷa Śambuvarāyaṇa. Ammaiappan Attimallaṇ *alias* Rājēndraśōḷa Śambuvarāyaṇa, Ammaiappan Śīyaṇ Pallavāṇḍāṇ *alias* Rājanārāyaṇa Śambuvarāyaṇa and Śēṅgēni Ammaiappan Rājarāja Śambuvarāyaṇa held subordinate positions under Rājarāja III (Nos. 232, 52 and 57 of the same Appendix). As has already been said, the times were troublous when these chiefs flourished. No. 254 of Appendix C dated in the 11th

year of Kulōttuṅga-Chōla III registers a political compact between Kūdal Araśa-nārāyaṇaṅ Ālappirandāṅ *alias* Kāḍavarāyaṅ and Sengēṇi Viraśōlaṅ Attimallaṅ *alias* Kulōttuṅgaśōla-Sambuvarāyaṅ whereby both swore that they should not do anything that would be detrimental to the interests of either; that the latter should not form any alliance with Ālappirandāṅ Ediriliśōla Śambuvarāyaṅ; that he should confine himself to certain specified tracts of country which if he transgressed, the *mudaliś* would send up arms and horses and cause him injury; that if Ālappirandāṅ Ediriliśōla Sambuvarāyaṅ inflicted any trouble on Kulōttuṅgaśōla Sambuvarāyaṅ, Kāḍavarāyaṅ would support him; that in case Ālappirandāṅ Ediriliśōla Śambuvarāyaṅ ran away from his hill (residence) leaving behind him all arms, Kulōttuṅgaśōla Sambuvarāyaṅ should have possession of them subject to the condition that he would not shelter or form any alliance with the other and that if Kāḍavarāyaṅ allied himself with the relatives of Kulōttuṅgaśōla Sambuvarāyaṅ and with Ālappirandāṅ Ediriliśōla Śambuvarāyaṅ against the interests of Kulōttuṅgaśōla Sambuvarāyaṅ, he (Kāḍavarāyaṅ) would demean himself to the position of carrying the sandals of his enemies and of eating the chewed betel leaves thrown out from their mouths.

22. Administration of criminal law in the 13th century A.D. for which there appears to have been much occasion is illustrated by the following six cases which occurred during the reign of Kulōttuṅga III and Rājarāja II :—

(i) While hunting, a native of Arumbondai aimed an arrow at another mistaking him for an animal. By the effect of the shot, he was laid up in bed for some days and died. The Brahmans and *nāttār* assembled together and decided that as the two were not on inimical terms before, the death was only accidental and that, on behalf of the deceased the accused must provide for a lamp in the temple of Bhūmīśvara at Marakkāṇam (No. 33 of Appendix C).

(ii) A certain Śēdirāyaṅ caused the death of one Ēraṅ by some indiscreet act of his. The uncle of the murderer, in order to expiate the sin gave lands for a lamp to the temple of Mūlasthānamudaiya-Mahāḍēva at Munṇūr (No. 67 of Appendix C).

(iii) While hunting on horseback, a certain individual killed another by mistake. On the direction of the *nāttār*, 48 sheep were given for burning a lamp in the temple of Tiruvagnīśvara at Kulattūr (No. 273 of 1919).

(iv) Two persons went a hunting on horseback. A deer running between them, one of them aimed an arrow which missing the animal killed the man. The *Periyanāttār* ordered gift of sheep for burning a lamp (No. 279 of Appendix C).

(v) Two persons beat a man who had allowed his buffalo to enter the fields of the former and spoil the crop. By the effect of the beating the man died. The two asked the *Bhaṭṭas* and they advised them to present a lamp which they did by giving 48 sheep (No. 110 of 1919).

(vi) Thinking that it was an animal, perhaps in a hunting expedition, a man shot his uncle. The people of the several districts assembled together in the *mandapa* of the temple and decided that a lamp must be maintained in the temple (No. 106 of 1919).

From the above, one may perhaps be led to think that the offenders were let off cheaply and that the punishment meted out was not adequate to the enormity of the crimes committed; and this clemency has only to be explained by the fact that the offences were purely unintentional or the result of mere accidents.

THE PANDYAS.

23. Many inscriptions of the medieval Pāṇdyas have been copied during the year under review. These do not supply us with any historical or chronological data for constructing a regular genealogy of the Pāṇdyas of this period; yet they are of interest and value to the student of village economics and administration. No. 299 of Appendix C of the time of Jatavarman Vira-Pāṇḍya, for instance, gives us the details of the *kadamai* assessment for different crops fixed on a specified land of given extent. We find a similar settlement (௨௭௭௭) recorded in No. 302 of Appendix C which affected a whole district.

24. The word கருவு found at the beginning or the end of many of the Pāṇḍya inscriptions copied this year clearly suggests that the engravings on stone and copper of the edict issued by the king were compared carefully with the original documents

on palm leaves (*ōlu* preserved in the Imperial office of Registry, and were so attested by the word கருவு evidently in the name of the king himself (see e.g. No. 510 of Appendix B).

25. An undefined Pāṇḍya king with the titles Tribhuvanachakravartin and Kōṇēriṇmaikoṇḍāṇ appears in No. 480 of Appendix B from Tiruvenkāḍu. The minister that issues the grant here is Vijaya-Gaṇḍagōpālādēva surnamed Adaiyavaḷaindāṇ, the younger brother of Maḷavarāyaṇ. The latter name is familiar in Pāṇḍyan records of the time of Māḷavarman Sundara-Pāṇḍya I who ruled from A.D. 1216-1235.

Vijaya-gaṇḍagōpāla surnamed Adaiyavaḷaindāṇ The relationship herein mentioned of the younger brother of Maḷavarāyaṇ. Vijaya-Gaṇḍagōpālādēva to Maḷavarāyaṇ

is highly interesting, since nothing has been certainly known as yet of the connexions of this chief whose records are largely found in the South Arcot district, directly or indirectly with the ruling family or its ministers.

26. Again, Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ, the king who figures in No. 366 of Appendix B and, in whose name was instituted in the temple at Shiyali (Tirukkalumalām) a shrine for the god Rājākkaṇāyaṇār and the goddess Maratakachokkiyār, was evidently also a Pāṇḍya king, since in the body of the record reference has been made to a land which had been lying as an uncultivated waste up to the 18th year of the king's elder brother (*annālvī*) Sundara-Pāṇḍyadēva. Perhaps the Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ of this inscription has to be identified with Māḷavarman Kulaśēkhara I who was the earliest of the Pāṇḍya kings that held the title of Rājākkaṇāyaṇ (see *Annual Report* for 1917, page 127). But we do not know of any Sundara-Pāṇḍya that was his elder brother. It is interesting to note that in a record of Jaṭavarman Sundara-Pāṇḍya of his second year, we are casually informed of a new

Jaṭavarman Sundara-Pāṇḍya I. (flood) embankment substantially built on the side of the Kāvērī river, the old one

having evidently breached and covered with sand the neighbouring lands under cultivation. The record coming as it does from Tiruvenkāḍu in the Shiyali taluk of the Tanjore district, the reference must evidently be to an embankment on the Coleroon which branches off from the Cauvery near Trichinopoly. No. 481 of Appendix B attributes to this same king Jaṭavarman Sundara-Pāṇḍya I, the special title Ellārku-Nāyaṇār which means "the lord of all" and corresponds to Ellāṇḍalaiyaṇ, a recognized surname of Sundara-Pāṇḍya I. As it is the case even to-day, the popularity of this great king was in the 13th century commemorated by the inauguration of several religious and civic charities. A record from Chidambaram (No. 546 of Appendix B), for example, registers the establishment of a grove and a street of cocoanut trees (planted on either side of it), for the recreation and habitation of the people. The repairs to the Cauvery (Coleroon) embankment above referred to, were recognized to be of so much importance at the time, that even a small cess seems to have been raised on this account. It is called காவேரிக்கரைத்தேவையன்று in No. 510 of Appendix B.

27. The contents of No. 514 of Appendix B give us a clue to the probable period to which we may have to assign the kings Perumāl Śrīvallabhadēva and Perumāl Sundara-Pāṇḍyadēva who appear to have been ruling together. It is stated that since the time when the king Peruñjīgadēva being opposed to the Kannadiyaṇ (i.e., the Hoysala Vira-Narasimha II) raised a fortification on the north bank of the river Kāvērī until the 32nd year of Perumāl Śrīvallabhadēva the festivals in the temple of Tiruvenkāḍu had been stopped and that these were now revived in the 33rd year. The date of Peruñjīga who was the enemy of the Hoysala is known from his inscriptions to be the beginning of the 13th century A.D. Perhaps Śrīvallabha and Sundara

Conflict of the Pāṇḍyas with the Hoysalas. also belonged to this period and in his chronology of the Pāṇḍyas, M.R.Ry. L.D.

Swamikannu Pillai refers also to a Jaṭavarman Śrīvallabha who ascended the throne in A.D. 1291 (*vide Annual Report* for 1918, page 155, paragraph 49). I have identified a Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya in one of whose records a reference has been made to an earlier grant by Peruñjīgadēva, with Jaṭavarman Sundara-Pāṇḍya II (A.D. 1276-1290) (*Annual Report* for 1910, page 97, paragraph 34).

28. The damaged inscription No. 293 of Appendix C which is dated in the reign of Māṇavarman Tribhuvanachakravartin Kōṇērimeḷkondān and refers to the delimitation of boundary (stones) made previously in the reign of the king's elder brother (*annāḷvi*) Śrīvāllabhadēva is perhaps to be attributed to Perumāḷ Sundara-Pāṇḍyadēva mentioned above as a joint ruler with Śrīvāllabha. No. 525 of Appendix B supplies astronomical details for a date in the 8th year of Tribhuvanachakravartin Parākrama-Pāṇḍyadēva and refers incidentally to the 10th year of the king Kulōttuṅga-Chōḷadēva. The characters are not very old and the king Kulōttuṅga-Chōḷa referred to here might therefore be presumed to be the third of that name in the Chōḷa genealogy, whose initial date was A.D. 1178.

WESTERN CHALUKYAS OF KALYANI.

29. The Harpanahalli taluk of the Bellary district which was epigraphically surveyed during the year has brought to light many inscriptions of this dynasty, the earliest of which is dated in Śaka 943 (No. 294 of 1918) and belongs to the reign of Jagadēkamalla who must be identified with Jayasimha II whose full name occurs in No. 228 of 1918. One of his Pallava subordinates was Jagadēkamalla-Noḷamba-Pallava-Permānadi also called Jagadēkamalla-Noḷamba-Pallava Permānadi Udaiyādityadēva (see Annual Report for 1915, page 87, paragraph 5). The latter was in charge of the districts of Noḷambavādi 32,000, Kaḍambalige 1,000, Ballakunde 300, Paravi 70 and Kariviḍi 30 in Śaka 955 and 959. Noḷamba-Pallava-Permānadi mentioned in No. 258 and the Daṇḍanāyaka Poḷalamayya mentioned in No. 294 of 1918 were other subordinates of the king.

30. Jayasimha II was succeeded by Trailōkyamalla Āhavamalla Sōmēśvara I, called in his inscriptions only by the title Trailōkyamalla. Of his reign there are records ranging from Śaka 966 (*i.e.*, the year of his accession) to Śaka 987. The reign of this king was a period of continual war with the Chōḷas who were trying to re-conquer Noḷambavādi and other provinces which had been overrun by the Chōḷas during the time of Rājārāja I and Rājendra-Chōḷa I. That Sōmēśvara was also taking retaliatory measures is borne out by the fact that prince Viṣṇuvardhana-Vijayādityadēva who was in charge of Kōḷaḷi 500, Ballakunde 300 and Kaḍambalige 1,000 in Śaka 987 was encamped at Aṇṣiyakere on his way to the conquest of the south under the orders of the king (No. 278 of 1918). No. 286 of 1918 which was copied at Uchchaṅgidurga is dated in Śaka 986 and states that Viṣṇuvardhana-Vijayādityadēva was ruling Noḷambavādi 32,000. He is here given the title 'Āhavamallanāṅkakāra' while No. 278 of 1918 referred to above gives also the titles 'Vēṅgi-maṇḍalēśvara' and 'Chāḷukya-Māṇikyā.' A certain Bijjaladēva is stated to have granted a tank in Uchchaṅgi fort to the temple of Gaḷagēśvara. No. 139 of 1899 which was copied in the same place mentions perhaps the very same Mahāmaṇḍalēśvara Bijjaladēva. No. 286 of 1918 further gives the origin for the different names in the different *yugas* to this Uchchaṅgidurga as follows: Being the residence of a Rākshasa by name Mēghanāda in Kṛita-yuga, it received the name of Mēghanāda-parvata. In Trēta, it was the abode of Hiranyaka and Nārāyaṇa having killed him lost all thirst for gold (*kanaka* or *hiranya*). It was therefore named Kanakagiri. In Dvāpara, it was the hermitage of Uttuṅgamahā-ṛishi. Hence the name, Uttuṅgaparvata. In the Kali age, Uchchaṅgiyabbe and two other Brahman maids performed penance and attained salvation by the grace of the god Īśvara. The place was called after them Uchchaṅgiya-parvata. This Uchchaṅgidurga which is in the Harpanahalli taluk of the Bellary district was the capital of Noḷambavādi 32,000 and was the seat of government of the Pāṇḍya feudatories of the later Western Chāḷukyas. It must have surely been a powerful stronghold; for No. 284 of 1918 states that it withstood attack for 12 years (?) and finally fell into the hands of one Mādava of the Yādava family and a *sāmanta* of Ballaha. Rudrabhaṭṭa, the author of *Jagannāthavijaya* in commemorating the conquests of Vīra-Ballāla describes 'the fort of Uchchaṅgi which was hitherto considered impregnable' (Lives of Kannada Poets, Vol. I, page 212).

Of Sōmēśvara's other subordinates may be noted Kaṭeya Nāgātyarasa of the family of Mayūravarmma ruling Kaḍambalige 1,000 in Śaka 974; Jagadēkamalla

Nambi-Nolamba-Pallava-Permmādidēva ruling in Śaka 966, the districts Kaḍambaliḡe 1,000, Kōḡali 500, Ballakunde 300 and Kaṇeyakallu 30.

31. Records of Vikramāditya VI Tribhuvanamalla who succeeded Sōmēśvara II, range in date from the 6th year of his reign to Śaka 1049 which is the latest date found for him till now. No. 245 of 1918 which is a damaged record mentions the conquest of the king over the *Drāviḡas* and the *Pāñchālas*. In No. 214 of 1918 we find the king chastising his own subordinate, a certain *Mannaya* Boppaya, who capturing Gaṇḡarādityanaḡolalu (also called Gaṇḡarādityana-chaturvēḡimaṅgala; A.R. for 1915, page 9, paragraph 8) had plundered private property and killed Brahmans. Vikramāditya ordered him to forfeit all claims for the *mannaya* of the village.

One of the feudatories of the king was Tribhuvanamalla-Pāṇḡyadēva who held the titles of the 'punisher of the Parichchēḡins' and 'vanquisher of the hopes of the Chōla king Rājiga-Chōla.' In Śaka 1049 (No. 229 of 1918) he was ruling Nolambavāḡi 32,000 from his residence at Bēlūru which might be the same as Beltūru in the Dāvanagere taluk of the Mysore state (Ep. Carn. Vol. XI, Intr. page 11). No. 227 of 1918 gives the genealogy of another subordinate the *mahāsāvanta* Singarasa of the Bāyara-*vaṁsa*, and states that he was the son of Kāmanripa and grandson of Bhūpa, whose father was Mārasīṅga, the son of Subhaga and grandson of Benegaṅga. Still another subordinate of the king was the *Mahāsāmantādhipati* and *Prachanda-danda-nāyaka* Ananta-Pālayya in charge of the *Vaḡḡarāvūḡa* tax of the 7½ lakh country.

32. Only one record (No. 234 of 1918) in the year's collection belongs to the reign of Sōmēśvara III who held the *biruda* of Bhūlōkamalla and had for his subordinates the *Mahāpradhāna*, *Kannaḡasandhivigrahi* and *Dandanāyaka* Bhōga-Bhaṡṡaya and the *Mahāpradhāna* and *Dandanāyaka* Chōlāṇḡa or Chōladēva ruling the Nolambavāḡi 32,000 province.

33. Sōmēśvara III was followed by Jagadēkamalla II and had the distinguishing title Pratāpachakravartin. Of his subordinates Jagadēkamalla-Pāṇḡyadēva was ruling the Nolambavāḡi 32,000 in the 10th year of the king and in the 9th and 11th years, the same province was under Jagadēkamalla Vira-Pāṇḡyadēva who was evidently the same. No. 210 of 1918 states that this Vira-Pāṇḡya was ruling from his capital at Uchchaṅgi. Sōmēśvara's other subordinates were the Mahāmaṇḡalēśvara Nochidēva who had the title of 'lord of Banavāse' and the *Mahāpradhāna* and *Hirayalandanāyaka* Vatsarasa of the Kamme-kula. One of the donees in the record was Chandrarāṡi-Paṇḡita, the disciple of Dhammarāṡi Munipa whose teacher was Vidyārāṡi-Paṇḡita of the Lakulīṡa-Pāśupata sect and of the Sīmha-Parsha[d] school. To the same school belonged Divyaśakti-Paṇḡita (No. 278 of 1918), Vīrēśvara-Paṇḡita and Vāmaśakti-Paṇḡita (No. 277 of 1918) and Rājaguru Kālēśvaradēva who is called Eḡukōṡi-chakravartin of Kōḡali 500 (No. 204 of 1918). The names of some more teachers belonging to the Sīmha-Parsha[d] school have already been mentioned on page 88 of my report for 1915.

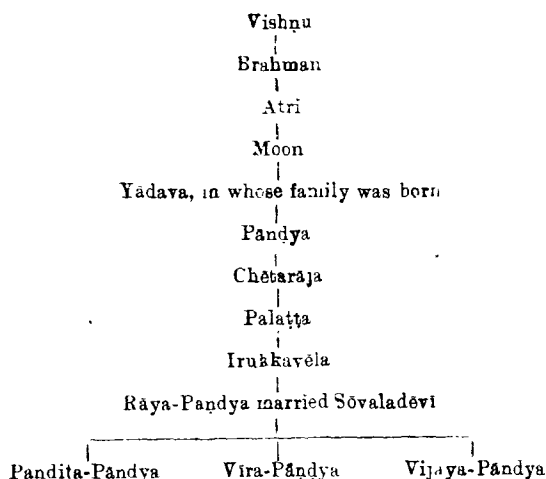
34. No. 257 of 1918 is dated in Śōbhakṛit, the 4th year of Rāyanārāyaṅa Āhavamalla who was one of the sons of Kalachurya-Bijjala and held the titles

Jagadēkamalla in A.D. 1183. Kalachurya-Bhujabala-chakravartin and Vira-Nārāyaṅa. His first year is already known to be A.D. 1179-1180 (*Dynasties of the Kanarese districts*, page 488). Hence the 4th year of his reign would be A.D. 1183-84. But Jagadēkamalla is stated in our inscription to have then been ruling at Kalyāṅi. In the genealogy given on page 428 (*ibid*) there is a break of 20 years between A.D. 1163, the latest date of Taila III and A.D. 1183, the earliest date of Sōmēśvara IV and this period is ascribed to the usurpation of Kalachuryas. In the case of the records of the Pāṇḡya chiefs which are dated after A.D. 1163 and in which the ruling king is given as Taila III, Dr. Fleet states that these chiefs entertained hopes of the restoration of the Chāḡukyan suzerainty. In the report for 1917, the latest date for Taila III was given as Śaka 1090 (1168 A.D.). In the report for 1918 it was suggested in the case of a record dated in Śaka 1091 (A.D. 1169) and belonging to the reign of Pratāpachakravartin

Jagadēkamalla, that Taila III might have assumed the title of Jagadēkamalla in his later days. If the present record is also to be attributed to Taila III, his reign has to be extended to the very commencement of that of Sōmēśvara IV, thus leaving no gap between him and his son for the usurpation.

35. No. 296 of 1918 the date of which is damaged gives the genealogy and a long eulogy of the *Mahāmaṇḍalēśvara* Vijaya-Pāndya. The genealogy runs as follows :—

His Pāndya subordinate.



From this it is seen that the *Mahāmaṇḍalēśvara* Vijaya-Pāndya was the younger brother of Jagadēkamalla Vira-Pāndya, the feudatory of Jagadēkamalla II referred to above and the son of Tribhuvanamalla Rāya-Pāndya for whose merit a grant is made in No. 289 of 1918. In the report for 1914, it has been pointed out that Tribhuvanamalla Rāya-Pāndya was the grandson of Palatta-Pāndya. Tribhuvanamalla-Pāndya mentioned in No. 233 of 1918 is probably Irukkavēla, the father of Rāya-Pāndya (see genealogy given on page 16 of the introduction to *Epigraphia Carnatica* Vol. XI).

VIJAYANAGARA.

36. Of the first Vijayanagra dynasty we have inscriptions to represent almost every king, in the year's collection. Of these No. 305 of 1919 which comes from

Kampana II.

Āvūr in the North Arcot district is dated in Vilambi and refers to the time of Kampana-Udaiyar (i.e., Kampana II) son of Vira-Bokkanna-Udaiyar. The earliest date for this chief hitherto known is Śaka 1283 (see genealogical table on page 86 of Annual Report for 1907). The cyclic year Vilambi of this record corresponding to Śaka 1281-1282, gives us an earlier date for Kampana. No. 267 of 1919 dated in Śaka 1285 (Śōbhakrit) states that Gandaragūli Mārāya-Nāyaka the son of Sōmaya-Dandanāyaka who was the *pradhāni* of Kampana, defeated and took captive Venru-maṅkonda Śambavarāya. This suggests that the early Vijayanagara conquerors in the south met with opposition not only from the Muhammadans of Madura but also from the local Hindu chiefs of the Chōla country.

37. No. 260 of 1919 dated in Śaka 1325 refers to a certain Vira-Puliyarāya-Udaiyar as a son of Bukkana-Udaiyar.

Bukka II.

It is not impossible that this chief is identical with Vira-Bhūpatirāya whose initial date is Śaka 1331 (see genealogical table on page 86 in the Annual Report for 1907). If this is proved to be correct, our present record would give him a fresh initial date earlier by half a decade.

38. The only inscription of Dēvarāya II in the year's collection (No. 229 of 1919) is dated in the Śaka year 1355 and refers

Dēvarāya II.

to an illuminating incident of a lady personally interviewing the king on behalf of a temple and securing a copper-plate grant from him, making the *sarvamānya* gift of a village. This lady was Aramvalatta-Nāchchiyār, the elder sister of a *Kaikkōla* attached to the temple of Agniśvara at Maḍam. In return for her services, the *ludra Māhēśvaras* of the temple granted the *Kaikkōla* lady one *padakku* of grain every day and two *panam* of money per mensem.

39. Mallikārjuna is represented by less than half a dozen records of which No. 113 of Appendix C dated in Śaka 1383 refers to his subordinate Dēvachōḷa-Mahārāja, perhaps of Chōḷa origin. We have known of local Chōḷa chiefs figuring as subordinates of the Vijayanagara kings Kṛishnarāya and Achyutarāya. The link of Chōḷa vassalage to Vijayanagara emperors is extended backward by this record to another century before Kṛishnarāya. In No. 154 of 1919, the king bears the title of 'destroyer of Muhammadan forces' (*Tulukkadalaribhālan*). This must refer to the resistance of the expedition led by the Gajapatis and the Muhammadans in combination, which is mentioned in the drama *Gaṅgādāsapratāpavilāsa* (Annual Report for 1906, page 81 f). The inscription incidentally records that a severe storm raged on the 15th day of the month Chittirai in the cyclic year Pramōdūta corresponding to Śaka 1372 (A.D. 1450-51).

40. Two inscriptions of the Sāḷuva king Narasiṅgarāya (Nos. 4 and 53 of Appendix C) respectively dated in Śaka 1388 and 1393 refer to his *avasaram* (officer?) Annamarasayya who is also mentioned in No. 374 of 1917. No. 4 of 1919 informs us that Narasiṅgarāya made over certain revenues, in favour of the temple at Śembēḍu (South Arcot district) for the restoration of worship which had ceased for some time. It may be noted that the charity was made on a *Śivarātri* day and the author of the Telugu poem *Jaimini Bhāratam* of which our king was the patron, says that Narasiṅga was deeply devoted to the observance of this festival. No. 39 of 1919 mentions Echchappa-Nāyaka as subordinate of the king.

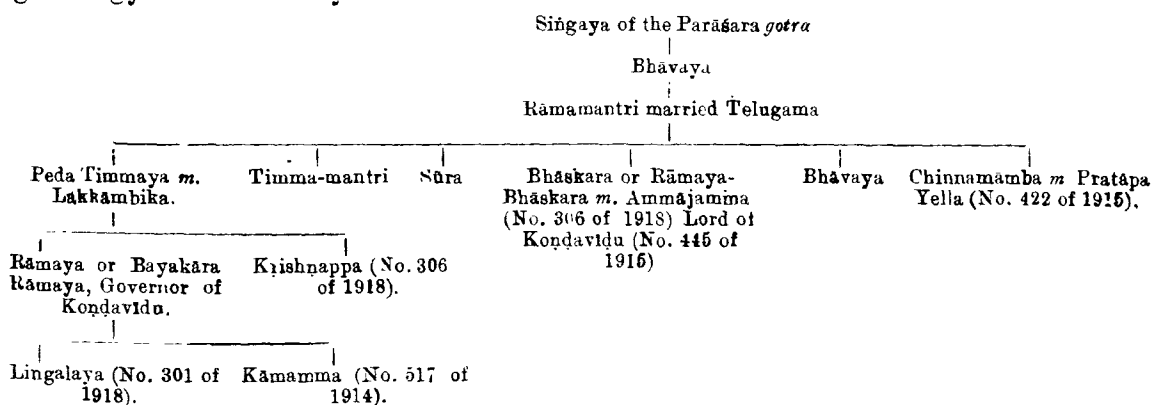
41. Narasiṅga's son Dharmarāya is represented by two inscriptions in the year's collection, viz., Nos. 25 and 173 of 1919. The latter which is dated in Śaka 1424 refers to the foundation of a town made by his officer Gaurāna-Nāyaka.

42. Kṛishnarāya is represented by about 10 inscriptions in the year's collection of which No. 196 of 1918 and Nos. 2 and 3 of 1919 give him Sāḷuva titles. Similarly No. 40 of 1919 mentions the king Achyuta also with Sāḷuva titles. Inscriptions in the southern districts also in some cases give the Sāḷuva titles to these Tuluva sovereigns of Vijayanagara. No. 196 of Appendix B calls him Kṛishnavarma-Mahārāja, son of Narasiṅgavarma-Mahārāja and registers the grant of a village to Sōmayyadēva-Vodeya, son of the scholar Bāḷodeya of Mōgūru who was himself the son of Sōmēsvarāchārya. The latter who was a *yati* is stated to have borne the surname Mallikārjuna, whose disciple was king Vīra-Rudra of Oruṅgallu. It is highly doubtful if Vīra-Rudra of our inscription is identical with Pratāparudra of Warrangal for the latter flourished nearly a century earlier. No. 406 of Appendix B describes his conquests in the east in the usual order and records his gift of *jōḍi* amounting to 10,000 *varāhas* to the Śiva and Vishnu temples (most of these are named) in the Chōḷa country comprising the provinces called Puvanagarpattanaśīrmai, Rājārājēśvara-śīrmai, Tañjāvūru-śīrmai, Paṭṭa-śīrmai, etc. The gift was made at the shrine of god Anantaśayana at Uṇḍavilli on the banks of Kṛishnavēni (i.e., Kṛishnā).

43. No. 401 of Appendix B gives a genealogy in corrupt Sanskrit, of Viṭṭhaladēva-mahārāja who extended the Vijayanagara dominion into the south to the very end of the peninsula during the reign of Achyutarāya. The ancestry is traced from Vishnu through Brahmā, Atri, Chandra, Budha, and Purūravas to Pāṇḍu, his son Arjuna and his son Abhimanyu. The line is then continued through Ūttuṅgabhuja and his son Nanda-chakravartin whose coronation is stated to have taken place according to Parāśara 1050 years after Parīkshit, the son of Abhimanyu. From Naramēdhadat, the eldest son of Nanda-chakravartin, the race passed through his son Sahasrāṇika, his son Satpurusha, his son Dēvadhīra and his son Ahavamalla. Ahavamalla's son was Tribhuvanamalla whose son was Chālukka. Chālukkā's son was Chālukka-Nārāyaṇa, whose son and grandson were Vimalanidhi and Rājānarēndra respectively. Rājānarēndra's son was Chālukka-Bhīma. In this line was

born Upēndra and the eighth after him was Kalyāna-Bijjala. Bijjala's son was Hōmallarāya and his grandson was Vira-Hēmādri who begot Sōma. From Sōma the chain was made up of Pinna Hemma, Rāghavēndra and Tātapinnama, the well-known ancestor of the Aravīti chiefs, with whom the genealogy corresponds regularly to that given on page 201 of the *Archæological Survey Report* for 1908-09. Speaking of Viṭṭhala's nephew Timma or Nalla-Timma, the record says that a certain Kandāla-Śrīraṅgārya of the Vādhūla-gōtra and the Yajus-śākhā was the *guru* of the family. Viṭṭhala's conquests, devastations and foundations of villages are all mentioned to have taken place in the Madhura-maṇḍalam. He is stated to have defeated Tumbichehi, etc., of the Pāndya country in connexion with the conquest of the Tiruvaḍi-bhūmi. We know that Tumbichehi-Nāyakaṇ and Sāluva-Nāyakaṇ were brought into subjection by Achyutarāya (Annual Report for 1907, page 85).

44. Numbers 301, 303, 305 and 307 of 1918 which are four copies of a single inscription dated in Śaka 1461, belong to the reign of Achyutarāya and were copied by the Archæological Superintendent Mr. Longhurst. These refer to the charities made by Bayakāra Rāmappa or Rāmaya who was an officer of Achyuta ruling the Koṇḍavīdu province. Two other copies of this same record were copied at Magimāvinahalli in the Bellary district in 1914 (Nos. 514 and 517 of that report). The present record as usual describes the manifold works of philanthropy carried out by this minister and the only thing it adds to what has been already known in this connexion is that the foundation of the town and temple of Gōpinatha at Koṇḍavīdu there ascribed to Bhāvaya is here attributed to Rāmaya-Bhāskara as in No. 445 of 1915. Putting together the contents of all the records, we arrive at the following genealogy for this family of famous ministers.



45. The last king of the second Vijayanagara dynasty, Sadāśiva is represented by about half a dozen inscriptions. Of these No. 5 of 1919 from Śembēdu in the South Arcot district dated in Śaka 1497, Yuva, carries his reign to a period of four years beyond the last date hitherto accorded to him, viz., Śaka 1493 (Copper-plate No. 1 of 1912-1913). This only suggests the continuance of the nominal rule of Sadāśiva even after Tirumala I had practically assumed the reins of government in Śaka 1493. No. 1 of 1919 calls the king *Oḍḍiyadalavibhāta*, *Tulukkadavibhāta*, *Īlam-tirai-kondaperumāl*, *Śagaram tirai-konda-perumāl*, *Dakṣiṇasurattāṇa* and *Navakōṭi-nārāyaṇa*. Some of these epithets have been found already applied to Achyuta (Annual Report for 1918, page 167). They only establish that at this period the complete lordship of the Vijayanagara crown over the southern peninsula was a recognized fact.

MISCELLANEOUS.

46. The later Pallava king Kō-Peruñjiṅgadēva is represented by 12 inscriptions, four of which, Nos. 367, 391, 394 and 395 of 1918 coming from the Shiyali taluk of the Tanjore district on the south bank of the river Coleroon establish for the first time that his dominion encroached southward beyond that river even into the Tanjore district. Reference has been already made to the fortifications on the northern bank of the Kāvērī built by Peruñjiṅga during his encounters with the Kannadīyas (i.e., Hoysalas). It is not impossible that the march of the king to the south of the river and his eventual occupation of the country there as suggested by the presence of his inscriptions at Shiyali was the result of the encounter with the Hoysalas.

47. Two inscriptions of the Gajapati chief Kapilēśvara have been found in the village Munnūr in the South Arcot district (Nos. 51 and 92 of 1919). These are dated in the Śaka year 1386 (A.D. 1464-65) and epigraphically confirm the statement about the southern invasion of the Orissa king noticed on page 84 of the Annual Report for 1907. Ferishta again mentions a conquest of Rājahmundry and Condapilly by the combined armies of Gōlkoṇḍa and Orissa, the latter being led by Ambur Ray in A.D. 1471 (Brigg's *Rise of the Muhammadan Power*, Vol. II, pages 487 and 488). Our inscription clearly proves that this southern conquest by the combined armies was an event that happened about six years later. It establishes also that the earlier conquest by Gajapati was not a passing inroad only but almost an occupation of the southern country right up to Tiruvārūr in the Tanjore district and Trichinopoly. Kapilēśvara-Kumāra Mahāpātra, as the chief is called, was the son of Ambirādēva and is stated by both the records to have been previously the *Parīksha* (Viceroy) of Koṇḍaviḍu and Daṇḍapāda; but that (now) he was in the position of the *Parīksha* of Koṇḍaviḍu, Koṇḍapalli, Addanki, Vinukoṇḍa, Daṇḍapāda, Padaividu, Valudilampattu-uśāvadi, Tiruvārūr, Tiruchchilāpalli (Trichinopoly) and Chandragiri. Kapilēśvara is evidently the son of Ambur Ray mentioned by Ferishta.

Another Gajapati inscription comes from Drākshārāma in the Gōḍāvarī district (No. 335 of 1919) and is dated in the 10th year of Vīra-Mukundadēva. The king is stated to have conquered the king of Gauda (i.e., Bengal). This is evidently the Mukunda mentioned in Mr. Sewell's *List of Antiquities* Vol. II page 208, in whose time certain disturbances with the Muhammadan king of Bengal took place.

Order—No. 1003, Home (Education), dated 16th August 1919.

Recorded.

2. The Government note with satisfaction that the number of inscriptions copied and examined increased from 876 in 1917-18 to 900 in 1918-19. The Assistant Archæological Superintendent for Epigraphy is requested to push on with the publication of Part IV of the South Indian Inscriptions so as to secure the completion of the old series as early as possible. The instructions separately issued in this regard should ensure a steady progress. The "Topographical list of the inscriptions of the Madras Presidency," prepared by M.R.Ry. V. Ranga Achariyar, Professor, Anantapur College, which forms a valuable contribution to the study of South Indian History was published during the year under review.

3. The attention of the Superintendent, Archæological Survey, is invited to the remarks in paragraphs 6(1), 6(3) and 6(4) of Part I of the report and he is requested to consider the propriety of taking action on the lines suggested. He should also, after personal inspection, offer his remarks on the question of the conservation of the temples referred to in paragraphs 6(5) and 6(6) and on the suggestion referred to in paragraph 7 of the report regarding the unearthing of Buddhist remains at Sālihuṇḍam.

The attention of the Superintendent, Government Museum, is invited to the suggestion in paragraph 11 of Part I of the report relating to the acquisition of certain written slabs and of the images in the store-room of the Draksharama temple.

4. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
 „ the Superintendent, Archæological Survey.
 Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the „ of Burma (with C.L.).
 „ the „ of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT.

G.O. No. 985, 31st August 1920

Epigraphy

Annual report for the year 1919-20 of the Assistant Archæological Superintendent for—
Southern Circle—Recorded with remarks.

READ—the following papers :—

I

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological
Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department.

Dated—Madras, the 6th August 1920.

No.—557.

In continuation of my telegram No. 478, dated the 15th July 1920, I have the honour to submit herewith the advance copy (proof) of my Annual Report on Epigraphy for the year ending 31st March 1920 received from the Press only to-day.

2. A duplicate copy with the final corrections and Appendix F now under preparation by M.R. Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal will be submitted through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological
Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department (through the
Superintendent, Archæological Survey, Madras).

Dated—Madras, the 22nd September 1920.

No.—694.

In continuation of my letter to Government No. 496, dated the 15th July last, I have the honour to submit herewith the final copy of my *Annual Report on Epigraphy* for the year ending 31st March 1920 with the final corrections carried out therein and the plates inserted duly. The delay in its submission for so long was due, as already explained by me, to the fact that the Superintendent, Government Press, was, owing to the strike difficulties, unable to send certain portions of the proof of the report in time. On this account it has not been possible to read as usual a second proof before this final copy was submitted.

2. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars interested in epigraphy.

3. The photographs taken during the year under report are also submitted herewith.

Endorsement No. 516, dated 23rd/28th September 1920.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1920.

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PART I.

OFFICE ROUTINE.

M.R.Ry. K. V. Subrahmanya Ayyar, B.A., the permanent Junior Assistant and Temporary Special Publication Assistant of this office, was transferred to foreign service as Superintendent of Archæology, Travancore, for three years under G.O. No. 445, Public (Political), dated the 20th August 1919, and was relieved of his duties on the afternoon of the 15th September 1919. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical student, accepted the appointment of the first clerk (Rs. 50—5—75) in the office of the Kannada Translator to Government inasmuch as his pay as probationer, *viz.*, Rs. 50, could not be raised to Rs. 75 unless he graduated and entered into a bond of service with Government. He was an intelligent student of Kanarese and did good work so long as he was in this office. The vacancies thus caused were filled up by promotions given to juniors in the office both in the Collection and the Publication sections. The Kanarese student's place was temporarily offered to Mr. Rangaswami Sarasvati, an outsider. The Tamil Reader in the Publication section not being found enough to cope with the Telugu and Kanarese work of that section, a new Telugu-Kanarese Reader on Rs. 50 *per mensem* was sanctioned on the Temporary Publication staff by G.O. No. 23, Home (Education), dated the 5th January 1920, and Mr. T. T. Sharman from Bangalore was selected for the new post. The Tamil Reader Mr. V. Venkatasubba Ayyar being promoted as Tamil Epigraphical student, in the chain of vacancies caused by the transfer of Mr. K. V. Subrahmanya Ayyar to Travancore, the services of Mr. P. V. Jagadisa Ayyar, Manager of the office of the Archæological Superintendent, were temporarily transferred to this office by the Government Order quoted above. Mr. P. V. Jagadisa Ayyar is posted as Tamil Reader in the Publication section. Mr. A. S. Ramanatha Ayyar, under G.O. No. 1346, Home (Education) Department, dated 1st November 1919, was appointed provisionally permanent Epigraphical student (Telugu) and was thus entitled to draw Rs. 75, having completed his one year's probation on 28th September 1919.

2. The Senior Assistant Mr. Venkoba Rao was absent on privilege leave for 1 month and 15 days from 1st August 1919; Mr. V. Venkatasubba Ayyar, the probationary Epigraphical student (Tamil), for 21 days from 11th March 1920 and the Pandit Mr. V. Vijayaraghavachari for one month from 19th December 1919.

ASSISTANT SUPERINTENDENT'S TOUR.

3. I was on tour in the Guntūr and the Gōdāvarī districts for nearly 3 months (January to April 1920) with my Assistant Mr. C. R. Krishnamachari in connexion, particularly, with the publication work but did not, however, miss the opportunity of examining also some places mentioned in the programme for the year. At Bhadrāchalam, a famous place of pilgrimage on the Upper Gōdāvarī, I expected to find some ancient and interesting documents, at least, those of the time of Gōpanna Rāmdās, a nephew of the famous Golconda ministers Akkanna and Mādanna of the 17th century A.D., who by popular tradition is intimately connected with the place and is said to have lent celebrity to it by his unswerving piety and devotion. The visit was, however, void of any discovery worth the name,—the only chief inscription pointed out (No. 304 of 1920) being one of the 19th century A.D., of a namesake of Rāmdās called Varada-Rāmdās who secured for the temple gifts of a large number of villages in the Nizam's Dominions. A modern document, though it may be, the

circumstances under which this rich gift was made are interesting enough. It is stated that the (original) *sāsana* on stone in which were copied the maintenance gifts to Gods and Brāhmanas and the details of processional requirements of the blessed Sītā-Rāmachandra at Śrī-Bhadrāchala, which the holy Rāmadāsugāru had previously secured with the consent of the Tānisha, having been chiselled away by a vandal during an interregnum (?) when the God himself was on exile at Pōlavaram, no opportunity had been afforded to the people to know what the great Rāmadāsu had himself done for the God. The vandal too who destroyed the *sāsana* perished with his sons, friends and family. Now, in Śaka 1754, Nandana, Chaitra, *su.* 9, Monday, there came to Śrī-Bhadrādri from the town of Kāñchī a devotee named Varada-Rāmadāsu who was an incarnation of the great Rāmadāsu. He and his wife gave to the temple all the jewellery and money they owned and, with the approval of Rāmadāsu's mother Raṅgamma, the pious pair continued to serve in the temple, the lady members doing the sweeping and cleaning work and the male members singing His glory. While thus engaged, the God of Bhadrāchalam appeared in a dream to Chandū Lālā, a nobleman (of Hyderabad) in the court of Nāsaruddaulā, and told him that this Varada-Rāmadāsu was an incarnation of the earlier Rāmadāsu, that, consequently, the administration of the *pargana* of Hasanabāda was to be entrusted to Varada-Rāmadāsu under His own seal and that maintenance gifts to Gods and Brāhmanas, which in the period under the rule of evil kings had fallen into complete desuetude or had been conducted only intermittently, must now be restored in full. On this Chandū Lālā whose devotion was great, in complete obedience to the orders of the God, fixed 71,000 current rupees as the total revenue of the (taluk) Hasana-bāda *pargana*, excluding Brahman villages and maintenance gifts to temples and other charity-institutions but including 55 *amāni* villages, 11 *sarabastas* (?), *sāyar* and *śivāyibābat*. Of this amount, Rs. 32,000 were settled to be paid in cash to the *Sar'ār*; Rs. 8,000 to be disbursed as annual pay to the 100 armed servants to be placed in the service of the God; Rs. 18,500 to be spent on the requirements for the worship and the balance Rs. 12,500 to be spent on administration and staff salaries.

4. With this settlement, the *pargana* was placed in the hands of Varada-Rāmadāsu and it was thus that the latter came to record on this stone the names of the several villages enjoyed by the temple together with the numerous details connected with its upkeep. Although the facts mentioned in this interesting prologue explain in a way the reason for the absence of earlier documents in the temple contemporaneous with the great Rāmadāsu of the time of Tānisha, a detailed search made for other written fragments in the temple brought to light a broken pillar with weather-worn characters of the 17th century A.D. in the lower court-yard near the mirror-chamber. It registers that a lady—whose name is not possible to make out on the stone—the daughter of . . . the mother of Sūrappa-Viśvanāyadu, wife of Mutyam Akkamappaṅgāru, a Padmanāyaka of Vipparla-gōtra, caused to be made the *mukha-mandapa* and the *prākāra* of the Raghunāyaka temple at Bhadrāchala and made provision also for daily offerings, festivals and servants. On another face of the same pillar is registered that Appalammaṅgāru, a daughter of this Mutyāla Rāmakka—evidently meant to be the name of the lady mentioned immediately above—set up a shrine for Nammālvār. Another lady of the same family whose name was Akkam . . . built the *Bhōga-mandapa* for Raghunāyaka. These three ladies herein mentioned as having made charities of buildings in the temple of Bhadrāchalam in the beginning of the 17th century A.D. may be considered as the elder contemporaries of the great Rāmadāsu, and one or the other of them must have been intended also by the tradition in the popular story which attributes the building of the original small shrine of Rāma-bhadra at Bhadrāchalam to a Sūdra lady called Dammakka.

5. The disappointment caused by the absence of old inscriptions at Bhadrāchalam was, however, more than compensated for by the discovery of about twelve new inscriptions at Pattisam and Mahānandi, two island-temples very picturesquely situated in the bed of the Gōdāvarī river near Pōlavaram. The former is a fine old monument with good sculptured images. The records in both these temples belong to the period between the 12th and the 15th centuries of the Christian Era and bring to light the name of a fresh dynasty of kings of the Malias (Malaya-mandala).

6. More than a month and a half was spent at Simhāchalam where imperfect transcripts of 125 inscriptions prepared from ink-impressions made in the year 1899 had now to be checked with the original stones and completed. 363 fresh inscriptions besides, were discovered, copied and transcribed on the spot for publication, thus exhausting, without further necessity for another visit, *all* the inscriptions of Simhāchalam excepting perhaps a very few of the most damaged and built in fragments. The Uriya inscriptions too of which 30 were found in that temple were copied in duplicate and a complete set forwarded to Mr. Ramadas Pantulu, B.A., Jeypore, for interpretation and transcription in modern Uriya characters. These latter will be printed along with the others of Simhāchalam in the forthcoming volume of *South-Indian Inscriptions* (Texts), Volume V, and Mr. Ramadas Pantulu's assistance shall be duly acknowledged therein. It may be observed as a result of experience of my work at Simhāchalam that in the matter of correct and complete deciphering of inscriptions which are indifferently engraved on undressed and uneven slabs—and particularly too, where the characters are found to be small and faintly cut—the inked estampages, however carefully and scientifically prepared they may be, are as a rule useless showing as they do white blotches with practically no impression of existing letters in the deeper parts of the stone as contrasted with deep dark spots covering up with ink, even the few traces of visible letters in the projecting portions of the surface. In such cases at least, though not in all, an examination of the original stone *in situ* would enable the epigraphists to arrive at a safely correct reading. The method adopted consists (1) in thoroughly cleaning the stone and (2) in applying carefully with a brush any colouring matter, white or red, mixed with water into a liquid of medium consistency. The colour running into the grooves of letters gives in good and favourable light a clear outline of the letter whether it be cut in depths, projections or margins of the stone where brush and paper cannot easily reach. In the publication of inscriptions which is now being pushed through by this office under Government Orders, the above method has been found to have largely helped in the correct reading of the texts which the impressions alone could not have done.

7. With the sanction of Government accorded in G.Os. Nos. 1276 and 1306, Home (Education) Department, dated 21st and 23rd October 1919, respectively, I and Mr. C. R. Krishnamachari attended the First Oriental Conference that was held at Poona, in which I read a paper on the old Brāhmī inscriptions in the caverns of Southern India.

TOURS OF THE ESTABLISHMENT.

8. The activities of the Assistants in the search for and the collection of fresh epigraphical material have been quite satisfactory. Mr. V. Venkatasubba Ayyar, Tamil Reader in the Publication section who was recently posted as acting Tamil Epigraphical student, was out on camp duty for more than four months and the acting Telugu Epigraphical student Mr. A. S. Ramanatha Ayyar, for almost five months, part of his time being spent in company with Mr. Venkatasubba Ayyar at Conjeeveram and part independently in the *talukwar* survey of the Dhārāpuram taluka of the Coimbatore district. Mr. K. R. Srinivasa Ayyangar, the Kanarese Epigraphical student, finished the *talukwar* survey of the Ālūr taluka of the Bellary district in two months, while the Senior Assistant and Manager Mr. Venkoba Rao spent about three weeks on tour giving the necessary training to Mr. Venkatasubba Ayyar at Conjeeveram and Tiruvārūr. The work of copying inscriptions in the places of the Telugu districts noted in the programme for the year and the *talukwar* survey of Tenāli in the Guntur district were entrusted to Mr. C. R. Krishnamachari, my assistant in the Publication section, and Mr. Rangaswami Sarasvati. They had finished part of this work, when I had to take Mr. C. R. Krishnamachari with me to further north. Mr. Sarasvati, who was left in camp alone for about four months, returned only on 5th May 1920. Being quite new to his work he has not been able to finish all that was entrusted to him. His collection remains to be checked and examined and consequently it has been reserved to be included in the report for the next year. Mr. T. T. Sharman, the newly entertained Telugu-Kanarese Reader in the Publication section, joined my camp at Simhāchalam on 5th February 1920 and returned to headquarters on 6th April 1920. The photographer Mr. P. Viswanatha Ayyar was deputed on an independent tour in the Madura and Tinnevely districts and the Pudukkottai State to take photographs of all the natural

caverns with Brāhmī inscriptions so far discovered and note down full particulars about them. He toured for more than two months from 3rd December 1919 to 21st February 1920 and took 94 photographs and 5 sketches.

THE YEAR'S WORK.

Publication.

9. In paragraphs 3 and 4 of Part I of my report for last year I had referred to the progress made in the work of Publication. Since then the correcting of Press proofs of *South-Indian Inscriptions* (Texts), Volume IV, and the preparation of manuscripts for Volume V which, by G.O. No. 961, Home (Education) Department, dated 12th August 1919, is fixed at 3,000 folio pages, have been going on simultaneously. Galley proofs pages 1-277 so far received have been corrected and sent to Press. Pages 278 to 293 are being checked and will be sent to the Press shortly. Further galleys have not been received, and the Superintendent who was addressed regarding the delay writes to me that he has to suspend work on Volumes IV and V of *South-Indian Inscriptions* (Texts) until *South-Indian Inscriptions* Volume III, Part III, has been struck off and issued. Hence Volume IV (Texts) for 1919 has not been progressing beyond galley proof page 293. The Government have, in anticipation of its quick issue, ordered 600 copies to be struck and have fixed its price at Rs. 4. They have also prepared a preliminary free distribution list of 60 private individuals and institutions. Manuscript pages 1 to 2998 for Volume V for 1920 have been already sent to the Government Press. The texts of Ceylon inscriptions ordered to be issued with this volume [G.O. No. 1284, Home (Education) Department, dated 23rd October 1919] have been taken up and will be included in the next volume. The publication staff has worked throughout with great zeal and energy. *South-Indian Inscriptions* Volume III, Part III, mentioned in paragraph 4 of my last year's report, has been printed and issued (G.O. No. 71, dated 16th January 1920).

Collection.

10. The collection work during the year has also been quite satisfactory. The *talukwar* survey of Ālūr (Bellary district), Dhārāpuram (Coimbatore district) and Tenāli (Guntūr district) has been finished. In the Conjeeveram taluk which was also put down in the programme, it was possible only to finish the Varadarāja temple in the town of Little Conjeeveram within the limited time allotted for it. Of the remaining 35 villages mentioned in the programme only 13 were visited, since, after finishing the *talukwar* survey, very little time was available for examining the other places. As a result of the long tours of my assistants and myself noticed in paragraphs 3, 6 and 8 above, about 150 villages (excepting those of the Tenāli taluk) have been visited and 721 fresh inscriptions copied and transcribed. To these must be added also the 363 new inscriptions from Simhāchalam sent to the Press for publication (see above paragraph 6), thus bringing the total of inscriptions transcribed and examined during the year to 1,084—a figure which has not been reached since the birth of this department in 1886.

11. All these inscriptions except the 363 of Simhāchalam have been registered in Appendices B and C. Appendix A contains the list of 14 copper-plate inscriptions examined during the year and in Appendices D and E are registered the 94 photographs taken and the 5 sketches prepared by the photographer Mr. P. Viswanatha Ayyar. The contribution on date calculations contained in Appendix F has as usual been made by Diwan Bahadur L. D. Swamikannu Pillai Avargal. A good portion of it was, however, done in my office with the help of his *Ephemeris* of which only four volumes (A.D. 700 to A.D. 1399) have hitherto been received in this office.

12. The copper-plates secured for examination are historically valuable and interesting. The more important of these will be fully described and their contents discussed at their proper place in Part II below. No. 4 from Tirumalavādi secured by my Assistant Mr. Venkatasubba Ayyar is dated in Śaka 1654 (= A.D. 1732) Paridhāvi and registers (1) a grant of land by Śukadēvayyaṇ for the marriage festival in the temple of Vaidyanātha at Tirumalavādi, (2) a gift of money for *Anṇābhishēkam*, *vis.*, heaping up cooked rice over the Śiva-*līṅga* as a part of daily worship, (3) a gift

of certain tolls and taxes for maintaining a flower-garden and (4) a gift of money and gingelly-seeds for lamps. The inscription ends with two Tamil verses in praise of Śiva of Māmaḷu, i.e., Tirumalavādi. Also in Śaka 1666 (= A.D. 1744) Siddhārthin, some *settis* and *pillais* granted on all articles such as reddle, clearing-nuts, areca-nuts, pepper, jaggery, sugar, bengal-gram, wheat, gingelly, ghee, and iron coming into or going out of the village of Tirumānallūr near Tirumalavādi, certain fixed tolls (*magamai*) in order to maintain a lamp.

13. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1919-20.

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	6,001	6	6
Establishment	12,234	15	11
Local Allowance for high prices	638	12	8
Travelling	2,421	8	6
Contingencies	6,140	15	11
Total	27,437	11	6

Receipts.

Sale of garden produce	95	0	0
Sale of photographs	32	0	0
Total	127	0	0

Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1920.

Name of articles with description.	Balance on 1st April 1919.		Received during 1919-20.		Total of (2) and (3).		Written off during 1919-20.		Balance on 31st March 1920.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)		(2)	(3)		(4)		(5)		(6)		(7)
Watson and Sons' full plate camera with six slides, one voigtlander lens with six diaphragms, one view finder, one tripod stand and one Bush Rapid Anoplanet lens.	1 Set	RS. 550 0 0	.. ..	1 Set	RS. 550 0 0	.. ..	1 Set	RS. 550 0 0	.. ..	.. ..	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	.. ..	.. ..	1	.. ..	.. ..	1	.. ..	.. ..	.. ..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	.. ..	1	350 0 0	.. ..	1	350 0 0	.. ..	.. ..	Value not known.
Tent articles (11 bundles) ..	1 Set	.. ..	.. ..	1 Set	.. ..	.. ..	1 Set	.. ..	.. ..	.. ..	.. ..
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	.. ..	.. ..	36 5 0	.. ..	1	36 5 0	.. ..	.. ..	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

- I. *Bellary district*.—Eighty-one villages¹ in the Ālūr tāluka.
- II. *Chingleput district*.—Conjeeveram.
- III. *Coimbatore district*.—Forty-three villages² in the Dhārāpuram tāluka and Kodivēri³ in the Gōpichettipālayam tāluka.
- IV. *Cuddapah district*.—Bollavaram and Modamidipalli.
- V. *Godavari district*.—Bhadrāchalam, Pōlavaram and Nelakōṭa-Āva⁴.
- VI. *Guntur district*.—Mailavaram.
- VII. *Kistna district*.—Mudunūru and Ganapavaram.
- VIII. *Madura district*.—Pallichechandai.
- IX. *Nellore district*.—Nellore.
- X. *Tanjore district*.—Tiruvārūr and Pinnavāśal⁵.
- XI. *Trichinopoly district*.—Ādiguḍi and Tirumalavādi.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season 1920-21.

Number.	Name of place.	District.	Remarks.
<i>A.—Places omitted from last report or reported to contain inscriptions by the Archæological Superintendent or other gentlemen.</i>			
1	Alaṅḡḡi	Tanjore	To copy the inscriptions not copied until now.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampālayam	Do.	Do.
4	Chittoor	Chittoor	Rock inscription.
5	Désur	North Arcot	To copy an inscription on a slab in an irrigation tank.
6	Kalavai	Do.	Inscriptions on a sluice and in a mosque.
7	Kāttumannārkōvil	South Arcot	Reported to contain inscriptions.
8	Konthagai	Madura	Do.
9	Kottapalli	Do.	To copy inscriptions in the Narasimhasvāmin temple.
10	Maṇimūrtihēśvarapuram	Tinnevely	To copy inscriptions in the Vighneśvara temple.
11	Melpaḡi	North Arcot	Contains many inscriptions.
12	Melūr	Chingleput	To copy inscriptions in the Śiva temple.
13	Miñjār	Do.	Do.
14	Mōgallu	Kistna	Reported to contain inscriptions.
15	Nattarāmēśvaram and Juttiga	Do.	Do.
16	Nirperuteḡeram	South Arcot	To copy inscriptions on a rock near the tank.
17	Niśśankadurga	Chittoor	Reported to contain inscriptions.
18	Peraṇamalūr	North Arcot	To copy inscriptions in the Śrīhariśvara temple.
19	Puḡal	Chingleput	Reported to contain inscriptions.
20	Punṇam	Trichinopoly	To copy inscriptions in the Puṣhpavananāthēśvara temple.
21	Raghunāthasamudram	North Arcot	To copy inscriptions in the Rāmachandraperumal temple.
22	Śalukḡai	Do.	To copy inscriptions in the Īśvara temple.
23	Sēmbalivaram near Kuḡapāḡkam	Chingleput	To copy inscriptions in a ruined temple.
24	Śiṅḡaperumāḡkōvil	Do.	Rock-cut cave with inscriptions.
25	Tāḡuvāyi	Guntur	Reported to contain inscriptions.
26	Tēṇṇēri	Chingleput	To copy inscriptions in an irrigation tank.
27	Vasudēvapāṇnam	Ganjam	Buddhist images.
28	Veligōḡḡa	Nellore	Reported to contain inscriptions.
29	Veṅḡalattūr	North Arcot	Do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Gutti—Anantapur.

Gudiyattam—North Arcot.

¹ Of these forty-eight villages did not contain any inscriptions.

² Of these fifteen villages did not contain any inscriptions.

³ Visited but did not contain any inscriptions.

APPENDIX.
A.—List of copper-plates examined during the year 1919-20.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Mr. Raghavayya, trustee of the Kālahasti and Gudimallam temples, Chittoor district.	Bāṇa ..	Vikramāditya .. ..	..	Sanskrit in Grantha and Tamil.	Under correspondence for purchase.	..	Gives a genealogy for five generations from Nandivarma. Records the gift of the village of Viprapitha free of all taxes to a number of Brahmins.
2	The Tahsildar of Nellore ..	..	Mahārāja Damodaravarman of Ananda-gōtra.	[2]nd year, Kartika, 60. di., trayōdasi.	Sanskrit in Telugu.	Do.	..	Gift of the village of Kaṅḡra free of all taxes to Brahmins of various gōtras. The king calls himself a devotee of Buddha. The grant was issued from Vijaya-Kandūpara.
3	The Raja of Uraṇ through Mr. K. Nagesvara Rao Pantulu, Editor, 'The Andhra Patrika', Madras.	Eastern Gāṅga.	Maharāja Hastivarman ..	80th year, Kartika, 8.	Do.	Returned to the owner.	..	Registers the gift of 2½ haka of land which was purchased from the residents of the agraḥārika village of Hōndevaka in Kṛsh-taka-vartana as an agraḥāra to Jayasarma of Vatsa-gōtra, a resident of Uramalla (i.e., the modern Uraṇ). The king is called Rajasingha and Ranabhatta.
4	Mr. Subbayya, trustee of the Vaidyanatha temple at Tirumalaṅavadi, Trichinopoly district.	..	....	Śaka 1654, Paridhavi, Panguṇi, 8, Tuesday, Retriya, Revati.	Tamil ..	Do.	..	Records a gift of land in the village of Gaṇḍarādithaṇ for conducting various services, for lamps and flower-gardens, to the temple of Tirumalaṅavadi-Nayanaṅgar by Śukadavayyaṇ.
5	The Karnam of Chinnakurū, Ongole taluk, Guntur district.	Reddi ..	Vemaya Reddi	Śaka 1957, Yava, Kartika, 60. di., 12, Thursday, Manvadi.	Telugu	Do.	..	Mutilated at the end. Registers gift of certain lands in the villages of Chinnakurū, Bhinnosvaran, Pulikonda, Mallavaram and Kunarapuri, to Chittamni Timmana Bhatṭa. The village of Ramathuram in the Ammanavaboli-alma in the Srisala-Bhumi was also given to the same individual as agraḥāra.
6	M.R.Ry. Divi Hanumanchar, Kodi-Tadiparṇu, Tenali taluk, Guntur district, through Mr. A. Rangaswami Sarasvati.	Do. ..	Anna-Vēma	Śaka 1996, Nabhaaya, Bhadrapada, Purnima, Wednesday, Lunar eclipse.	Sanskrit and Telugu in Telugu.	Do.	..	Gives the genealogy of the Reddi kings up to Anna-Vēma. Records the grant of the village of Paṇḍani-Tadiparṇu by the king to the scholar Peddi who was "the crest jewel among astronomers".

A.—List of copper-plates examined during the year 1919-20—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.By. Divi Hanumaachar, Kodu-Tadiparuru, Tenali taluk, Guntur district, through Mr A. Kangaswami Sarasvati.	Reddi ..	Vema, son of Kōmāti ..	Śaka 1341, Vikarin, Margasira, Dhanus.	Sanskrit and Telugu.	Returned to the owner.	..	Registers the gift, by the king, of the village Kudravaram to a number of Brahmans. The last verse of the inscription says that Śrinatha, the Vidyadhikari of king Vēma composed the inscription which ends with the sign-manual of the king 'Śri Viramādayana'.
8	M.R.By. Ponukūṣāṭi Ramayya through Mr. A. Rangaswami Sarasvati.	Do. ..	Kōmāti-Vēma ..	..	Do.	Do.	..	The last of a set of plates. The boundaries of the granted village are given in Telugu. Then follows a verse in Sanskrit which says that the king gave to his preceptor Sankara the village called Pinupadu and that Śrinathu-Bhatṭaraka composed the inscription.
9	M.R.By. Brindavanam Gopalacharyulu, Ipūr, same taluk and district, through Mr. A. Kangaswami Sarasvati.	Eastern Chalukya.	[Jayasimha]-vallabha Maharāja.	..	Sanskrit and Telugu.	Do.	..	Damaged. Registers the grant, by the king, of the village Mṛoparuru in Chanturpaṭṭi-vishaya to a Brahman called Mandasarnan of the Vatsa-gōtra who was a resident of (the village) Vanapāra and was well-versed in the Vedas and the Vedaṅgas. The donee is stated to have been attached to (bhakta) Maṇḍi Yuvarāja.
10	Do. do.	Do.	Vishnupardhana Maharāja, son of Vijayasiddhi.	23rd year ..	Do.	Do.	..	Records the grant, on the occasion of a Saṅkrānti, of 20 khandakas of paddy-growing land in the village Jalamuru lying in the Pōlnadu-vishaya, to a Brahman named Kōśavaśarnan of the Atreya-gōtra and Hiranayakesi-sūtra. A house-site and a flower-garden were also given to him on this occasion.
11	Do. do.	Vishnukūṇḍin.	Maharāja Śri Madhavavarman, son of Maharāja Śri Gōvinda-varman.	37th year, Summer, 7th fortnight, di, 15.	Do.	Do.	..	Registers the grant of the village Vilenbaṭṭi in Gaddaṭi-vishaya to the Brahman Agniśarnan of the Vatsa-gōtra by the king for the prosperity of his race.
12	Do. do.	Do.	Śri Madhavavarman, son of Devavarman and grandson of Maharāja Śri Madhavavarman.	[37th year, Spring, 7th fortnight, di, 7.]	Do.	Do.	..	The plates are much worn away. They record the grant of the village Muroonkaṭṭi to two pious Brahmans.
13	The Tehsildar of Tenali ..	Reddi ..	Pedda Kōmāti-Vēma ..	Śaka 1326, Taruṇa, Pausa.	Do.	Do.	..	Records the grant of the village Kalavāṇḍulu in the Trilinga-vishaya and Khandavāṭṭa-sbhā by the king to the Brahman Pēddi-Yajvan of the Harita-gōtra, who was a great astronomer.
14	Do. do.	Do. ..	Do. ..	Śaka 1333, Khara, Margasira, Su. di., trayodasi, Dhanus.	Do.	Do.	..	Registers the grant of the village Nandamuru in the same vishaya to the same Brahman.

B.—Stone inscriptions copied in 1919 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	On the east side of the 'rock,' Arulala-Perumal temple, Little Conjeevaram, Conjeevaram taluk, Chingleput district.	....	Tribhuvanachakravartin Vijaya Chandagopaladeva	8th year, Dhanus, 8th day, Sunday, Ravana.	Tamil	Gift of 33 cattle for a perpetual lamp by a native of Mahai-nandalam to the temple of Arulala-Perumal who was pleased to take his stand in Tiruvattiyur. Mentions the liquid measure Arivannavallai-nali.
344	On the same wall .. ..	....	....	[27th year]	Do.	Gift of one-eighth perpetual lamp by Gollappandi Devi-Nayakkan residing in Sirumalai in Pakka-nadu to the same temple. The trustees of the temple took charge of the lamp.
345	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	19th year, Vrischika, 8th day.	Do.	The first two lines are unfinished.
346	Do	Do.	Tribhuvanachakravartin Tribhuvanavardhana, 'who having taken Madurai, Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of horses and the anointment of victors.'	35th year, Karkataka, 5th Sunday, Pushya, prathamam.	Do.	Gift of 33 cattle for a perpetual lamp and a lamp-stand by Pittima Devikannaiyan, one of the servants of Madurai-tidevan alias Chandagopalai to the temple of the Perumal.
347	Do. .. ..	....	....	....	Grantha	Gift of 135 goats and sheep for 12 perpetual lamps by Rana Raman of Morottanandalam in Valluvu-nadu, a district of Mahai-nandalam to the temple of Arulala-Perumal.
348	Do.	Chola	Tribhuvanachakravartin Kolottunga-Choladeva, 'who was pleased to take Madurai (Madura), the crowned head of the Pandya, Ilam (Ceylon) and Kongu.'	23rd year, Vrischika, 4th Monday, Pushya.	Tamil	A Sanskrit verse in praise of Tatacharya, who celebrated 100 marriages every day.
349	Do.	Do.	Tribhuvanachakravartin Rajarajadeva III	11th year	Do.	Registers the names of the individuals and the number of lamps which each had to burn in the temple of Arulala-Perumal at Tiruvattiyur in the city of Conjeevaram in Eyir-kottam, a district of Jayangondasola-nandalam.
350	Do.	Pallava	Sakalabhuvanachakravartin Kopperunjingadeva.	15th year, Rishabha, 8th day, tritaya, Friday, Mula.	Do.	Unfinished. Gift of 18 sheep for a lamp to the temple of Alvar at Attiyur in Eyir-kottam, a district of Jayangondasola-nandalam by Nachaladevi, daughter of Bhutteya-Nayaka of Dorasamudra.
351	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	7th year, Rishabha, 8th day, dvitaya, Wednesday, Ardra.	Do.	Assignment of certain taxes in Somanthalam for offerings and repairs in the same temple by Kedakkai alias Nilagantharayan.
352	Do.	Do.	Do.	29th year, Kanya, 8th day, paunchami, Thursday, Anuradha.	Do.	Gift of 12 buffaloes for a perpetual lamp to the temple of Arulala-Perumal by Alvaranjikoli, son of Pandavadatai Valavadamayakoni of Pattur. Mentions the liquid measure Arumolunagai-nali.
353	Do.	Do.	Do.	29th year, Kanya, 8th day, paunchami, Thursday, Anuradha.	Do.	Gift of 33 cattle for a perpetual lamp to the temple of Arulala-Perumal by Kommanappaigarn of Motuppalai.
354	Do.	Pallava	Kopperunjingadeva	11th year, Rishabha, 2nd Mula, Saturday, Pramodita	Do.	Built in at the beginning. Gift of 41 cows for a perpetual lamp to the same temple by Chandra-setti of Mandagattal in Nellore-nadu.
355	Do. .. ..	....	....	....	Grantha	Records the construction of a Vimana by Tatacharya at Phanipattin (i.e., Tirupati).

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On the same side	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	7th year ..	Tamil ..	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Parameśvaramañgudaiyañ Silamban diñ Ambalakkottaiñ Sadyarayan of Parameśvaramañgalam alias Solakulathika-chaturvedinagalam in Sembur-kottam.
356	Do.	Pallava ..	Kopperunjinadeva ..	20th ..	Do. ..	Gift of 15 Nellūr-nadai coins for maintaining a perpetual lamp in the same temple by Sevvakkal, sister-in-law of Annaladevan of Nellore.
357	Do. .. ..	....	....	....	Do. ..	Gift of land in the village of Karunai for worship at the service called Gandagopalan-sandi, repairs, etc. in the temple of Arulala-Perumal at Thuvattiyūr in Kañchoparam in Eyyir-kottam, a district of Jeyāngondāśala-mandalam by Madurantaka Pottappichchōlan Manunasiddharāṣan Tirukkalatidevan alias Gandagopalan. The gift was made in the 18th year of Rajarajadeva.
358	Do.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	21st year, Tulā, su. di., ekaturdasi, Sunday, Revati.	Do. ..	Gift of cows and bulls for 2 lamps to the same temple by Nalappayanñ Karayanamūhi Pamōdaran, one of the Kēlvi-Mudalis of Gandagopalandeva.
359	Do.	Do. ..	Do. ..	14th year, Simha, 29, pañchami, Sunday, Viśākhā.	Do. ..	Gift of cows and a lampstand for a perpetual lamp to the same temple by Mahārājan Rajadevan, a feudatory of the king. The chief bears many birudai.
360	Do.	Do. ..	Tribhuvanaachakravartin Kulōttuñga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya',	23rd year, 32nd day.	Do. ..	Gift of 10 Buṇḍalan-madai for burning a lamp in the same temple by a native of Pūḷai in Iyāsala-nadu.
361	Do.	Do. ..	Tribhuvanaachakravartin Tribhuvana-tradeva, 'who having taken Madura, Iḷam (Ceylon), Karuvur and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors',	34th year, Mithuna, 24, Monday, Śrāvāṇa.	Do. ..	Gift of 33 cattle for a lamp by a native of Oracheheri in Vellēppe-nadu, a district of Mahai-mandalam.
362	Do. .. ..	....	....	....	Do. ..	Gift of land in Kavirippakkam alias Vikrama-Chōla-chaturvedinagalam in Pūḍuvur-kōttam for festivals, worship at the service called Gandagopalan-sandi and repairs, the temple by Madurantaka Pottappichchōlan Manunasiddharāṣan Tirukkalatidevan alias Gandagopalan in the 16th year of Rajarajadeva?
363	Do. .. ..	....	Tribhuvanaachakravartin Rajarajadeva ..	6th year ..	Gruṭha Tamil ..	Sanskrit verse in praise of Tātayadēśika.
364	Do.	Chola ..	....	....	Do. ..	Gift of a lamp by Tikki-Nayakkar, brother of Padiyari Vayyappa-Nayakkar the Mahapradhana of Madurantaka Pottappichchōlan alias Eṇṇisiddharāṣan of Nellore-nadu.
365	Do.	Pallava ..	Sakalabuvanaachakravartin Kopperunjinadeva.	119th year, Kaṇṇā, su. di., Thursday, pañchami, Viśākhā.	Do. ..	Gift of 96 sheep and a ram for a lamp to the same temple by Arunagiri-Perumal, one of the sons of Pañchanadivāṇa Nṛgaṅguniyyar who is called pillaiyar (son).
366	Do.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	22nd year, Mṃsa, ba. di., tṛitīya, Friday, Svāti.	Do. ..	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Vallaya-Dandāṇayaka, son of Dōḍappillai-Dandāṇayaka of Atanaiparam, one of the ministers of Illoṇṇa Vira-Someśvaradevan.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the same side	Chola	Tribhuvanaachakravartin Rajarajadeva	Saka 1154, 16th year, Makara, su. di., prathamā, Friday, Sravama.	Tamil ..	Gift of 33 cattle and one lampstand for a lamp to the same temple by Kani Nāyaka, one of the mudalis of Madurantaka Pottapi chōla Tirukkalattideva Gaṇḍagōpala. The latter is called pūṭaiyar (son).
368	Do.	Do.	Do.	23rd year, Makara, su. di., śaṣṭhī, Saturday, Revati.	Do. ..	Gift of 33 cattle for a lamp to the same temple by Vellapagaḍa Kanḍi prakōḍa Gaṇḍaṇ Iramaṇ alias Puruṣa-maṇḍika-seṭṭi.
369	Do.	Do.	Do.	20th year, Mīna, ba. di., tṛtīya, Friday, Svati.	Do. ..	Gift of 11 cows for providing milk at the midnight service by Pōḷaḷi-Dandāyakaṇ, one of the mudalis of Hoysala Virāṇḍavaradevarasa.
370	Do.	Vijayanagara	Vīrapratapa Kṛṣṇadeva-Maharaya	Saka 1433, Prajāpati, Sīṃha, su. di., pañchamī, Thursday, Svati.	Do. ..	Gift of the village of Puttanur-kōṭṭam, a district of Padarvid-division in Jayagondur-ṇaṇḍalam, for celebrating the festival in the month of Āṣāṇi, by Vyāsa-Tīrtha (a Madhva-guru) disciple of Brahmaṇya-Tīrtha. Vyāsa-Tīrtha seems to have got the village as a gift from Kṛṣṇaraya and the festival was instituted in his name. Vyāsa-Tīrtha also made a gift of the serpent-vehicle to be carried in procession on the 4th day of all festivals.
371	Do.	....	Tribhuvanaachakravartin Kōṇorinnakondan.	17th year, 353rd day.	Do. ..	Gift of the village of Ārpakam in Magaral-ṇaṇḍu for conducting the daily expenses in the same temple. Gurukulārāṇi, Nigariśōḷappalavaraiyan and Nūṅṅarai-yan figure among the signatories.
372	Do.	Chōla	Tribhuvanaachakravartin [Kuloṭtoṅga-Chōladeva, who was pleased to take Madura and the crowned head of the Paṇḍya.	17th year ..	Do. ..	Registries the total yield of paddy received from the lands of Ārpakam which was granted to the same temple. The lands seem to have included those belonging to Kunṇakīḷai Vēḷaṇ. Aṅḱondavillī which were separated from Ārpakam under the name Periya-Perunai-vilagam in the 23rd year of Rājaraṇya.
373	Do.	Vijayanagara	Vīrapratapa Achiyutaraya-Maharaya	Saka 1461, Vikrī, Makara, su. di., pañchamī, Wednesday, Uttara-Bhādrapada.	Grantha and Tamil.	Gift of three villages—Kāṭṭappalāṇḍu, Tarkolāṇḍu and Paṇṇittāṇḍu in Damar-kōṭṭam of Channarai-ṇaṇḍu in Sōṇṅapattam circuit, by Parakkeṣa-Jiyar, disciple of Nārāyaṇa-Jiyar for meeting the expenses on 15 Ekadasi days.
374	Do.	Do.	Vīrapratapa Achiyutadeva-Maharaya	Saka 1452, Vikrī, Kāṭṭa-ka, ba. di., śaṣṭhī, Rohini, Wednesday.	Tamil ..	Incomplete. Gift of gold by the same individual for meeting the expenses on the 15 Ekadasi days and on the Kausika-ekadasi days during the chaturmasa (4 months) after hearing the Kausika Purāṇa. The items of expenditure included the presentation of a cloth to Vāṇ Saṅgōpa-Jiyar who seems to have read the Kausika-Purāṇa.
375	Do.	Do.	Vīrapratapa Kṛṣṇadeva-Maharaya	Saka 1446, Tārāpa, Rishabha, 1, Friday.	Do. ..	Gift of land for offerings to the god Per-Aṇḱalar by the king. The gift was registered in the name of Śrīpati-Ayyan by the temple authorities.
376	Do.	....	....	....	Telugu	Gift of the village Tūpaluru-agrahara for certain festivals to be conducted in the temple.
377	Do.	....	....	Saka 1649, Pavan-ge, Tai, 21, Friday, Uttara-Phalguni.	Do.	Records certain privileges in the temple given to Satyanvijaya-Tīrtha, a Madhva guru of Uttaradi-maṇḍa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On the same side	Chola ..	Tiruvannamachakravartin Rajarajadeva ..	6th year	Tamil ..	Records a gift of 32 cows and one bull for a perpetual lamp and 2,000 kuli of land for rearing two flower-gardens by Padiyara Vayyappu-Nayaka, one of the ministers of Madurantaka Pottappicholayan alias Enasiddha-Arasan of Nellor for the merit of his mother Kannasamiyar.
379	Do.	Vijayanagara ..	Virapratapa Veitkatapatideva-Maharaya ..	Saka 1527, Visfava- vasu, Karkataka, ba. di., dvadasa, Tuesday, Rohini.	Do. ..	Registers an exchange of villages effected by Ettur Tirumalai Kumara-Tatacharya
380	Do.	Do. ..	Virapratapa Sritrangadeva-Maharaya ..	Saka 1493, Angiraso, Makara, su. di., trayodasi, Monday, Punarvasu.	Do. ..	Registers a gift of 5 villages by the temple authorities for conducting the festival in the month of Vargasi for the merit of Achyutappa-Nayaka, son of Adappan Sripa Sevvappa-Nayaka
381	Do.	Do. ..	Virapratapa Venkatapatideva-Maharaya, 'who instituted the elephant hunt.'	Saka 1514, Nandana, Rishabha, ba. di., tritaya, Mula, Thursday.	Do. ..	Gift of the village of Pittarapatu to Ettur Tirumalai Kumara-Tatacharya for conducting certain festivals in the month of Adi while the god was taken to the yagasala (within the temple) after performing the Agnisthoma sacrifice.
382	Do.	Do. ..	Do. ..	Saka 1517, Manmatha, Simha, su. di., taurina, Sra- vishtha, Saturday.	Do. ..	Registers a gift of land for certain festivals in the 16 pillared-mandapa situated in the Visva-pandita-toppu to Visva-Pandita, son of Timma-Pandita and grandson of Visva-Pandita, agent of Ettur Tirumalai Kumara-Tatacharya for the merit of the latter.
383	Do.	Do. ..	Virapratapa Sritrangadeva-Maharaya ..	Saka 1496, Bhava, Makara, su. di., trayodasi, Monday, Punarvasu.	Do. ..	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruvengadasurukkar alias Sri Pandukasa Tiruppani-Pillai of the temple at Tirupullani in Pandanapattinam, by Ettur Tirumalai Kumara-Tatacharya and others of the temple. There was another appointed but the order was cancelled subsequently in favour of the above individual by Venkatapati-rasayyan, (probably Venkata D.).
384	Do.	Do. ..	Virapratapa Achyutayadeva-Maharaya ..	Saka 1451, Virudhi, Kumbha, su. di., Paurinima, Mrgasirsha.	Do. ..	Gift of 14 villages by the king for the big special offering in the temple for the king's own merit.
385	On the south side of the same rock.	Chola ..	Tiruvannamachakravartin Rajarajadeva ..	14th year, Mina, ba. di., dvadasa, Wednesday, Satabisshaj.	Do. ..	Gift of 10 Gundagopalan-madai for a lamp by Pottidevayya-Nayaka, one of the servants of pillayar (son) Gantagopala.
386	On the same wall .. ..	....	Tiruvannamachakravartin Allum Tikka- Maharaja Gundagopakadeva.	5th year, Simha, su. di., Ashtami, Wednesday, Anuradha.	Do. ..	Gift of 25 madai for a lamp by a native of Kollanam (Kollam?) in Mel-nadalam. Refers to the 2nd year of the chola (?) king and gives 39 panam as equivalent to 4 madai.
387	Do. .. ..	....	....	20+1st year	Do. ..	Records an order of Madurantaka Pottappicholayan. Registers the exemption of taxes on the lands forming the flower-garden of Arulanatha in Padayoru alias Devapparammalai in Urukattu kottam. Rajagundagopalan figures as the signatory in the end.

B — Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On the south side of the same rock.	Chōla	Tribhuvannachakravartin Rajarajadeva	23rd year, Simha, ba. di., dvadasī, Wednesday, Pushya.	Tamil	Gift of cows for half a lamp by a lady residing in Vadavūr to the temple of Arulala-Perumal at Kanchipuram in Tivarkottam, a district of Jayangonda-śālagāma.
389	On the same wall	Do.	Rajarajadeva	14th year, Meṣa, ba. di., Friday, dasami, Bhānisthā, Dhanus, ba. di., trayodasī, Wednesday, Jyeshthā.	Do.	Gift of land in Śārngagōṭṭaṅgam in Ulagalandā-Chōlanālam, a district of Jayangonda-śālagāma, for maintaining a matha.
390	Do.	Do.	Kulottunga-Choladeva	18th year, Mīna, ba. di., pañchami, Tuesday, Jyeshthā.	Do.	Unfinished donations. Rajarajadeva-Chōla-chakravartināṅgalam to Kalyāṇ-kōttam, a district of Jayangonda-śālagāma.
391	Do.	....	....	....	Do.	Damaged. Seems to record a gift of land to the temple of Viṣṇu-perumal by Maṇuśakka Pōdiyaṇ, alias Maṇuśakka, a deity in the 22nd year of Rajarajadeva.
392	Do.	Chōla	Tribhuvannachakravartin Rajarajadeva	18th year, Mīna, ba. di., pañchami, Tuesday, Jyeshthā.	Do.	Gift of a lamp to the temple of Arulala-Perumal by a native of Pāḍaiy in Tivarkottam in Maḍai mandalam.
393	Do.	....	Tribhuvannachakravartin Vijaya-Gaṇḍagopāḍadeva	8th year, Kumbha, su. di., trayodasī, Monday, Pushya.	Do.	Gift of a lamp to the same temple by a Nayaka of the Mahaimandalam.
394	Do.	....	....	....	Do.	Gift of the village of Ukkal alias Vikramabharan-chaturvedimongalam for conducting the service called Gaṇḍagopāḍa-sandi, festivals and repairs in the same temple by the chief mentioned in No. 382 above. The gift was made in the 10th year of Rajarajadeva.
395	Do.	....	....	....	Do.	Gift of the village of Pechappan alias Devappernallan in Kāṇyā-kōttam for conducting the service called Gaṇḍagopāḍa-sandi, offerings and repairs by Maḍuvāntaka Pōḍappichcholan Maṇuśakadārasan, Trukkalattidevan alias Gaṇḍagopāḍan in the 17th year of Rajarajadeva.
396	Do.	Chōla	Tribhuvannachakravartin Rajarajadeva	22nd year, Vriśchika, ba. di., saptaṁśa, Nakṣa. Bhavaka, Tai 2.	Do.	Gift of a lamp by Iravi Iyayān, one of the merchants of Neḷār residing in Mmanōttaraṅgalam in Valluvanadu.
397	Do.	....	....	....	Do.	Gift of (the village of) Maṇjapalli by Mallappa-Danda-rayaka for offerings and a flower-garden.
398	Do.	....	....	....	Grantha and Tamil.	Records the privileges given to Śrīraṅgaḥaṇḍa, son of Vāḍibhikara Śrīnivasaguru of Śrīrāṅga-gōṭṭa, in the temple of Devappernallan.
399	Do.	Chōla	Tribhuvannachakravartin Rajarajadeva	22nd year, Makara, ba. di., pañchami, Wednesday, Uttara-Phaḷgun.	Tamil	Gift of 2 lamps by a native of Munnōttaraṅgalam in Valluvanadu, a district of Mahaimandalam.
400	Do.	Do.	Do.	21st year, Mithuna, su. di., pañchadasi, Wednesday, Mṛga.	Do.	Gift of 2 lamps by a servant of the temple of Arulala-Perumal.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
401	On the south side of the same 'rock.'	Hoyasala ..	Vira-Vallabadeva III	Bhavaka, Tai, 2 ..	Tamil ..	Records that Kampaya-Dannayaka agreed to conduct certain festivities in the grove called Ninaittadamadittaperumal-iruttoppu instituted by Echechaya-Dannayakkar while Vira-Vallabadeva was camping at Kañchipuram.
402	On the same wall .. ..	....	Tribhuvanachakravartin Kōnerinmaikōṇḍaṇ	26th year, 79th day.	Do. ..	Gift of land free of taxes in the village of Solamangalam alias Rājasthānam-chaturvedimangalam for defraying the expenses of the Arujāla-Perumal temple.
403	Do.	Chōla ..	Chakravartin Kulottunga-Chōladeva ..	3rd year, 6th day ..	Do. ..	Gift of land as devadana to the temple of Tiruvattiyūr Alvar.
404	Do.	Do. ..	Tribhuvanachakravartin Rājaraḍadeva ..	1[5]th year ..	Do. ..	Gift of the village of Tirayudam in Elavur-nadu, a subdivision of Pūṭṇadu by Haridīnagōpa Jagadbhagadā Goppaya-Iṇḍianayaka, son of Maḍḍa-Dandanayaka, one of the feudatories of Vishnuvardhana Vīra-Narasīṅgadeva.
405	Do. .. ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpaladeva.	21st year, Kumbha, su. di., trayodasi, Sunday, Pashya.	Do. ..	Gift of lamp by Gundu Sīṅgaṇṇaperumal alias Abhinava-Bhaṭṭa-Bana of Veñcheheri.
406	Do.	Chōla ..	....	....	Do. ..	Begins with the historical introduction 'Vēṇṇē uṇṇē,' etc. of Kulottunga-Chōla II and registers a sale of land for the maintenance of a matha in the temple of Arujāla-Perumal. The record bears an introductory remark that it registers a gift of land for feeding Śrī-Vaiṣṇava Brahmins who came to witness the festivals in the months of Masi and Vaiṣasi by Arakkilāṇ Śrīlango alias Velayū, Muveṇḍavolaṇ.
407	Do.	Do ..	Tribhuvanachakravartin Rājaraḍadeva ..	27th year, Mīna, su. di., aṣṭami, Saturday, Mṛiga-srēṣṭha.	Do. ..	Gift of 33 cattle and two lamp-stands for a lamp by a native of Iṇḍadikkūḍaḷ Maḍḍappalḷi in Maṇi-maṇḍalam to the same temple.
408	Do.	Do. ..	Do.	14th year, Mīna, su. di., ekādaśi, Monday, Pashya.	Do. ..	Gift of 36 cattle and a lamp-stand for a lamp by Annana-Dandanayaka, the minister of Hoysala Vishnuvardhana Vīra-Narasīṅgadeva.
409	Do. .. ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpaladeva.	23rd year Rishabhāsu. di., Saturday, śukla, Haṭa.	Do. ..	Gift of 33 cattle and a lamp stand for a lamp by a native of Maḍḍa-maṇḍalam.
410	Do.	Chōla ..	Tribhuvanachakravartin Rājaraḍadeva ..	27th year	Do. ..	Gift of 23 cattle and a lamp-stand for a lamp by a native of Karaṇyappallḷi.
411	Do.	Vijayanagara ..	Vīrapratāpa Kṛishṇadeva-Maharāya	Śaka 1431, śukla, Mīna, su. di., dvitīya Monday, Rēvati.	Do. ..	Gift of land in Van-Śālagopapuram for burning camphor, for offerings and for Brahmins by Appāṇḍai. The land seems to have been handed over to him by Narasīṅgaraya-Maharāya.
412	Do.	Do. ..	Do.	Śaka 1443, Vṛiṣṭa, Bhādrapada, 13, su. di., Friday, Śrāvana.	Telugu ..	Gift of silver vessels for offerings and bath.
413	Do.	Do. ..	Do.	Śaka 1446, Tārana, Mārgaśīra, bu. di., Monday, Śrāvana.	Do. ..	Gift of a jewelled pendant by Rayasa Sripatayya.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
414	On the southside of the same 'rock'	..	....	Saka 1449, Vyaya, Ashadha, su. di., 6, Monday.	Telugu	Gift of 10 maddai by Narapparasayya, agent of Ravasam Sripataya for offerings on certain festival days.
415	On the same wall .. ..	..	....	..	Tamil	Records the gift of the village of Pudi by Madurantaka Pottappichchola Trakkalattikula alias Gandagopaladeva for offerings and worship to the god and for repairs to the temple of Kāṇaṅgabā-Pennal in Kandaravū, cūṭai alias Gandagopala tharusedimattarum in the district of Paduvai-kōṭṭam in Jayagondakola-mandalam in the 22nd year of Rajarajadeva.
416	Do.	Chō'a ..	Tribhuvanachakravartin Rajarajadeva ..	17th year, Vriśchika, ba. di., okadadi, Wednesday, Hastā.	Do.	Gift of two trip-stands and 30 cows and one bull, by Jayasamudra-pāṇḍya Bhuvaneśa, one of the mudalis of Madurantaka Pottappichcholan Trakkalattikula alias Gandagopaladeva for a perpetual lamp.
417	Do. :	Do. ..	Tribhuvanachakravartin Tribhuvanavahadeva, 'who having taken Madura, Iṭam (Ceylon), Karuvur and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, 205th day.	Do. ..	Records the gift of houses and lands to 200 persons who served the god and who are called 'Tribhuvanavaharapadiyilar.'
418	Do.	Vijayanagara	Virapratāpa Krishnadeva-Maharaja ..	Saka 1449, Sarvajit, Mṛga, su. di., septami, Wednesday, Rohini.	Do.	Gift of money for the daily supply, for use in the temple, of two sacred trees (Conjovayia, jehampaka flowers and one lime fruit to adbhakaram Nāṇḍarasayya by Rāyasam Ayyappaśaṅkar, son of Gōṭṭimakkil Tippiṇḍar.
419	Do. .. ..	....	....	20 + 1st year ..	Do.	Records an order of Madurantaka Pottappichcholan and the Nuvetur-nadu in the district of Uppukkatṭa-kōṭṭam for conducting the Arjasi-festival and the service called Rajagandagopalan-sandi.
420	Do. .. ..	....	....	..	Do.	Records, in order of Madurantaka Pottappichchola. Gift of the village of Aṭṭapputtur, free of taxes, in Nuvetur-nadu in the district of Uppukkatṭa-kōṭṭam for conducting the Arjasi-festival and the service called Rajagandagopalan-sandi.
421	Do.	Vijayanagara	Virapratāpa Venkatapatideva-Maharaja, 'who instituted the elephant hunt.'	Saka 1513, Kṛṣṇa, Dharmas, ba. di., dvitīya, Tuesday, Pūshya.	Do	Gift of land in the Brahman village of Ariamallur alias Ramabhadrapuram for conducting the festivals 'Thuvadhyanam-udaya-aravanapuram' and 'Ulagamunda-peruvayap-sirappu' in the month of Mārgaśīrṣa to Nallamūṭṭar, wife of Annadāy Appayyaṅgar, son of Pattiṇḍi Periya-Pennal by Viśva-Pāṇḍitar, agent of Pāṇḍi Tirumala Kumāra-Tatacharya, one of the managers of the Arulala-Pennal temple.
422	Do.	Do.	Virapratāpa Achyutayadeva-Maharaja ..	Saka 1459, Hēvī-lāmbi, Iṭhanus, sa. di., trayōḍasi, Monday, Pūshya.	Do.	Gift of money for offerings to be offered when the god is seated in the mandapa of the Hanuman temple in the Sannadhi street by Kāṇḍāḍi Tūmādi Rāvaṇaṅga Ayyaṅgar for the merit of Periya Tirumala-Mahāyāra, who is called Mahāmandalesvara Chāṭṭakkatṭar.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
423	On the south wall of the same 'rock'	....	....	Saka 1609, Prabhuva, Rishabha, ba. di., Aśvini, ekadasi, Thursday.	Tamil	In modern characters. Records that Govindaacharya, son of Prativadibhayaankara Rajacharya, is entitled to receive first tribute, arupappadu and other privileges in the temple.
424	On the same wall .. ..	....	Alangher Padsha Mahamadsa of Delhi ..	Saka 1645, Śobha-krt, Rishabha, Monday, su. di., sapthmi, Makha.	Do.	In modern characters. Seems to record that Maharaja-rajasa Sitakumaryaruz out a channel which connected the Sarva-gritha and the Anant isayas while Nabal Sudulakhan Bahadur was governing the Karnataka province.
425	On the west wall of the same 'rock'	....	....	Saka 1636, Jaya, Tai, ba. di., Friday, Hasta.	Gandha and Tamil	In modern characters. Registers the grant of certain privileges in the temple of Arulala-Purnam to a certain Kōraplāchabaiyar.
426	On the same wall .. ..	....	Tribhuvanachakravartin Vijaya Ganda-gopaladeva.	4th year, Visakhika, ba. di., Wednesday.	Tamil	Gift of land to the temple of Arulala-Purnam by a native of Vēlar-nadu.
427	Do. ..	Chōla	Tribhuvanachakravartin Rajarajadeva ..	16th year, Kanya, su. di., janmami, Friday, Revati.	Do.	Gift of land to the temple by a native of Panangudi in Valivala-kurunt, a sub-division of Arumoludeva-vela-nadu, a district of Soja-mandalam.
428	Do. ..	....	Tribhuvanachakravartin Vijaya Ganda-gopaladeva	9th year, Jyāmas, su. di., ekadasi, Sunday, Bharani.	Do	Gift of 17 Gandagopalan-nādar coins, then current, to the same temple by Valitturai Apparasa, son of Sindupannast by the residents of Andu in Teppayur-kōttam, a district of Jayasingonda soja-mandalam.
429	Do. ..	....	Do.	20th year, Kumbha, su. di., tritīya, Monday, Hasta.	Do.	Gift of 33 cattle for a lamp by a native of Madaya-mandalam.
430	Do. ..	....	....	....	Do.	Records the gift of gold (vañipayita) thread and ten perpetual lamps to the god Vishnu of Arutur by Kalingar-kōp.
431	Do. ..	Chōla	Tribhuvanachakravartin Rajarajadeva ..	22nd year	Tamil verse ..	Registers that a lady Perumalai Kōppi, daughter of Soṭṭa-lam Perumap of Kottam made a will that 100 kāl of land purchased by the sale of her jewels will be in her enjoyment during her life time and that it will belong to the temple after her demise.
432	Do. ..	....	....	....	Do.	Gift of the village of Uduanangalam, the northern hamlet of Madurai-ke-chaturvedinadagam, for conducting the festivals in the months of Ādi and Purattasi and the service called Gandagopalan-śandi and repairs by Madurai-takka-Pottappichōla Manamasiddhasan in the 15th year of Rajarajadeva.
433	Do. ..	Chōla	Tribhuvanachakravartin Rajarajadeva ..	9th year	Do.	Gift of 96 sheep and a ram for a lamp by a native of Valagur alias Magayaso-ke-chaturvedinadagam, an independent village (temple) in Valagur Vēśāpādai, a sub-division of Nadavun-nadu alias Rajarajadeva-mandam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On the south wall of the same 'rock'	....	....	....	Tamil	Gift of the village of Vayalampur including Paduchoheri, free of taxes, for conducting the festivals in the months of Adi and Puraṭṭadi and the service called Gandagōpalan-ṣaṇḍi by Madhurāntaka Pottappicheḍḍa Maṇma-siddarasaṇḍi Triukkattidēvaṇḍi Gandagōpalan in the 16th year of Rājājadēva.
435	On the same wall	Chōla	Tribhuvanachakravartin (Tribhuvanaviraḍeva, 'who having taken Madurai, Ilam (Ceylon), Karuvur and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.' Parakēsarivarman alias Tribhuvanachakravartin-Vikrama-Chōladēva.	36th year, Kanya, 12, Sunday, Mṛigaśirsha, sap-tami.	Do.	Gift of 43 cattle for a lamp to the same temple
436	Do.	Do.	....	9th year ..	Do.	Begins with the historical introduction 'Varaḥ', etc. Gift of 96 sheep for a lamp by a native of Suramū in Vallanāḍu, a subdivision of Veṅkayya-kōṭṭam.
437	Do.	Do.	Tribhuvanachakravartin Rājājadēva ..	20th year, Mīna, ba. di., akāṭasi, Wednesday, Śrāvāṇa.	Do.	Gift of 12 buffaloes for a lamp by a native of Nellur in Paṭṭāya-nadu.
438	Do.	....	....	....	Do.	Gift of the village of Paḷayūr alias Rājendrasōlanallu, free of taxes, for conducting the festivals in the months of Adi and Puraṭṭadi and the service called Gandagōpalan-ṣaṇḍi by the individual mentioned in No. 434 above in the 16th year of Rājājadēva.
439	Do	Vijaya-nagara.	Virapratapa Kṛishṇadēva-Mahārāya	Śaka 1449, Sarvaṣṭi, Dhanus, su. di., paurṇami, Saturday, Mṛigaśirsha.	Do.	Gift of money for offerings and for Dharmamāsa-worship in the month of Mārgaṣīrṣi, by Veṅḍadattai, mother of Anṇai Rājāya Panditar.
440	Do.	Chola	Parakēsarivarman alias Tribhuvanachakravartin .. ..	....	Do.	Incomplete. Begins with the words 'Varaḥ', etc., the historical introduction of Vikrama-Chōla. Records a sale of land, free of taxes, for offerings, in the villages of Avinaṣinallu separated from Iyynambakkam and Vadamambakkam, the northern hamlets of Madurāntaka-chaturvedinaiṅḍalam.
441	Do.	....	Tribhuvanachakravartin Alluttika-Mahārāja Gandagōpaladēva.	5th year, Makara, ba. di., trayōḍasi, Wednesday, Uttarāshāḍha.	Do.	Gift of 1,750 Nellur-pudu-nadaḍa coins for purchase of land for offerings by a merchant of Kaṇṇappalli in Malai-mandalam.
442	Do	....	....	....	Do.	Records an order of Madurāntaka Pottappicheḍḍan declaring a gift of 13 veli of land stipulating that such of the land as can be converted into a flower-garden should be so utilised, the remaining portion being enjoyed free of taxes by the devotees in charge of the flower-garden.
443	Do.	Vijaya-nagara.	Virapratapa Sadāśivadēva-Mahārāja ..	Śaka 1484, Dhanuḍubhi, Mithuna, ba. di., trayōḍasi, Monday.	Do.	Gift of the four villages, Nedunḡal, Karumbakkam, Mam-bakkam, and Sankaracharyapuram alias Suruṭṭil by Aḷagiyannavaḷa-Jyau, the kōḷvi of Periyakōyil.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
444	On the west wall of the same rock.	....	....	[19th year], Mina, su. di., pañchami, Wednesday, Revati.	Grantha and Tamil.	Records the gift of the village of Udaiyakannam in Anta udra-vishaya by Somadevi Mahadevi for daily worship and offerings to the god. It also mentions Srinai Ananta-varma Rahuttaraya, who is stated to have belonged to the Ganiga family and some of his hirdas. He is stated to have camped at Abhinavavaravasi (perhaps 'onjeeve-ram').
445	On the same wall.	Chola	Rajarajadeva	26th year, Adi, 12, sapthami, Monday, Aśvati.	Tamil	Records the gift of 128 cows and 4 bulls by Kalingesvaran-Aniyanga Bhimudeva Rahutta for four perpetual lamps in the temple.
446	Do.	..	Gandagopala	Saka 1163, Mithuna, ba. di., pañchami, Sunday, Dhani-shtha.	Grantha and Tamil.	Gives the genealogy of Gandagopala and records the gift of a number of villages for conducting the festivals in the months of Adi and Purnatadi, the service called Gandagopala-sandi and repairs by Madhurantaka Pottappich-cholai; Nannamasiddharasey Tirukkalaidevan alias Gandagopalan.
447	Do.	Vijayanagara.	Virapratapa Sadāsivadeva-Maharaya	Saka 1480, Karka-yukti, Karkakka, ba. di., sapthami, Thursday, Revati.	Tamil	Records a gift of land by Alagiyanuvavala Jiyar mentioned in No. 413 above for offerings. Mentions the shrine of Tondaradipodi-Alvar and Pratapadevarajendrapuram alias Kirtirajapuram.
448	Do.	Do	Do.	Saka 1482, Randri, Tula, su. di., sapthami, Friday, Sravana.	Do.	Records a gift of land for offerings by the same individual. Mentions the shrines of Alagiyaasingar and Tiruppa-nalvar.
449	On the west and south walls of the same rock.	Do.	Virapratapa Achyutadeva-Maharaya	Saka 1462, Karkakka, su. di., navami, Visakha, Monday.	Grantha and Tamil.	Gift of gold for offering cakes during festival days by Satagopalammal Lakshmanammal, a disciple of Sata-gopa-diyar. It is stated that Urukkaṭṭu-kottam in which Kahehipuram was situated is said to have belonged to Chandragiri-rajya.
450	On the north wall of the same rock.	Pallava	Sakalabhuvaṇachakravartin rañjīṇḍadeva.	11th year, Karka-ṭaka, su. di., pañ-chami, Monday, Uttara-Phalguni.	Tamil	Gift of a lamp by a Nāyaka of the Mahai-mandalam.
451	On the same wall	Chola	Tribhuvanachakravartin deva, 'who having taken Madura, Iṭam, (Ceylon), Karuvūr and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anoint-ment of victors.'	37th year, Kumbha, 23, pañchami, Sunday, Purva-Phalguni.	Do.	Gift of a lamp and a lamp-stand to the same temple by Eraniyakka Manavalan of Karayapalli in Mahai-manda-lam.
452	Do.	Do.	Tribhuvanachakravartin Chōladēva, 'who was pleased to take Madura, and the crowned head of the Pandya.'	28th year, Chittimai.	Do.	Gift of 32 cows and one bull for a lamp to the same temple by a native of Airjurnaulpappadi in Setgunra-nadu, a sub-division of Kalattur-kottam, a district of Jayangonda-śola-mandalam.
453	Do.	Do.	Tribhuvanachakravartin Chōladēva, 'who was pleased to take Madura, Iṭam (Ceylon), Karuvūr and the crowned head of the Pandya.'	30th year, Karka-ṭaka, 22, Aśvati, Wednesday.	Do.	Gift of 15 Bhujabalan-Arunanigakara-mudai (coin) for a lamp by Pēṣāṇi Puḍḍoli Reddi of Savukkanniseruvu in Muṇḍa-nadu, a subdivision of Nellar-nadu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
454	On the north wall of the same 'rock.'	..	....	..	Tamil ..	Gift of the villages of Anudinallur alias Anavatasundara-chaturvedinaganam and Akkaramerpakkam in Payyur-kottam for conducting the service called Gandagopalan-sendi and for festivals in the temple by Madurantaka Pottuppiecholan Manunasiddharasag Tirukkalattideva alias Gandagopala in the 18th year of Rajarajadeva. It is also stated at the end that in the 14 + 1st year of Perumal Sundara-Pandyadeva, the village Akkaramerpakkam was exclusively assigned for the benefit of the Perumal.
455	On the same wall	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	18th year, Makara, sa. di., navami, Tuesday, Krittika.	Do. ..	Gift of 132 sheep for a lamp to the same temple by Siddappa-Nayaka Sūrappa-Nayaka of Vinamalai in Paṭṭa-nadu at Vinarasar-Tutrapalar of Tyagasamudrapattai, one of the mudals of Gandagopala-deva.
456	Do.	Do. ..	Tribhuvanaachakravartin .. Kulottunga-Choladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	29th year	Do. ..	Gift of 96 sheep for a lamp by Peddaraṣai, son of Madurantaka Pottuppiecholan, Nallusiddarasag to the same temple.
457	Do.	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	16th year, Puraṭṭadi, 10, Sunday, Uttaraśadhā.	Do. ..	Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Śeṅgaṭṭur in the Nellore district.
458	Do.	..	....	..	Do.	Gift of the village of Madarammedu, a hamlet of Ukkal in Kaliyur-kottam, for conducting the service called Gandagopalan-sendi and for certain festivals in the temple by Madurantaka Pottuppiecholan Manunasiddharasag Tirukkalattidevan alias Gandagopala in the 18th year of Rajarajadeva.
459	Do.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	8th year ..	Do ..	Gift of 32 cows, 1 bull and a brass lamp-stand for burning a lamp in the same temple by a native of Urukkaḍu in Urukkaṭṭu-kottam.
460	Do.	Do ..	Do.	17th year, Makara, sa. di., trayodasi, Sunday, Mṛigaśirsha.	Do. ..	Gift of 32 cows, 1 bull, and a lamp-stand, by Perunānadi-setti, son of Nakkunpāndai of the weaver caste in Mayilappur, for burning a lamp.
461	Do.	..	....	..	Do. ..	Gift of the village of Payyir alias Rajakēsan-chaturvedinaganam in Amri-kottam for conducting the service called Gandagopalan-sendi, for festivals and repairs by Madurantaka Pottuppiecholan Manunasiddharasag Tirukkalattidevan alias Gandagopala in the 17th year of Rajarajadeva.
462	Do.	Do. ..	....	....	Grantha	Verses in praise of Tātayadevika.
463	Do.	Do. ..	....	....	Tamil ..	Gift of the village of Maṇvāṇṭur including Kuśuvagaḥohēri in Brīkīl-nadu, a sub-division of Kaliyur-kottam, for conducting the service called Gandagopalan-sendi, for festivals and repairs by the chief mentioned in No. 461 above in the 16th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
464	On the north wall of the same 'rock.'	..	....	....	Tamil ..	Registers the gift of the village of Pudar including Vallai-vayil, the northern hamlet of Madurantaka-chaturvedimangalam. The object of the grant and the donor are the same as in No. 463 above. The gift was made in the 16th year of Rajarajadeva.
465	On the same wall	Chōla ..	Rajarajadeva ..	3rd year ..	Do.	Damaged at the end. Begins with the historical introduction "Uṇḍuṇḍuṇḍu" etc. Gift of 96 sheep for a lamp by a private individual.
466	Do.	..	....	....	Do.	Gift of the village of Manimangalam alias Gramasikhamanip-chaturvedimangalam in Puliyur-kottam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarajadeva.
467	Do.	..	....	...	Do.	Gift of the village of Kudiyaipurtadalam in Kaliyur-kottam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarajadeva.
468	Do.	Chōla ..	Tribhuvannachakravartin Rajarajadeva ..	17th year, Mino, su-di, paupina, Saturday, Uttara-Phalguni.	Do.	Gift of the village of Karanai in Kachchiyur-nadu for offerings to the temple by a private individual.
469	Do.	..	....	....	Do.	Gift of the village of Tiruniravur alias Virudarajabayan-kara-chaturvedimangalam in Pulur-kottam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 16th year of Rajarajadeva.
470	Do.	..	....	....	Do.	Gift of the village of Vayalakkaiyur in Eyal-kottam. Do. Quotes the 16th year of Rajarajadeva.
471	Do.	Chōla ..	Parakesarivarman alias Tribhuvannachakravartin Vikrama-Chōladeva.	17th year ..	Do.	Damaged. Begins with the historical introduction "Uṇḍuṇḍuṇḍu" etc. Seems to record a gift of land for bathing with 81 pot-fuls of water, the god Arulala-perumal who was pleased to take his stand at Tiruvattiyur in Eyal-nadu, a subdivision of Eyal-kottam, a district of Jayangonda-solamangalam.
472	Do.	Vijaya-nagara.	Virapratapa Aahyutadeva-Maharaya ..	Saka 1454, Nandana, Nakara, su-di, dasami, Monday, Rohini.	Do.	Records an agreement by the trustees of the temple to Karappa-settayar, son of P. . . . ugardai-settayar of the Vannikka-gōtra to provide certain sacred offerings to the god on particular occasions for an amount of 100 pon deposited by him in the temple treasury.
473	Do.	..	....	....	Grantha	Records the constitution by an individual, probably a king, mentioned as "Nandokavira", of the kitchen rooms, a mandapa and the prakara walls, the setting up of a recumbent image of Hari and the further gifts of a gold pinnae to this new shrine, ten perpetual lamps and land for a flower-garden.
474	Do.	Vijaya-nagara.	Virapratapa Krishnadeva-Maharaya ..	Saka 1438, Dhātu, Pushya, ba-di, dvitīya, Wednesday.	Telugu	The introductory portion of the inscription mentions the king's conquests and the rest of the record registers a gift of five villages yielding an annual income of 1,500 vatābas for sacred offerings, etc., to the god.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the north wall of the same 'rock'	..	....	....	Grantha ..	Records that the worshipful Kamalanandana Tatyaya constructed all the necessary (vahanas) vehicles for the god, that he covered the Kalyanakoti and Panyakoti vimanas with thick gold plates and that he dug a tank called Devavarjuna for the god's delight.
476	On the same wall	Vijayana-gara.	Virapratapa Krishnadeva-Maharaya ..	Śaka, 1434, Angirase, Mīna, śu. di., paurnimā, Sunday, Hasta.	Tamil ..	Gift of money for offerings on certain festival days.
477	Do. .. ..	..	Tribhuvanaachakravartin Kōṇṛinmaikondaṇ.	4th year, [162]nd day.	Do. ..	Records the assignment of all the taxes accruing from all the villages, except fifty per cent, of the local devadana lands in Salakkipuram in Venkayya-kōṭṭam to provide for the expenses amounting to 3,000 pan required for the services called Virakōṭṭaṇ-sandi and Narayana Anantāṇ alias Sundara-Pāṇḍya Kalingarayan-sandi and for feeding 33 and 12 Brahmins respectively. Iṇṇiyarūṭṭa-nadu in Pāṇḍi-naṇḍalam and Tiruvāṇḍapuram are mentioned.
478	Do.	Vijayana-gara.	Virapratapa Krishnarāya-Maharaya ..	Śaka, 1436, Bhava, Mithuna, śu. di., daṣami, Wednesday, Uttirā-l'hal-guni.	Grantha and Tamil.	Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father Narasayaka-Udayar and his mother Nagajūṇṇamū he had the Panyakoti-vimāna of the god gift with pure gold.
479	Do.	Do.	Śrīraṅgaḍeḍa-Maharaya ..	Śaka 1504, Chitra-bhānu, Itābhāba, śu. di., śaṣṭhī, Sunday, Māgha.	Tamil ..	Registers an agreement given by the treasurers of the temple and the manager for Tirumalai Kumara Tata-charya-ayyaṇ to Toppur Tirumalai-Nayaka, the dalavay (military commander) under Mahāmūḍaśeṣvara Rāmā-raja Venkāṭapāṇḍeḍa-Mahārāja, to provide certain offerings and worship to the gods Perarūḷar, Aṣṭabhujatēnberumāṇ, Sōṇṇavannamēyṭaperumāl, the goddesses Perundēviyar and Sōṭakulavallī-nachchiyar and for certain Aṭvars on certain festival days in return for 570 poṇi of gold which was the income derivable from the two villages, Ravuttanallur in Nagariyil-śirmai in Padaiyidu-rāja, a subdivision of Jayangoda-śōḷamaṇḍalam alias Tondai-naṇḍalam and Serukkupettuvur in Śēṅgaḷimr-paṭṭu-śirmai in Chundragiri (-rāja).
480	Do. .. ..	..	Virakulasakthara ..	..	Grantha and Tamil ..	The Sanskrit verse praises the king's munificence to poets and the Tamil verse describes his prowess.
481	On the base of the east verandah round the 'rock.'	Vijayana-gara.	Virapratapa Aohyutayadeva-Maharaya ..	Śaka 1463, Khara, Kaṭṭakāka, śu. di., daṣami, Friday, Mōla.	Tamil ..	Records that Narasayya of Solāippakkam, son of Virṭṭa-kāka Daṇayaka of Pūbattūr assigned to the temple authorities the income of the village of Paḷḷiṇirupakkam for conducting certain offerings to the god and also made provision for the supply of a portion of the prasada to his son Chitamarāja.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the base of the east verandah round the 'rock.'	Vijayanagara.	Virapratapa Sadāsivaraya ..	Śaka 1470, Kīlaka, Simha, ba. di., pañchami, Wednesday, Revati.	Tamil ..	End much damaged. Records the gift, by purchase, of the village Kadalur agraharam by Surappa-nayaka, son of Pōtta-nayaka of Kāsyapa-gōra, for the Paḍivēṭṭai and the Toppūtirunai festivals.
483	On the same base	Pādya ..	Jajāvarman Tribhuvanachakravartin Vira-Pādya-deva.	8th year, Tula, ba. di., śaśaṭṭhi, Wednesday, Pūṣya.	Do. ..	Registers sale of one vēli of land for 200 poṇi to Nāyanār Iṇḍamāraṇ of Chakrapāṇitallur, in Sevvirūr-naḍu, a district of Pāṇḍi-maṇḍalam, which was then presented by him to one Samantavarayan for rearing a flower-garden for the god. The measuring rod naḍu-aḷakkum-kōl is mentioned.
484	Do.	Vijayanagara.	Virapratapa Sadāsivaraya-Maharaya ..	Śaka 1466, Krodhi, Vriśchika, ba. di., chaturdaśi, Thursday, Svāti.	Do. ..	Records a gift of gold by Chennayyanigar, son of Timmay-yangar of P.ḷipḍu, for certain repairs to a ruined tank called Porramarikkulam and for offerings to the god to be made in the garden adjoining, on four festival days. The above charities are stated to have been made for the merit of Rāja Rāmaraṇa Ayyan.
485	Do.	Pādya ..	Tribhuvanachakravartin Sundara-Pādya-deva.	13 + 2nd year ..	Do. ..	Records gift, by purchase, by Madhusūdanar Aṇṇasahayāṇ alias Rāmabanduraḍeva, a resident of Sēravāṇḍadevi in Pāṇḍi-maṇḍalam, of the village of Kaṇḍaiṇṇal alias Aṇṇasahayāṇallur in Solukkiṇṇar, a subdivision of Aṇṇak-kāvūr-naḍu in Venkuṇṇa-kōṭṭam which was a district of Juyavagōḍa-sōḷamāṇḍalam, to a maṭha for rearing a flower-garden and supplying daily three garlands to the god.
486	Do.	Do. ..	Jajāvarman Tribhuvanachakravartin Sundara-Pādya-deva.	13 + 2nd year, Chittirai.	Do. ..	Damaged. Seems to record a gift of money by Tṛipparikkōṇ Jayāṇḍan alias Viḷupḍarayan, a maṇḍi of Tiruṇṇavūr in Tirumuppiḷḷi-naḍu, a district of Nēduvin-maṇḍalam, for the daily supply of four tiruttola-garlands to the god.
487	On the base of the south verandah round the same 'rock.'	..	Tribhuvanachakravartin Kōṇērinmaikondaṇ.	13 + 1st year and 76th day.	Do. ..	Records the gift, free of taxes, of the village of Alattūr in Uttamēlurpattar, a subdivision of Irumbēḍo-naḍu in Venkuṇṇa-kōṭṭam by Iḷaiḷayan Kalinṇarayan of Neṭṭūr, for offerings to the god every month on the asterism of Chitra in which he was born and for worship, etc., to the image of Tiruvallāḷvar consecrated by him.
488	On the same base	Pādya ..	Jajāvarman Tribhuvanachakravartin Sundara-Pādya-deva.	5th year, Makara, ba. di., trayodaśi, Monday, Mṛṣa.	Do. ..	Incomplete. Mentions only the name of the donor, viz., Tōrpolyanṇar. Tanatāṇḍan alias Sōḷiyadaraiyan of Mēḷakkōḍumalūr alias Uttamāṇḍayanallur in Vāḍa-talai Sēmbiya-naḍu, a subdivision of Pāṇḍi-naḍu.
489	Do. .. ..	..	....	..	Do. ..	Records the gift as suramānya of the village of Tindurai in Amārūr-naḍu, a subdivision of Pūḷai-kōṭṭam by Madurantaka Pottapicholan Kūjaṇḍagōpala for offerings and worship, to the god during the service called Aṇṇa-kāṭṭina Sankaranarayan-saṇḍi. Quotes the 8th year (presumably of Rājajadeva).

R.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the base of the south verandah round the same 'rock'.	..	....	..	Tamil ..	..
491	On the same base	..	Tribhuvanaachakravartin Gopalaśāha.	[?] 8th year, Makara, śa. di., paupami, Wednesday, Hasta. 20th year, Mithuna, śa. di., septami, Sunday, Satabhi- śa.	Do. ..	..
492	Do.	..	Do.	13 + 1st year and 76th day.	Do. ..	..
493	Do.	..	Tribhuvanaachakravartin Kondān.	12th year, 222nd day.	Do. ..	..
494	Do.	..	Tribhuvanaachakravartin Kondān.	Śaka 1475, Prama- diśa, Rishabha, śa. di., pañchami, Avittam.	Do. ..	..
495	Do.	..	....	Śaka 1474, Pari- dhapi, Makara, śa. di., pañchami, Tuesday, Makha.	Do. ..	..
496	Do.	Vijaya- nagara.	Vīrapratāpa Sadāśivadeva-Maharāja	..	Do. ..	..
497	Do.	..	....	..	Grantha ..	..
498	Do.	..	....	Khara, Tai, 22 ..	Grantha and Tamil.	..
499	Do.	Vijaya- nagara.	Vīrapratāpa Venkatasatideva-Maharāja, 'who instituted the elephant hunt'.	Śaka.... trayodasi, Thursday, Mula.	Tamil ..	..

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
500	On the west verandah round the same 'rock'.	..	Tribhuvanachakravartin Vijaya Gāṇḍa-gōpaladeva.	31st year, Kanya, su. di., tṛitīya, Thursday, Viśākha.	Tamil ..	End built in. Records gift of cows by a private individual for a perpetual lamp to the god.
501	On the same verandah .. ..	..	Do.	21st year, Kumbha, su. di., pañchami, Monday, Aśvini.	Do. ..	Records gift of 32 cows and one bull by Girakti Penmandi-devan, son of Kāmarasr, for a perpetual lamp to the god.
502	Do.	Vijaya-nagara.	Vīrapratāpa Venkaṭapati-deva-Maharāja ..	Śaka 1664, Chitra-bhānu, Vaiśākha, ba. di., 30.	Telugu ..	Records gift of the village of (Mnsuli) by Tanappa-nayadu, son of Chinnakrishna-nayadu of Pachada and grandson of Tamma-nayadu as tiruvaiyattam for the expenses connected with the worship, offerings to the god and for conducting a festival during the Rohini asterism every month.
503	Do. .. ..	..	Tribhuvanachakravartin Vijaya Gāṇḍa-gōpaladeva.	21st year, Kumbha, su. di., dvitīya, Friday, Uttara-tādi.	Tamil ..	Records gift of 32 cows and one bull by Rāmanakka, a nayaka of Malai-mundakam for a perpetual lamp to the god.
504	Do.	Vijaya-nagara.	Vīrapratāpa Sadasivadeva-Maharāja ..	Śaka 1473, Virodhi-kṛit, Dhanus, su. di., pañchami, Wednesday, Śrāvaṣṭha.	Do. ..	Gift of money, accruing as income from a village, for offerings on festival days and for a flower garden. The amount was entrusted with Raṅgayadeva-ola Maharāja, son of Chalikyadeva-Chola Maharāja.
505	Do. .. ..	..	....	..	Telugu ..	Seems to record a gift of land for offerings to god Varada-rājasvamin on the Rohini festival day. Mentions Tannai Bhupati, son of Chinnakrishna.
506	On the north verandah round the same 'rock'.	..	....	..	Tamil ..	Beginning built in. Mentions Tirumalai-nambi Rāmanujayangar and Tirumalai Anantachari.
507	On the same verandah	Vijaya-nagara.	Vīrapratāpa Sadasivadeva-Maharāja ..	Śaka 1470, Kṛitka, Makara, su. di., paurṇami, Pushya.	Do. ..	Gift of money which accrued from the village Pambundi alias Krishnapuram which was assigned by Mahamandalesvara Rāmarāja Chinnai Timmayadeva-Maharāja to Mahamandalesvara Valabhayadeva-Maharāja who had to conduct the charities.
508	Do. .. ..	..	....	28th year	Do. ..	Registers the orders of Nilangaraiyan Tiruvekambamudaiyan making a gift, free of taxes, of the village of Vallavudaiyanachēri in Urukkaṭṭi-kōttam for offerings and worship, to the god and for the service called Kumāragopalan-sandi instituted by him.
509	Do.	Vijaya-nagara.	Vīrapratāpa Sadasivadeva-Maharāja.	Śaka 1473, Virodhi-kṛit, Viśākha, su. di., dvitīya, Friday, Anurāda.	Do. ..	Gift of money by Perumal Dasar for offerings to the god at the festival in the vasantan-toppu in the month of Chittirai.
510	Do. .. ..	..	....	Śaka 1436, Bhava, Ashāḍha, su. di., dāsami, Wednesday, Uttara-Phalguni.	Kannarese ..	End built in. Seems to record the fact that Krishnarāja (name not mentioned) gilt the Panyakoti-vinana with fine gold for the merit of himself, his father Narasayana Vodeya and his mother Nagaladevi.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the north verandah round the same 'rock'.	Vijayanagara	Acharya	Saka 1455, Nan-dan, Sravana, su. di., Sunday, dvadasa.	Sanskrit Grantha.	The same verses are re-engraved above this inscription in Kanarese, Nagari and Telugu characters respectively. Records that king Achyutraya, son of Narasa, performed the Mukta-ulabha ceremony of himself and his queen Varadambadevi at Kanchi and that his son China Venkata-dri gave munificent gifts to Brahmans.
512	On the same verandah ..	Do.	Virapratapa Krishnadeva-Maharaya	Saka 1451, Viro-dhi, Tul., su. di., purnima, Sun-day, Avasant.	Tamil	Built in at the beginning. Records gift by Ramadujapanditar at a year of 50 panam of gold which was to be invested on land and the income therefrom utilized for providing certain offerings to the god on certain specified occasions.
513	On the base of the east, south and west verandahs round the same 'rock.'	Do.	Do.	Saka 1436, Bhava, Ashadha, su. di., dasami, Wednes-day, Uttara-Phal-guni	Sanskrit Kanarese.	Same as number 178 above.
514	Left of entrance into the Narasimhaswamin shrine in the same temple.	Chola	Tribhuvanaachakravartin Rajarajadeva	10th year, Nithuna, ba. di., dasami, Tuesday, Revati	Tamil	Records gift of one lamp-stand and cows by Keitmaladeviyar, one of the wives of pillayar Gandaropalar for a perpetual lamp to the god.
515	In the same place ..	..	.....	10th year ..	Do.	Beginning built in. Seems to record gift of 96 sheep by a sculptor of Pallapuram in Puliyur-koilam for a perpetual lamp. Tirunarayanam is mentioned as a liquid measure.
516	Do.	Chola	Tribhuvanaachakravartin Vikrama-Choladeva.	8th ..	Do	Beginning and end built in. Begins with the historical introduction "[Yoraj]" etc. Seems to record gift of 197½ kalanju of gold of 96 margu fineness tested by the temple touchstone (koyilkal) for a bathing vessel (sabasradhara) for the God Sitrangasayi alias Vikramasolai (Vinnagar-pejrumal) in the temple by Kujjaran Vasabhat Kumarasvami of Tenkanjuru in Tiruvindharadu.
517	On the right wall, inside the same shrine.	Do.	Tribhuvanaachakravartin Kulottunga-Choladeva, 'who having taken Madura and the crowned head of the Pandya, was pleased to perform the appointment of heroes and the appointment of victors.'	113th "	Do.	Records gift of land in the melundam of Thukkattakottam, free of taxes, for the expenses of the service called Kulottungasolai-sandi and for offerings to the god. Vaiduvavata-viruvundam Palavarayan of Mutturukojam in Pandimundalam figures as a signatory. Incomplete. Fragment.
518	On the same wall ..	Do.	Chakravartin Vikrama-Choladeva	10th "	Do.	Begins with the historical introduction " Pisac " etc. The inscription is highly damaged and is incomplete.
519	Do.	Do.	Rajakesarivarman Udayar Sri Rajadhirajadeva I.	[3]2nd "	Do.	Records the gift of an ear-ornament and of sheep for a perpetual lamp to the god Tiruvattiyur-Alvar by Setti-Rajunapiktattar alias Nulambamadeviyar, the daughter of Ayyan-seciyar, the headman of Kolava inang in Arumolideva-vaianadu. Her full name is given Jayahgonda-Sola Viranulambamadeviyar.
520	On the left wall, inside the same shrine.	Do.	Tribhuvanaachakravartin Vikrama-Choladeva.	10th "	Do.	Begins with the historical introduction " Yoraj " etc. Gift of land and a salt-pan in Turiyar alias Rajakesari-nallur in Kunnil-nalla in Amur-kottam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the left wall, inside the same shrine.	Chola	Tribhuvanachakravartin Viradeva, (who having taken Maduraiam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.)	32nd year, Mina, dast. Monday, Makha	Tamil	Seems to ratify the grant recorded in No. 520 above.
522	On the left wall or the gopura in front of the same shrine.	Do.	Atjakasavarman Udayar in Rajendracholadeva (Kulottunga I).	3rd year	Do.	Damaged. Begins with the historical introduction to the temple for offerings and worship.
523	On the right of entrance into the first prakara.	Vijayanagara	Sayapa-Udayar	14th year, Tula su di., pañchami, Thursday, Mola.	Do.	Records the gift of the village of Melavilagam in Vadarai Manavil-kottam for supplying a garland to the temple and for a flower-garden by one of the servants of Sayapa-Udayar.
524	On the left of entrance into the same prakara.	..	Sakalalokachakravartin Rajanarayana Sambavara.	14th year, Aui	Do.	Gift of 300 kuji of land in Lepkarai Tiruchchola for a flower-garden.
525	On the east wall of the second prakara.	Vijayanagara	Vitrapratapa Sadasiwadeva-Maharaja	Saka 1467, Visava-vasu, Mi. a, ba. di., dvitrya, Friday, Svati.	Do.	Registers the gift of the village Maykavur in Puliya-kottam in Tiruttani-almal for daily offerings.
526	On the same wall	Do.	Do.	Saka 1475, Ananda, Rishabha, ba. di., pañchami, Satabhishaj, Wednesday.	Do.	Gift of land for a flower-garden to the temple by Saluva Timmaraja, son of Saluva Vijayadeva-Maharaja who was a feudatory of the king.
527	Do.	Do.	Do.	Saka 1469, Pava-vaaga, Pushya, ba. di., Thursday, tritrya	Telugu	Gift of the village of Vajakanipakkam for offerings to the god by Gopinayaningaru, the agent of Ramaraju Chinna Timmayadeva-Maharaja for the merit of the latter.
528	Do.	Do.	Do.	Saka 1466, Krudhi, Mathuna, ba. di., dasami, Saturday, Asvati	Tamil	Records gift of money by Mattili Varadaraja, son of Mattili Sonarain Potturaja, for providing daily offerings, to the god and for special offerings on his natal-star day.
529	Do.	Do.	Do.	Saka 1467, Visava-vasu, vrikshika, su. di., dasami, Friday, Uttara-Bhadrapada.	Do.	Mattili Varadaraja bears a number of birudas. Gift of money for offerings. The money was deposited for interest with Madabusi Ugrani rayar.
530	Do.	Do.	Do.	Saka 1471, Saumya, Rishabha, ba. di., tritrya, Tuesday, Uttara-shadha.	Do.	Registers that Vallabhadra-Maharaja, son of Sonaravamsadhisvara Arman Mahamandalesvara Ramarajuraya Varadaraja of Atraya-gotra, made a gift for the merit of his mother Krishnamma, of a garden and left it in the possession of Uttandaraya to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasayya, son of Samkirtana Ramānujaya, the village of Sittanajeri in the Poliyar-sirmai, the income from which was to be utilized for conducting the toppu-tiruna festivals of the god.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the east wall of the second prakara.	Vijayanagara	Virapratapa Maharaya.	Śaka 1509, Sarvajit, Karkakka, su. di., dasami, Thursday, Mala.	Tamil ..	Records the gift of the village of Paruttiputtur in Tiruttani-śrīnūi for offerings by Tirumalinambi Chakravarthy, the agent of acharya-Ayyan of Ettūr, Tirumalai, Kumbhakōnam and Tirumalirūjōlai. The gift was inscribed in the name of Arumohāyār, grandson of Kidāmbi Śrīnivāsa Ayyangār and others. Same as No. 530 above.
532	On the same wall	Do.	Virapratapa Sadāśivaraya-Maharaya	Śaka 1471, Saunya, Vaiśākha, ba. di., tṛtīya, Tuesday.	Telugu ..	Same as No. 474 above.
533	Do.	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1438, Dhātū, Pushya, ba. di. 7, Wednesday.	Do. ..	Same as No. 474 above.
534	Do.	Do.	Virapratapa Sadāśivadeva-Maharaya	Śaka 1483, Dhun-uti, Tula, ba. di., dvitīya, Saturday, Rohini.	Tamil ..	Records the assignment, on interest, to Rayasam Venkaṭadi, son of Mosalinadugu Timmaraja, of the income of certain villages for providing offerings to the god.
535	Do.	Do.	Do.	Śaka 1480, Kāla-yukṭi, Makara, su. di., dasami, Thursday, Mriga-śrisha.	Do. ..	Records the assignment of the income of certain villages to Rāmaraja, son of Mahamāṇḍalēśvara Chikkarāja of Araviṭṭi (?) for conducting the annual festivals of the god and for providing certain offerings and cakes.
536	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Śaka 1457, Dhur-mukhi, Viśohika, su. di., New-moon, Monday, Anurādha.	Do. ..	Gift of certain lands for providing cakes to the god.
537	On the south wall of the same prakara.	..	Tribhuvanachakravartin Vijaya Gundagōpāḍadeva.	18th year, Simha 10, ba. di., prathamā, Sunday, Satabhi-śha.	Do. ..	Gift of cows and a lamp-stand by Mayyūr Rāmanadēvan, a member of the Nayakanmar of Malai-maṇḍalan, for a perpetual lamp in the temple.
538	On the same wall .. ..	..	Do.	5th year, Kanya, su. di., prathamā, Monday, Chitrā.	Do. ..	Gift of cows for a perpetual lamp to the temple by Śrīkumarāy, a member of the Nayakanmar of Malai-maṇḍalam.
539	Do. .. ..	..	Do.	14th year, Kanya, ba. di., pūṇamā, Sunday, Śravana.	Do. ..	Gift of 32 cows and a bull by Tiruvattiyurkōṇṇi of Tiruvayyapaṭi for a perpetual lamp in the temple.
540	Do. .. ..	..	....	Śaka 1582, Vikari, [Chaitra], 25, su. di., Chatuṛ-dasī, Sunday, Haṣa.	Telugu ..	Records the repair of prakara walk in the Varadaraja temple at Kañchi, by the son of Dāḍayacharya.
541	Do.	Vijayanagara	Achyutaraya-Maharaya	Śaka 1464, Nandana, Jyeshṭha, ba. di., 12, Thursday.	Kanarese ..	Same as No. 50 of 1900.
542	Do.	Do.	Do.	Do.	Telugu ..	Same as No. 541 above.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On the south wall of the second prakāra.	Vijayanagara	Achutarya-Maharaya	Śaka Nandana, ekadasi, Sunday, Mula.	Tamil ..	Assignment of the income of 17 villages to the temple for providing special offerings at the instance of the king when he visited the temple and weighed himself against pearl in company with his wife Varadadevi Amman and Kumara Vethakadri-Ujjayar and made a gift of 1,000 cows.
544	On the same wall	Do.	Do.	Śaka 145[4], Nandana, Phalgunā, ba. di., chatur-dasi.	Do. ..	Records that in the year Virōdhi on the day of Kartika-Bahula-pūṭhomi, on the occasion of his coronation, king Achutarya directed Saluva-Nayaka to assign villages to the temples of Varadarāja and Ekambaranatha equally neither more nor less. But as Saluva-Nayaka gave more to Ekambaranatha, Achutarya hearing this equalised the number of villages by redistribution.
545	Do	Do.	Achutarya	Śaka 1454, Nandana, Phalgunā, ba. di., 4 (Saturday).	Telugu ..	Same as No. 544 above.
546	Do.	Do.	Do.	Śaka 1464, Nandana, Śrāvapa, ba. di., 12, Sunday.	Kanarese ..	Registers gift of villages and lands to the temple of Varadarajavamin on the occasion of the tulabhara ceremony of the king.
547	Do.	Do.	Do.	Śaka 1465, Vijaya, Phalgunā, ba. di., Sunday, 4.	Do. ..	Registers grant of certain villages to Varadarajavamin and Ekambaranatha equally on the occasion of the coronation of the king.
548	Do.	Do.	Do.	Śaka 1464, Nandana, Phalgunā, ba. di., Sunday, 4.	Nāgari ..	Same as No. 547 above.
549	Do.	Do.	Do.	Śaka 1464, Nandana, Phalgunā, ba. di., 12, Thursday.	Kanarese in Nāgari ..	Same as No. 541 above.
550	Do.	Do.	Virapratapa Sadasiyadeva-Maharaya	Śaka 1472, Sadharana, [śu], di., septami, Rōhiṇi.	Tamil ..	Assignment of certain lands granted for providing offerings during the time of Krishnataya by Vadamal-annan and Viramaraja. These lands were now made over to Nāgaraja, son of Siddharaja of Somavamsa.
551	On the west wall of the same prakāra.	Chola	Tribhuvanachakravartin Rajarajadeva	26th year, Māgana, septami, Hasta.	Do. ..	Gift of 115 sheep for a lamp by a native of Karunjabai
552	On the same wall	Do.	Do.	26th year, Mēsha, ba. di., Thursday, Śravishta.	Do. ..	Assignment of certain lands granted for providing offerings during the time of Krishnataya by Vadamal-annan and Viramaraja. These lands were now made over to Nāgaraja, son of Siddharaja of Somavamsa.
553	Do. .. .. .	..	Tribhuvanachakravartin Allantikka-Maharaja Gandagopadeva.	3rd year	Do. ..	Gift of 33 cattle for a lamp by a native of Puliyan in Puliyan-kōttam.
554	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	1[1]bh	Do. ..	Records a gift of 4 cows for a lamp.
						Gift of 32 cows and a bull for a lamp and of 120 kaṣu for conducting worship and offerings at the service called Uhaṇnaparipalan-śundi and for feeding five devotees in the temple by Tiruvarangamudaiyan alias Rajachiraja Malayarayan alias Danu-paripalan, son of Munaiyadarayan alias Kulottungasōja Malayarayan, one of the Malai-Mudali residing in Tirunelumbirai in Perumbaradu, a sub-division of Manavirkōttam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the west wall of the second prakāra.	Chola	Tribhuvanaachakravartin Rajarajadeva	22nd year, Mina, su. di., dvadasī, Saturday, Aśleśā.	Tamil	Gift of 33 cattle for a lamp by Kondu Nagadevarāja alias Gopa[ia]. Perumal of Nattajadi-nadu.
556	On the same wall	..	....	..	Do.	Registers an order of Madurantaka Pottappichoholaṅga stating that the assembly of the people of Jayangonda-śōlamanḍalam resulted six kalam of paddy per veli of lands granted as devadānam, tiruviniyattam, paṭṭiēchānam, akara-paṭṭu, madappāru, jivita-paṭṭu, padai-paṭṭu, and vaṇṇiya-paṭṭu.
557	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	26th year, Kumbha, su. di., pañchami, Thursday, Aśvati.	Do.	Gift of 17½ veli of land in Periyapañjeri alias Virasūtiha-ohaturvedimāṅgalam, a hamlet of Ukkal in Kāliyon-kōṭṭam, a district of Jayangonda-śōlamanḍalam, by Periya-perumal alias Perumādāsai to 58 Brahmans for reciting the Vaishṇava hymn <i>tirumōḷi</i> .
558	Do.	Do.	Tribhuvanaachakravartin Kulottuṅga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	18th year, Mina, su. di., Tuesday, Śravana.	Do.	Gift of 16 buffaloes for a lamp by a native of Uppikāḍu alias Rajaraja-ohaturvedimāṅgalam in Avu-kuram, a sub-division of Nittavinōda-valanāḍu.
559	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva	24th year, Mesha, su. di., akāḍasi, Wednesday, Puvāhalgūni.	Do.	Gift of 32 cows, a bull and a lamp-stand for burning a perpetual lamp in the temple by a native of Vēndattar in Sengattū-nadu, a sub-division of Sengattū-kōṭṭam, a district of Jayangonda-śōlamanḍalam.
560	Do.	Do.	Do.	21st year, Kumbha, su. di., dvadasī, Thursday, Puvā-śāḍha.	Do.	Gift of 99 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.
561	Do.	Vijayanagara	Virepratapa Śadaśivaraya-Maharaya	Śaka 1469, Pāvāṅga, Dhānuṣ, su. di., dvadasī, Friday, Rohini.	Do.	Gift of 80 pon for offering cakes on the festival days in the months of Āṇi, Puraṭṭadi, Masi and Vāḷgasi, out of the 9 pon and 6 paṇam accruing as interest every year at 1 paṇam per cent. During one of the festivals the god had to be taken to the temple of Soṇṇavanamseyda-perumal on two days and cakes offered.
562	Do.	..	Tribhuvanaachakravartin Alluntikka-Maharāja Gaṇḍagopāladeva.	6th year, Rishaba, su. di., āṣamī, Friday, Revati.	Do.	Gift of land by Allāḷagāmūḍar, Viragāmūḍai, Śrīraṅga-gāmūḍai and Cavundaiyār, the pradhāni-Madalis of Idai-nadu in Poyśala rājya, for supplying earthenware to the temple.
563	Do.	..	Do.	2nd year, Simha, su. di., pañchari, Saturday, Hasta	Do.	Gift of 11 buffaloes for a perpetual lamp by Tondai-mandala Gurukularayaṇ, a native of Vēlūcheheri alias Śilaseikha-mani-ohaturvedimāṅgalam in Tuliur-kōṭṭam.
564	Do.	..	Sakalalokachakravartin Rajarajayanaṇ	Plava prathamā, Monday, Kṛttikā, [3]rd year, Mithuna, su. di., dasamī, Wednesday, Hasta.	Do.	Unfinished. Records the gift of the village of Sūnapaliyur in Ukkal-paṭṭu by Kattari Saṇṇuṇ.
565	Do.	..	Tribhuvanaachakravartin Gaṇḍagopāladeva.	..	Do.	Records a gift of land by purchase for providing offerings to the god by a native of Mōlmanḍalam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
566	On the west wall of the second prakāra.	Chōla	Tribhuvanachakravartin Rajarajadeva.	[2]9th year, Karṭika-śukla 15, di., pañchami, Monday, Pushya.	Tamil ..	Records a gift of land in Perunagai in Perunagai-nādu, a sub-division of Venkura-kottam, a district of Jayagondasolamandalam by Virperumal Edirilsōa Sambuvarayyan Aleppianandanayan alias Rajaraja Sambuvarayyan grandson of Seṅgeṇi Viragaran Annetappan for offerings and worship at the service called Alappiranday sandi following the service called Gandagōpalay-sandi. The donor made a gift of land in Gandagōpalay-sandi, a hamlet of Ukkaḥ for the supply of flower-garlands to the god. Gift of certain privileges in the temple to Venkaṭadri, son of Dharumayya of Kōttupalli.
567	On the same wall .. ..	..	....	Śaka 15[8]1, Viṣambhi, Tai, [18].	Telugu ..	Gift of land in the villages of Perunburur with its hamlets Melappattu, Kōttupakkam, Pañchalipattu, Payvariya-pattu, Kusupattu and Kachchipattu for conducting the service Rahutarayan-sandi called after the donor Nalla siddharasa, who bears various birdas and who is stated to have been born of the Pallava family and of Bharadvāja-gotra.
568	Do .. ..	..	Tribhuvanachakravartin VijayaGandagōpaladeva.	16th year, Rishabhāśukla 15, di., Friday, Uttara-Bhadrapada.	Tamil ..	Same as No. 498 above.
569	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Śaka 1436, Bhava, jyeṣṭhā, śukla 10, Wednesday.	Telugu ..	
570	Do. .. ..	..	.....deva	24th year, Makara, śukla 15, di., dvitiya, Wednesday, Sravana.	Tamil ..	Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids (<i>śāstryaślokaśloka</i>) of Gandagōpaladeva, for a perpetual lamp in the temple.
571	On the north wall of the same prakāra.	..	Vijaya Gandagōpaladeva	7th year, Kanya, śukla 15, di., dasami, Wednesday, Mula.	Do. ..	Gift of land in Eniyagaram, a hamlet of Kūtanur alias Rajadhiraja-chaturvedimahālan, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.
572	On the same wall .. ..	..	....	Mithuna, śukla 15, di., Shasthi, Wednesday, Uttara-Phalguni.	Do. ..	Seems to record that, while the king, seated with his consorts under the canopy called Ariyāṇṇavallay on the throne of Viravallā in the Abhisheka-mandapa, was listening to the songs of Sadagōpan, he directed that a house for dwelling together with certain privileges may be given to a certain Karambichettu Narasimha-Bhāṣṭan who appears to have been an approved devotee of god.
573	Do. .. ..	..	....	No.	Do. ..	Records the assignment of all taxes levied on the village of Nurnkkamakkam belonging to the temple to a servant (name lost) of Saluva Mahāgu-Maharaja made on an occasion similar to the one mentioned in No. 572 above.
574	Do. .. ..	..	....	Vikari, Mōsha, śukla 15, di., prathama, Friday, Aśvati.	Do. ..	Records that the god invested the title of Brahmatantara-śratantra jiyun on Vaishnavadāsa and directed that a matha should be established for him with the lands necessary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Ramanuja-darśana by him and his disciples after him, all disciples of Ramanuja and other devotees of the god should take him in their community. The occasion for the grant is the same as that mentioned in No. 572 above.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the north wall of the second prakara.	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Saka 1460, Vilambi, Vrisobika, ha. di., pañchami, Monday, Pushya. Hevilambi, Arpasi, 27th.	Tamil ..	Gift of the village of Tirumakkodal in Salaipakkam-sirmai in Kattar-kottam, a hamlet detached from Meduranta-kam, for offerings by Salakkaraja Periya Tirumalaideva-Maharaja one of the feudatories of the king. Records that the king directed that, out of 1200 poṇ assigned by him, in the year Vikṛiti, for offerings to the temple, 150 poṇ should be transferred in the name of Govindayyanga, son of his preceptor Urupputtor Nallaṇ Chakravarti Sivarayyanga, who was to receive 1/10th of the offerings as such.
576	On the same wall	Do.	Do.	Saka 1462, Plava, Mēba, su. di., paurnami, Sunday, Svati.	Do. ..	Gift of 120 poṇ for offerings to the temple of Raghunatha in Vegavati. The money was deposited on interest with Rama-bhaṭṭa, son of Bhīmanatha Chitti-bhaṭṭu.
577	Do.	Do.	Do.	Saka 1462, Plava, Mēba, su. di., paurnami, Sunday, Svati.	Do. ..	Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukaṇ.
578	Do.	Do.	....	Thursday, Hasta ..	Do. ..	
579	Do.	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Saka 1460, Vilambi, Karkataka, su. di., ekadasi, Jyeshtha, Monday.	Do. ..	Gift of 100 panna for celebrating the day of Śrījayanti festival on which Śrī Krishna was born. In making provision for worship and offerings, it was particularly noted that the image of Krishna should be represented as a child drinking milk placing the conch at the mouth. The gift was engraved on stone in the name of Vada Tiruvengadaiyar, the koyil-keli, who was the disciple of Paravastu Nayinar Ayyangar at the instance of Kandaḍai Ramannajayangar, one of the managers of the temple.
580	Do.	Do.	Virapratapa Sudadivadeva-Maharaya	Saka 1473, Virodhikrit, Makara, śu. di., septami, Sunday, Revathi.	Do. ..	Gift of land for offerings by Tirupadinaja for the merit of his father Mahamandalasvara Saluva Chinnayadeva-Maharaja of the lunar race and of a garden for the merit of his daughter Akkanna.
581	Do.	Do.	Achyutaraya-Maharaya	Saka 1466, Jaya, Kumbha, ha. di., chaturdasi.	Do. ..	Built in at the beginning. Gift of the village of Uṭṭiraṣalai in Damal-kottam by Tiruvenguda Anṇaṇ, son of Bhaṭṭa-chi-pṇṇaṇ of Srivilliputtur.
582	Do.	Do.	Virapratapa Sadasiivadavaraya-Maharaya.	Saka, 1472, Sadharana, Kumbha, su. di., dvitiya, Saturday, Uttara-Bhadrapada.	Do.	Beginning built in. Gift of the village of Siṭṭanājori by Ramabhaṭṭa, son of Bhīmanatha Chitti-bhaṭṭu for offerings to the god Vēgavati Raghunathaṇ.
583	Do.	Do.	Virapratapa Achyutadeva-Maharaya ..	Saka 1468, Dummukhi, Kumbha, dvadasi, Wednesday, Uttara-shadha.	Do. ..	Records that Narayana-settiyar son of Periyannu-settiyar of the Nedunkumara-gotra, gave 530 gold coins to the god, the interest from which was ordered to be utilised for sacred offerings on certain festival days. Mentions also a temple and a matha dedicated to Tirukkuchinambi, the Vaishnava devotee.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the north wall of the second prakāra.	Vijayanagara	Virapratapa Achyutadeva-Maharāja ..	Śaka 1455, Vijaya, Kartāśaka, ba. di., tritiya, Wednesday, Śatabhishaj.	Tamil ..	Records that the king soon after his coronation in the year Virodhi directed that the gift of villages made to the temple of Varadarājadeva and Ekāmbaranātha should be of equal estimated worth and ordered Saluva-Nayaka to attend to it. But the latter gave more to Ekāmbaranātha than to Varadarāja and that, on hearing this, Achyuta went to Conjeeveram in person and effected the equalization between the two temples by ceding lots.
585	On the same wall .. ..	..	.....	Kishabhā, su. di., daśami, Saturday, Hasla.	Do. ..	Similar to No. 572 above. The recipient herein is Pottarāśay, the minister (pradhani) of Saluva Maṇḍu-maharāja. In addition he was also given the right of levying taxes at 2 paṇam on storeyed houses and 1 paṇam on houses with inside verandahs.
586	Do.	Vijayanagara	Virapratapa Śrīraṅgadeva-Maharāja, 'who instituted the elephant hunt.'	Śaka 1505, Subhānu, Tula, ba. di., tritiya, Kōhimi, Tuesday.	Do. ..	Gift of the village of Chedirayankuppam of Uratti-parva in Nallur-nadu, a sub-division of Venkuppa-kōttam in Padaiyadu-rājyam for offerings and for conducting festivals by [Pittar] Tirumalai Kunra Tatacharya.
587	Do.	Do.	Virapratapa Venkatespatideva-Maharāja ..	Śaka 1610, Sarva-dhāni, Simha, su. di., pañchami, Saturday, Chitra.	Do. ..	Gift of the villages of Alumbakkam, Anambadi in Kurumbai-nadu, a sub-division of Kalattur-kōttam in Padaiyadu-rājyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Raṅgappa-yangar, son of Annava-yangar, grandson of Pattangi Nayinar Ayyan.
588	Do.	Do.	Virapratapa Śrīraṅgadeva-Maharāja, 'who instituted the elephant hunt.'	Śaka 1504, Chitra-bhānu, Tula, ba. di., pañchami, Sunday, Mōla.	Do. ..	Gift of the village of Telatturu in Ilaivaṣal-sirami for conducting certain festivals. The record was engraved in the name of the Acharya of Tirumalai, Kumbakōnam and Tirumal[r]jirunjōlai (Tirumalirunjōlai), who had to meet the expenses out of the interest accruing on the money-income of the village.
589	On the base of the south wall of the Anantālayar shrine in the same prakāra.	Chōla	Tribhuvana-chakravartin Tribhuvana-viradeva, 'who having taken Madura and the crowned head of the Pandya was pleased to perform the anointment of heroes and the anointment of victors.'	37th year, Śaka 1134	Grantha and Tamil.	Records that Śivagaṅga of the Gaṅga dynasty built the Anantālayar shrine with stone. It mentions Chōlendra-simha as his father's name and gives him the brōdas Kuvālaputrapuramuṣvara, Gaṅga-kulothbava and Śir-aṁthaperruṁal.
590	Inside the Karumanikāvaraśa shrine in the same prakāra.	Do.	Chak-ravartin Vikrama-Chōladeva ..	11th year ..	Tamil ..	Records that the king set up in the temple the image of Vikrama-chōla-vinnagar-Aḷiar and for its daily worship made a gift of land, as devadāna, in the village of Vilva-lam, which was renamed Akalāṅkanallor, in Kaliyār-nadu, a sub-division of Kaliyār-kōttam.
591	On the base of the south wall of the same shrine.	Vijayanagara	Virapratapa Śudāsivadeva-Maharāja ..	Śaka 1473, Virodhi-krit, Dhnuus, su. di., ekādaśi, Tuesday, Aṣvadi.	Do. ..	Gift of the village of Merpakkam near Añjar in Sengūṇur-pattu-sirami which belonged to Dalavay Timmarāja, the agent of Mahamundaleśvara Rāmārāja-Viṭhalārāja-Chinna Timmarāja-Pappu Timmarāja-Maharāja. The village was handed over to Dalavay Timmarāja on lease for providing offerings to Arujala-Perumāi.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
592	On the base of the north wall of same shrine.	Vijayanagara	Virupatapa Sadasivadeva-Maharaya	Saka 1471, Saumya, Karkataka, su. di., pakkhami, Friday, Revati.	Tamil	Records the assignment of the village of Irayor, the income from which, amounting to 120 pol, was ordered to be utilised for sacred offerings, garlands and butter for the god by Dajavay Kopin-nayakar, the agent of Mahamandalesvara Ramaraja Thamaraja Chinnatimayadeva, for the merit of his master.
593	On the east wall of the Abhisheka-mandapa in the same temple	..	..	2nd year, Aji	Do.	Records the gift of 36 cow and a bull for a perpetual lamp in the temple of Sri-Ramachandra-Perumal in Viana-nadu in Vadie-mandalam by the managers of the Arulala-Perumal temple at Chingleveram.
594	On the same wall	Chola	Tribhuvanachakravartin Rajarajadeva	18th year, Vrischika, su. di., trayodasi, Tuesday, Asvati.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Kulapitarayan Nayananambi Damodaran, one of the kalyan-mandals of Gopdipaladeva.
595	Do.	..	..	21st year, Makara, su. di., prathama-Tuesday, Sravana.	Do.	Records the building of the mandapa by Ilamalakattu Nayakar.
596	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	18th year, Makara, su. di., dasami, Monday, Svati.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Muran-ottamangalam in Valluvanadu in Malai-mandalam.
597	Do.	Do.	Do.	11th year, Srimha, ba. di., [tritiya], Sunday, Uttara-Bhadrapada.	Do.	Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kandan Erannubi residing in the city of Kulamukku in Malai-mandalam.
598	Do.	Do.	Do.	Saka 1418, Sarvajit, Masha, su. di., dasami, Pushya, Tuesday.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyakken Ayyanam, a native of Kariyappalli in Malai-mandalam.
599	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Saka 1418, Sarvajit, Masha, su. di., dasami, Pushya, Tuesday.	Do.	Incomplete. Gift of 100 panam for offering cakes during certain festivals
600	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Saka [1462] Sunday, Hasta.	Do.	Gift of money for offerings by a native of Kadavarayan-pattu.
601	Do.	Sajava	Mahamandalesvara Bujabala Viru Narasingadeva-Maharaya.	Saka 1463 [1], Masha, ba. di., trayodasi, Tuesday, Revati.	Do.	Gift of 3,000 panam for offering cakes. The money was deposited with a native of Narasingapuram.
602	On the south wall of the same mandapa.	..	Somesvara	....	Grantha and Tamil	Built in at the beginning and incomplete. Mentions that king Somesvara was descended from the family of the Yadus and that Devika born of the Chalukya family was his chief queen.
603	On the same wall	..	Tribhuvanachakravartin Vira Ganda-gopaladeva.	3rd year, Kumbha, ba. di., tritiya, Saturday, Hasta.	Tamil	Gift of 33 cattle and a lamp-stand for a perpetual lamp by a native of Pajarapuram, a sub-division of Venkayyakkottam.
604	Do.	..	Sakalalokachakravartin Sambuvardaya.	7th year, Aji, 30th	Do.	Enumerates the localities to which the (image of the) god may resort to after it was carried in procession on the elephant, horse and Garuda vehicles respectively and after the ear festival.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
605	On the south wall of the same mandapa.	Chola	Tribhuvanachakravartin Rajarajadeva	21st year, Kumbha, 4th. di., chaturdashī, Tuesday, Makha.	Tamil ..	Gift of 33 cattle for a perpetual lamp in the shrine of (Periyapratīyār), the senior consort of Arulala-perumal by a native of Tirumalaipadi-nadu in Naduvil-mandalam.
606	On the same wall	Do.	Do.	24th year, Vrischika, 4th. di., pañchami, Tuesday, Pūrva-shadha.	Do. ..	Gift of four cows for one-eighth lamp by a native of Sarai in Veli-nadu.
607	Do. .. ..	..	....	26th year, Margashīrsha.	Do. ..	Refers to an order of Madurantaka Pottappichoholan according to which taxes were levied on all oil merchants in Alummudi-cholapperunderu in Conjeevaram.
608	Do. .. ..	..	Tribhuvanachakravartin Aluntikka Maharaja Gandagopala-deva.	5th year, Tula, 4th. di., prathama, Monday, Visakha.	Do. ..	Bandhapalli is mentioned as one of the places exempted from this tax. Stones with the insignia of Gandagopala were set up to mark the jurisdiction.
609	Do. .. ..	..	....	26th year	Do. ..	Gift of 27 cows and one bull for three perpetual lamps by Kōn Kaṭṭaiyan, a minister of Ganapati-deva.
610	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	28th year, Makara, 4th. di., dasami, Friday, Svati.	Do. ..	Refers to the order of Madurantaka Pottappichoholan. Records a grant similar to that contained in No. 607 above.
611	Do.	Do.	Do.	24th year, Kumbha, 4th. di., chaturthi, Sunday, Chitra.	Do. ..	The tax was levied herein on merchants, Saliya weavers and other people residing in the streets of Arumolideva-perunderu, Rajarajappa-perunderu, Nigirili-cholapperunderu alias Gandagopala-perunderu and Kuraivaniyaperunderu.
612	Do.	Do.	Do.	24th year, Meeha, 4th. di., pañchami, Thursday, Mula.	Do. ..	Gift of cows and sheep for a perpetual lamp by a servant of Gandagopala.
613	Do.	Vijayanagara	Virapratapa Virupakshadeva-Maharaya, son of Devaraya-Maharaya, who instituted the elephant hunt.	Saka 1383, Khara, Makara, 4th. di., chaturthi, Wednesday, Hastu.	Do. ..	Gift of 33 cattle for a perpetual lamp by Mallaya Dandanayaka, son of Appaya Dandanayaka, brother (?) of the mahapradham Dandinagopa.
614	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Saka 1404, Subhaskrit, Mithuna, 4th. di., trayodasi, Sunday, Mula.	Do. ..	Gift of 33 cattle for a perpetual lamp by Kesava Dandanayaka, son of the individual mentioned in No. 611 above.
615	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	24th year, Kishabha, 4th. di., pañchami, Saturday, Uttara-Phalguni	Do. ..	Incomplete. Mentions a king with Saluva birudas whose name is lost.
					Do. ..	Gift of 250 panam for offering cakes on ekadasi days after the return of the god from procession. The money was deposited on interest with the maharaja of Tiruvattiyūr.
					Do. ..	Gift of 83 cattle for a perpetual lamp by Goppaya Dandanayaka, younger brother of Mallaya Dandanayaka, son of Appaya Dandanayaka.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
616	On the south wall of the same mandapa.	Chola	....	20th year, Simha, śa. di., dasami, Monday, Mula.	Tamil ..	Gift of a flower-garden by purchase by Madayya Dandayaka for supplying flowers and garlands.
617	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva	Do.	Do. ..	Gift of 33 cattle for a perpetual lamp by mahapradhāni Dandinagopa Madaya Dandanayaka.
618	Do. .. ..	..	....	....	Do. ..	Beginning built in. Gift of land and cows by Taluvak-kulindan Vagadaraya of Perungumbar for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Garudan-el-ajiyar of the nambi caste and the possession of the land was given to Uttara-vedi-ajiyar for rearing a flower garden.
619	On the west wall of the same mandapa.	Chola	[Tribhuvana]chakravartin Rajarajadeva	.. śa. di., Saturday, pañ-chami.	Do. ..	(Gift of 33 cattle for a perpetual lamp by a native of Nellore.
620	On the same wall	Do.	Kulottunga-Choladeva, 'who was pleased to take the crowned head [of the Pandya] and Madura.'	13th year, Meshā, 11, 'hursday, Poahya, śa. di., Ashvini.	Do. ..	Gift of 40 cows and one bull for a perpetual lamp and for offering milk to the god by .. Anunaiyppan Kannadaipparumal alias Vikrama-Chola Sambuvarayan.
621	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	21st year, Simha, śa. di., dasami, Wednesday, Mula.	Do. ..	Gift of the village of Kūkkulam, a sub-division of Vaḍa Payirkottam, a district of Jayangonda-śolamanḍalam for worship and offerings to the god Alagar at Tirumōlir-nūjōlai in Paṇḍi-manḍalam by Madurātataka Pottappicholān Manumasādarasān Tirukkalattadevan alias Gaṇḍagōpalan, at the service (kūṇḍi) called after him.
622	Do.	Do.	Do.	21st year, Simha, śa. di., chaatur-dāśi, Sunday, Sraviṣṭhā.	Do. ..	Gift of the village of Valluvappakkam in Tirukkattu-kōṭṭam, a district of Jayangonda-śolamanḍalam for the maintenance of Tiruvalliparappan kōṭṭam who had to recite śindu (ode) in the temple of Arulāperumal by the individual mentioned in No. 621 above.
623	Do. .. ..	..	Tribhuvanachakravartin Kōnerimmai-konḍan.	....	Do. ..	Unfinished. Registers that the cows and sheep belonging to the temple may freely graze on certain lands in a large number of villages in 'lonḍai-manḍalam' whose names are enumerated and that no tax will be levied on them by the owners.
624	Do. .. ..	..	Tribhuvanachakravartin Vira Gaṇḍa-[Gōpaladeva].	4th year	Tamil prose and verse.	Damaged. Seems to record a gift of lamp and appears to refer to the king as belonging to the Pallava family.
625	Do. .. ..	..	....	....	Tamil ..	Much damaged. Quotes the order of Madurātataka Pottappicholān and records the assignment of certain taxes.
626	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	1 st year	Do. ..	Gift of land in the village of Alagiyasolanallur for daily worship by Annai Appan Paṇḍi-naḍu-konḍan alias Ira. .
627	On the north wall of the same mandapa.	..	....	....	Do. ..	Registers the gift of the two villages Kalūjanūr and Aiyankulattur in Kaliyur-kottam by Madurātaka Pottappicholān Manumasādarasān Tirukkalattideva Gaṇḍagōpalan in the 19th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
638	On the wall to the right of entrance into the 1st shrine in the same temple.	Saluva ..	... son of Narasingaraya-Maharaya.	Saka 1415, Pramadicha, Mesha, su. di., Monday.	Tamil ..	Built in at the beginning. Records a gift of money by Narasadeviyar, wife of Kunnaraya Periya Timmaraja Udayar for daily offerings to the god.
639	On a stone set up in front of the 1st shrine, to the right of entrance.	..	....	Saka 163 [2], Virodhi, Phalguna, ba. di., 31, Saturday, Uttara-Bhadrapada, Vrisabha lagua. [6]th year. Vrisabha, su. di., Friday, Aunradha.	Sanskrit verse in Telugu	Records that in compliance with the order of Sri Vasava alias Atian Tiruvengana Ramanuja Jiyar, his pupil the chief-tain Raja Sri Raja Tadaramalla brought back the image of Varadaraja and his consorts from Udayarpalayam and set them up in the temple at Onjeeravan.
640	On the wall to the left of entrance into the same shrine.	Pandya ..	Maravarman Tribhuvanachakravartin Parakrama-Pandya-deva.	[6]th year. Vrisabha, su. di., Friday, Aunradha.	Tamil ..	Records a gift of land, by purchase, in Devaperumalhallur a padalipattu in Urukattu kottam, by Tirukkalattiyar, the headman (Ailavan) of Ambalava manalur in Pujal nadu, a sub-division of Palai-tottam alias Vikramasola-valanadu, a district of Jayangonda-solanandalam, for the purpose of rearing a flower garden to the god.
641	On the same wall ..	Vijayanagara	Vinayakata Krishnadeva-Maharaya	Saka 1439, Isvara, Mesha, su. di., shesha.	Do. ..	Built in. States that while Krishnadeva-Maharaya was camping at Kanchi, he granted two villages for the housing festival of god Ekambarana and that he constructed two small cars for the Vinayaka in that temple and for Krishna in the Perumal temple and also specified the routes which the Siva and Vishnu temple cars should take on the respective festival days
642	On the wall above the steps leading to the same shrine, right of entrance.	Do.	Kampasa Udayar ..	Saunmya, Masi, 28th.	Do. ..	Registers that 'unai-irundai' Nambi Koggarayan assigned certain individuals as tirumandavilakkudi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nachohiyar Perumal and Perundeviyar in the lamp stands presented to the temple by the king.
643	On the same wall ..	..	....	Tai, 10 ..	Do. ..	Seems to record a gift of gold for a perpetual lamp. Attiparai, a sub-division of Pujavilaya-rajya is mentioned.
644	Do. ..	..	....	Yava, Margasira, su. di., 15.	Telugu	Records that Venkamma and Janaki, the wives of the headman of Alampalli, son of Venkateswari Tirumalarao, paid a visit to the temple.
645	In the mandapa in front of the same shrine, left of entrance.	Vijayanagara	Malikarjuna-Maharaya, son of Devayama Maharaya, who instituted the elephant hunt.	Saka 1373, Pramadicha,	Tamil	Built in. Records gift of 54 panam of gold for burning a twilight lamp to the god Varantaram-perumal. The donor's name is mentioned.
646	On the north wall of the same shrine.	Do.	Vijayapada Achyutayalaya-Maharaya ..	Saka 1452, Karthika, su. di., Wednesday, Uttara-Phalguni.	Do. ..	Built in at the beginning and incomplete. Records an agreement by the temple trustees given to Kandaia Ramanujayyanagar, the agent of the charities of the Ramanujakota-madham in the Namadhi street, that for 2,600 chekram gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Perumal and Mahalakshmi will be conducted. A supplemental charity of Narayanasayan, the agent of Rayasam Ayyappaayan for some other festivals and offerings is also mentioned.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
647	On the west wall of the same shrine.	..	....	....	Sanskrit in Grantha.	Same as No. 347 above.
648	On the west and south walls of the same shrine.	Saluva ..	Narasimgaraya-Maharaya ..	Saka 1409, Plovanga, Mésa, 4u. di., septami, Sunday, Pushya.	Do.	Records that Virupaksha-danayaka, the son of Gaigadhara of the Asrayana-gotra, and a Vasal-maharajadhana of Narasingaraya Maharaya, made a present of money for the reconsecration (?) ceremony of the images of Nachohiyar Perarular and Perundeviyar in the temple and that he formed a new town called Virupakshadanayakapuram and that having dug an irrigation canal in the temple lands and planted groves all around, ordered that from the produce of these lands certain offerings were to be made to these images and that a fourth of these offerings should be given to the Ramanujakavu-matham.
649	On the south wall of the same shrine.	..	....	....	Grantha and Tamil verse.	States that Tatacharya required and regilt the Punyakoti-vimana which was originally erected by Krishnaraya and which had become dilapidated and that he also erected the Kalyanakoti-vimana and had it also gilt with gold.
650	On the same wall .. ..	..	....	Saka 1538, Ananda, Mésa, 4u. di., 3, Saturday, Rohini, Katakakagna.	Grantha ..	Refers to the same events as in No. 849 above, and gives the details of the date on which these consecrations took place.
651	On the north, west and south walls of the same shrine.	..	....	.. .	Sanskrit verse in Grantha.	A set of twenty verses in praise of God Hanuman consecrated in the temple on the bank of Tatasamudram, a tank dug by and named after Tatacharya. The verses are re-engraved on the east and north walls of the 'rock', and also on the outermost gopura, right of entrance.
652	On the western base of the hundred-pillared mandapa in the second prakara of the same temple.	Vijayanagara	Virapratapa raya	Saka 1491, 4u. di., dvitaya, Tuesday, Uttara-Phalguni.	Tamil ..	Damaged. Seems to record a gift of land for certain festivals and offerings.
653	On the west wall of the third prakara, right of entrance.	Do.	Virapratapa Sadashivadeva-Maharaya ..	Saka 1477, Kakshasa, Simha, 4u. di., dvitaya, Sunday, Uttara-Phalguni.	Do. ..	Registers a gift of land, by purchase, in Agaram Navetiku-lattur and Agaram Devarayamharayapuram alias Poigappakkam by Paradaya Alagiyasingar, son of Aludum-bai Appalai Annayyengar of Virunarayapuram and of the Sivatsa-gotra, for cake offerings to the god on the birth-days of certain Avars and Acharyapurahas and on certain other festival days.
654	On the same wall .. ..	..	....	Pachami, Sunday, Mala.	Do. ..	Built in at the beginning. Gift of 3,500 kuli of land houses and house sites, by Aluntirukkalattideva Maharaya-Gandagopaladeva for the construction of the temple and its prakara, walls and for growing a flower-garden adjoining it.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
655	On the west wall of the third prakara, right of entrance.	Vijayanagara	Virapratapa Achyutayadeva-Maharaya ..	Saka 1457, Manmatha, Mina, su. di., septami, Monday, Mrigaastaha.	Tamil ..	Registers an agreement between the temple treasurers and the temple agent Ramayaya Tiruppanipillai on the one hand and the tenants of the temple lands on the other to the effect that as the area, coconut and mango trees growing on these lands had withered on account of drought, fresh trees should be planted, the share in the produce which the tenant should reserve for himself being fixed on an improved basis.
656	On the same wall left of entrance..	..	....	..	Sanskrit verse in Grantha.	Records that Ramayaya ordered the repair of the stone steps of the tank called Anantaras and made some gifts to the Ekamranatha and Vatadaraja temples. Gives the genealogy of the earlier members of the Karnata dynasty. The composer of the verses is one Obhaka-dikshita of Krishnapuram.
657	On the south wall of the third prakara, opposite the Udayavar san-nidhi.	..	....	Subhakriti, Anni, 28.	Tamil ..	Registers a gift of land in Kuvakavedu by Kaysam Timmakkan for certain festivals and for singing the Tiruppallandu-hymns of Periyalvar, which function was being conducted by Kaidadai Annayayangar.
658	On the wall of a dilapidated mapadapa next to the Manavalar san-nidhi.	Vijayanagara	Virupakshadeva, son of Virapratapa Pratapadeva-Maharaya.	Saka 1389, Sarvajit, Simba, ba. di., chaturthi, Wednesday, Asvini.	Do ..	Records that two pieces of land, which belonged to the temple in padupporu alias Teerumalhallar and which remained unutilized on account of its non-irrigable high level were purchased as Udayakkani by the treasury of Tirumelisaivir, reclaimed and brought under cultivation and that these lands were leased out for 200 panam of gold per year by the temple.
659	On the left wall of the stable-mapadapa.	Do.	Virapratapa Krishnadeva-Maharaya	Saka 1438, Dhatsu, Kumbha, su. di., dvadasa, Wednesday, Svati.	Do. ..	Records gift of land, by purchase for 170 panams of gold, for offerings to the god on particular festival days by Vengayar Kalastimtha of Paramesvaranagalam, the tiruppani-vasal kanakku in the temple.
660	On the right wall of the same mapadapa.	Do.	Do.	Saka 1438, Dhatsu, Kumbha, ba. di., pañchami, Wednesday, Svati.	Do. ..	Records gift of land by purchase for 50 panams of gold by Kamaiyan, son of Uttaramerur-udaiyan Anarapadikattar Nallappar, Periya Eppayan Chinnu Preppan and Angadai for cake-offerings to the god on five particular festival days in different months.
661	On the wall of the outermost gopura, right of entrance	Do.	Mahamandalesvara Harihararaya	Saka 1326, Chitra-bhānu, Kumbha, ba. di., septami, Wednesday, Anuradha.	Do. ..	End much damaged. Records the gift, by Obhaladeva-Maharaja, of 32 cows and a bull for maintaining a perpetual lamp in the temple. A large number of high-sounding brutes are mentioned to Pijaiyar Podukkam Ahaladeva-Maharaja who appears to be the father of the donor of the gift.
662	On the same wall	Do.	Vira Kampana Udayar ..	Saka 1296, Anantada, Karthika, su. di., chaturdashi, Wednesday, Satabisshaj.	Do. ..	Records the assign ment, free of taxes, of Uttamacholanallur alias Kolipakkam, a village in Brahmadēśapattu in Vipēdu-nādu, in the sub-division of Kalyāṇ kōttam, by Kōnappa, son of Muddappan for worship and daily offerings to the god. Arunbagundān and Baahakutappuvaya-yaragundān are mentioned as brudas of Muddappan.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
663	On the wall of the outermost gōpura, left of entrance.	..	....	....	Tamil verse ..	Contains two laudatory verses in praise of one Ramanujayya of Tiruppullai, who is stated to have undertaken some extensive repairs to the temple at Conjeevaram and to have attained to great fame and beatitude.
664	On the same wall, right of entrance	..	....	....	Do. ..	Records that King Krishnaraya covered the Puyakōḍi-vimāna of the god with gold plate.
665	Do. left of entrance .	..	....	....	Tamil ..	In modern characters.
666	On the east base of the same gōpura, left of entrance.	..	....	....	Do. ..	States that Raghavan and Chellaperumal, the agents of Tirumalai-nāyaka made, on the occasion of Sankramapūyākala, arrangements with certain individuals of Doḍi and Ippineri of the Vayalankavarpattu for burning lamps before the god.
667	On the same base, right of entrance	Soluva ..	Narasimgaraya-Maharaya ..	....	Do. ..	Registers an agreement by Ayyanman and Iavarappan to burn a lamp before the god for the merit of the king.
668	On the west base of the same gōpura, left of entrance.	..	....	....	Do. ..	Records the employment of certain individuals in Padai-vidu, under the charge of Karapuraiyyar as tiruvilakku-kudi, granted by Egappu-nayaka Tirumalai-nāyaka for lamps to the god.
669	On the south wall of the Tyagaraja shrine, Tyagarajasvamin temple, Tiruvārūr, Negapatam taluk, Tanjore district.	Chōla ..	Parakēsarivarman alias Rajendradēva ..	3rd year ..	Do. ..	Begins with the short introduction "இராமலிங்க எழுந்தருளியுள்ள" etc. Gives the details of the quantity of gold which was used for plating and gilding the different parts of a golden pavilion (penning-irumandapam).
670	On the south wall of the same shrine.	Do. ..	Rajakēsarivarman alias Vijayarājendradēva.	31st ..	Tamil verse and prose.	Commences with the introduction "இராமலிங்க எழுந்தருளியுள்ள" etc. Records that in compliance with the king's order Venkader Tirunilankathan alias Adhikari Irumudiśōlamōndar vōndavēlan utilised certain gold and silver vessels in the temple treasury for the erection of a golden pavilion for the God Uḍaiyar. Vidiṭṭankadēva of Tiruvārūr in Tiruvārūr-kūram, a sub-division of Adhirājara-vaṇaḍu. The four verses engraved in continuation refer to several gifts of golden ornaments by Kattai Sembiyaṇ Vēndavēlan of Pondi.
671	On the same wall ..	Do. ..	Rajakēsarivarman alias Tribhuvanachakra varun Kulottunga-Chōladēva.	24th ..	Tamil ..	Begins with the introduction "அழகமுள்ள" etc. Records gift of 3 kalaṇṇu, 1 maṇḍai and 1 kunit of gold of standard weight and fineness and equal to Rajarājamaḍai by Arumōji-Rājendra-chōlan, which was invested by the temple assembly in purchasing and leasing out 450 kuli of tax-free land for the expenses connected with the sacred bath of the god.
672	Do. ..	Do. ..	Do. do.	(24)th ..	Do. ..	Begins with the introduction "அழகமுள்ள" etc. Built in at the end. Gift of 96 sheep for a perpetual lamp to the temple of Mulaṭṭanam-Uḍaiyar of Tiruvārūr, in Tiruvārūr-kūram, a sub-division of Geyā-Manikka-vaṇaḍu by one Nārāyaṇa Singalattaiyaṇ, a portion of whose full name is obliterated.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the south and west walls of the same shrine.	Chōla	Parakēsarivarman alias Raj	8th year ..	Tamil ..	Damaged. Begins with the introduction "பெருமையுடைந்த" etc. Records gift of jaddy for offerings and worship during certain festivals and of 5 kasa of gold for the purchase of pieces of cloth required to cover the pots of water for the god's bath.
674	On the west and south walls of the same shrine.	..	Kōṇṇarimaikondaṇ ..	31st 24[4]th day.	Do. ..	Registers an order of the king to the managers of the temple of Mūlathaiṇṇ-Uṇaiyār of Tīruvārūr in Tīruvārūr-kōṭṭam, a sub-division of Kaṭṭiyāsikhamanī-vaṇaṇaḍu making some provision for offerings and scented water to the god on certain festival occasions. Mentions the Sadayam of Arpaṣi and Aṇḍā of Āḷi as the asterisks of the king's father and the king respectively.
675	On the west wall of the same shrine	Chōla	Parakēsarivarman alias Rājē ..	Lost	Do. ..	Much damaged. Begins with the introduction "பெருமையுடைந்த" etc. Records an order of the king to Veḷāḷa-kuttan alias Sombiyāṇ Aluvendavelan to cover with gold plate certain portions of the garbhagrīha and ardhamaṇḍapa of the temple.
676	On the north wall of the same shrine.	Do.	Parakēsarivarman alias Rājendraḍeva ..	8th year ..	Tamil prose and verse.	Begins with the introduction "பெருமையுடைந்த" etc. Records the gift of a wreath of precious stones for the goddess, consort of Uḍaiyār Viḍivṇṇaḍovay by Perumakkalatrudaiyāṇ Vēḷāṇ Sēyṇṇaḍam of Gaṅgaikōṇḍa-śōḷepuram.
677	On the same wall ..	Do.	Do.	Do	Tamil ..	Begins with the introduction "பெருமையுடைந்த" etc. Records that Kuttan alias Sombiyāṇ Muvēndavelāṇ of Paṇḍi, a hamlet of Paṇḍolūru-puṇḍi, a sub-division of Aṇḍirāja-vaṇaṇaḍu, made tax-free gift of land by purchase for 100 kasa for offerings to the god and that his brother Marāṇ alias Sombiyāṇ Muvēndavelāṇ made another tax-free gift of land by purchase for 100 kasa from the assembly of Pūḷivalam, a brahmadēya of Vīṇṇaṇḍra-vaṇaṇaḍu for the expenses of feeding daily 12 saṇṇayōgins at the temple and making two gold ear ornaments to the god.
678	Do.	Do.	Do.	Do.	Do. ..	Begins with the introduction "பெருமையுடைந்த" etc. Records deposit of gold by Parakkēḷaiyāṇ Sūṇṇi Āḍiṭṭaiṇ alias Sōḷavichēḷaḍra Viḷuparaiyāṇ of Parakkōḍi in Aṇḍar-nāḍu a sub-division of Uyyakōṇḍa-vaṇaṇaḍu with certain merchants of Tīruvārūr for providing offerings and oil for bath to the god and further gifts of gold for supplying clothes to the images and fees to temple songsters and servants.
679	On the north and west walls of the same shrine.	Do.	Rājakēsarivarman alias Rājadhiraḷaḍeva ..	27th year ..	Do. ..	Incomplete. Begins with the introduction "பெருமையுடைந்த" etc. Records the details of the quantities of paddy accruing from the several bits of temple devadāna lands in the villages of Tiyunkōḍi and Mēṇṇaṇḷakam which were bought over by the king and Aṇṇakkiyār Nakkaṇ Pavaḷ-naiṇṇaiyār for expenses connected with offerings and worship to the god Tīruvārāṇṇiṇṇaiyār.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On the same walls	Chola ..	Parakesarivarman alias Rajendra-Chola-deva.	20th year ..	Tamil ..	Incomplete. Begins with the introduction "Pāṇḍura- deva and his servant (?) Anukkiyar Pavaimangaiyar for plating and gilding certain portions of the temple, of Arumolukuttan alias Lokanarayan of pearls and coral ornaments and lamps to the god. Rajarajan-kasā-mirai- kal is mentioned as a standard weight of gold. States that the jewel-chests of the big temple at Tinivār and Valmikinatha which were in the custody of one individual were now left in the joint charge of two men Brahmarayar and Viṇupparayar and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the poipandaravāsāl were mis- handled.
681	On the west wall of the Valmikanatha shrine, same temple.	..	....	Saka 15-8, Prujor- patti, wrong Chittrai 5.	Do. ..	Registers the grant of tolls in the peḷṇiṇṇa at Bollavaram in Guddalur-simā which he held as a nayan̄kara, by the Mahamandalesvara Timmaraju of the Ātrēya-gōira and born of the Lunnar race, for offerings to the temple of Gopikanatha-Perumal on the day of Krishnashtami.
682	On a slab lying in the Gopalaśaśmin temple at Bollavaram, hamlet of Proddaturu. Cuddapah district.	Vijayanagara	Virapratāpa Viru-Sadeśivadeva-Maharaya, 'ruling at Vijayanagara.'	Sōbhakrit, Śra[vaṇa].	Telugu	Damaged. States that the Garuda-pillar was set up by Valayya, son of Kōṇḍi-Ṣeṭṭi.
683	On a slab in a field on the northern side of Modimidapalli, another hamlet of Proddaturu. ALUR TALUK, BEL- LARY DISTRICT.	..	....	Saka 1438, Dhātu, Āśadhā, śu. di., 13, Thursday.	Do.	Mutilated. Registers the grant of the village of Hatiyabagalū to the Jiya of that village for cooking and worship, by Mahamandalesvara Śri-Rajm]. Damaged. Mentions Jakke-Nayaka and the village of Hatti- yabagalū. Seems to record a market-regulation.
684	On a stone set up near the Anjaśaśvamin temple at Hattibela-gallu.	..	....	Durmati, Śraṇvaṇa, śu. di., 5.	Kanarese	Registers the grant of 10 maḍa of gold levied on the members of the Viru-Saiva community in the village of Nemmikallu, Kanapuran, Sainagalapuram, Beludōna, Timmapuram and Nala-Timmapuram by Ajati Viru-Saiva Siddha Bhikṣavṛtti-Ayyavaru for a perpetual lamp in the temple of Virabhadra at Nemmikallu. The gift was made on the occasion of Sivalatṛi. Registers a grant of land as tax free to five persons for having repaired and restored the well named Maḍi- gondana-bhavi, by Kachi Rahuta-Lingappa-Nayaka, the parupatya of Chippagiri-stone and agent of the Naha- mandalesvara Aliya-Raghunatharajadeva-Naha-arasu.
685	On another stone set up by the side of the road to Aluru in the same village.	Vijayanagara	Virapratāpa Krishnadevarāya	Saka 1432, Prumō- dātu, Magha, śa. di., 2, Thursday.	Do.	
686	On a slab lying near the Virabhaśvamin temple at Nema-kallu.	..	....	Saka 1484, Dun- dabhi, Magha, śa. di., 14.	Telugu	
687	On a stone lying near the Rasa-vappa well at Beludōna.	Vijayanagara	Virapratāpa Viru-Venkaṭapatideva-Maharaya.	Saka 1514, Nanda- na, Vaiśākha, śu. di., 15.	Kanarese	

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a stone set up near the Añjanēya temple at Kundalegurti.	..	....	Vishu, Magha, ba. di., 15.	Kanarese	Registers the gift of the village Kundalegurti surnamed Devalapura to Gurumūrti Lingavaradhya-Oderu by Maharājadhira Hardeya Devappa-Nayaka .
689	On a slab in the Kesava temple at Chippagiri.	..	..	Śaka 1430, Vibhava, Vaiśakha, su. di., 16, Saturday.	Telugu	Registers the construction of a tank and the grant of lands under it, for offerings and festivals in the temple of Prasanna Kesava-Perumal at Chippagiri and for the maintenance of the Brahmins serving in the temple, by Mahamandalesvara Tirumayyadeva-Maharaja , son of Kandanavoli Ramayyadeva-Maharaja and grandson of Araviti Bukkayyadeva-Maharaja . Chippagiri was situated in Mādanantī-sūma which was held as a nāyānkara by the donor.
690	On a slab set up in the Bhōgēvara temple in the same village.	Vijayanagara	Virapratapa Achyutadeva	....	Sanskrit and Kanarese.	Much worn out. Seems to register a grant of land to the temple by a certain Chika Timmappaya to certain Brahmins doing service in the temple. Adavani is mentioned. Another grant dated in Ananda which is also damaged is given at the end of the record. This refers to Tirumayyadeva Mahadeva . In archaic letters. Gift of 50 matter of land for a flower-garden Bhavathartha Bhaktaraka Nerabōja is mentioned.
691	On a stone lying in the same temple	Western Chalukya.	Vijayaditya Satyasraya Sri Prithivirallabha-Maharaja .	Lost	Do.	
692	On a slab set up in the Timmappa (Venkatēsa-Perumal) temple in the same village.	Vijayanagara	Virapratapa Krishnadevaraya-Maharaja .	Śaka 1460, Saivadhari, Vaiśakha, ba. di., 30, Monday, Solar eclipse.	Do.	Registers the grant of land for offerings etc., to the temple of Prasanna-Venkatadri at Chippagiri in Mūdanāda-sūma belonging to Arakeyya-venṭhe .
693	On a slab set up near the Sunk-lamma temple in the same village.	..	....	Śaka 1474, Paridhavi, Pushya, ba. di., 30, Solar eclipse.	Kanarese	Registers the grant of rice for offerings, to the temple of Sunkadakkate Vinayakadeva at Chippagiri by Nagappa the seti of Timmisadeva , the officer in charge of the tolls (kuṭka) of Adavani-sūma and the agent (karyakarta) of the Mahamandalesvara Ramaraja-Kondarajadeva-Maharasa .
694	On a hero-stone set up near the Ramalingaswami temple at Mancherla.	..	....	....	Do.	Records the death of Manma-maika-gamunda in a cattle-raid.
695	On a slab lying in the court-yard of the Bhūgēvara temple at Bemadurga .	Western Chalukya.	Chōlōkamalladeva , 'ruling at Kalyanapura '.	8th year, Ananda, Ashādha, su., Anavase, Monday, Vaisakhtidey, Vaisakhtidey, Solar eclipse.	Do.	Registers the grant of lands, garden, a house-site and an oil mill for conducting offerings, festivals, repairs, etc. in the temple of Bhūgēvara situated on the banks of the Tungabhadra in Sindavadi Thosand by the Mahamandalesvara Vira-Irudyōja-Chola-Maharaja who has a long prasaati . The temple was founded by a certain Bovi-setti .
696	On a slab lying near the Bhōgēvara temple in the same village.	Do.	Pratapachakravartin Jagadekamalladeva , 'ruling at Kalyanapura '.	5th year, Dundubhi, Magha, purṇama, Monday, Lunar eclipse, Uttarayana-Sankramane.	Do.	Registers the grant of the village of Ilonanal for offerings, etc., in the temple of Svayambhu-Bhōgēvara at Sindavadi in Simpuraja situated in Adavani 500, by the Dandanayaka Chiyamarasa who was the hergeade of Sindavadi 1000, under the orders of his father, the hoṭṭalasandhivirabin Kesinayya who was ruling Manadegeṇadu , Mitti-nadu Kolijaka-nadu , Sindavadinadu and Kallakolajagu-nadu .

B.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
697	On another slab in the same place...	Western Chalukya.	Tribhuvanamalla-deva	Chalukya Vikrama 4th year, Siddharthi, Amavasya, Thursday, Uttarayana-Sankranti.	Kannase	Registers the grant of land, by the Mahamandalesvara Joginayyasa for offerings and a perpetual lamp in the temple of Samesvara constructed by Garudasetti.
698	On a third slab set up in the same place.	Rashtrakuta	Daddahya, son of Amoghavarsha	....	Do.	In archaic characters. Records the remission of taxes sase, siddhaya etc. on 12 mandala including Indravali by Balahu.
699	On a slab lying near the Hanumana-dona in the same village.	Western Chalukya.	Bhulokamalla	8th year, Ananda, Jyeshtha, su. di., tadinge, Friday.	Do.	Registers the grant of 4 mottar of land, 1 oil-mill, a house-site and a flower garden to Moli-Pandita of Hennakana-hala for conducting worship in the temple of Kalideva consecrated by Gangunda Garuda-setti of Indravoli and that of Parama-Bhagavati.
700	On a slab set up in the courtyard of the Anjaneyasvamin temple at Hajharivi.	Vijayanagara	Sadasivaraya	....	Telugu	Registers the grant of lands in the village of Aligera for a feeding-house for the itinerant Brahmans and Sudras who resorted to the temple of Cheimatavesava at Hajharivi. The grant was made at the request of Aliya Ramappaya by the king.
701	On a pillar lying in the same place.	Western Chalukya.	Pratapachakravartin Jagadekamalla	8th year, Rudhirad-garin.	Kannase	Registers the grant of black land, 2 oil-mills and garden to the temple of Aliya Sankaradeva by the Dandadaya Chayanar sa. The temple was built by two grivadas.
702	On a slab set up near the Maramann temple at Kaminahalu.	..	Ajare-Khane Khoda Yivamda Anadali Ayana-Sana-malki jam Akarama-mulki Abula Baba Sa.	Saka 1573 Nandana, Vaisakha, su. di., 10.	Do.	Records the grant of land free of taxes to a kavada of Kammahala which belonged to Adavani (district).
703	On a pillar in the Lakshmi temple Gulya.	Vijayanagara	Viratapada Krishnadevaraya-Maharaya	Saka 1430, Sukla, Sravasta, su. di., 10, Thursday.	Do.	Registers grant of lands in the village of Virupasama dra with the produce of a man, o garden, to a temple whose central shrine, sakanasi and rangamandapa were constructed by a certain Narasimha. The donor was of the Kaundinya-gotra and Yajus-sakha and bore the title the lord of Yehura in Gandikota 'stone'.
704	On a slab lying near the Timmappa temple at Virupapura.	..	....	Saka 1473, Pith-gala, Chaitra, su. di., 12.	Do.	Registers the grant of one kasu per lion (bullock-pack) on the herds that come into the market at Virupapura, for the temple of Tiruvungalathatha by Malayi Gangapaya-Nayaka, the agent of the mahamandalesvara Gobburu Tirumalarajayadeva-Maharasa, and the mahadu including the gauda, the senuaboya and the (patana-svami) of the village.
705	On another slab in the same place	..	....	Siddharthi, Vaisakha, su. di., 13.	Do.	Incomplete. Mentions the Mahamandalesvara and the village referred to in No. 704 above.
706	On a slab lying near a well in the same village.	..	....	Saka 1573, Nandana, Kartika, su. di., 5.	Do.	Records a grant of land by Badekhan Nayaka Sahab to one Chennappa for having repaired a well and for its future up-keep.
707	On a pillar set up near the Basavesvarasvamin temple at Bolagoti.	Vijayanagara	Krishnadeva Maharaya	Saka 1443, Vaisakha, Chaitra, su. di., 1.	Do.	The grant portion is lost. Mentions Kajage Kamapaya-Nayaka, governor of Adavani-durga.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
708	On a slab in the Késavarāmin temple at Holalagundi.	Western Chalukya.	Tribhuvanamalladeva, Kalyanapura.	Ch. Vik. 50, Viśvavasu, Magha su. di., 1, Friday, Solar eclipse.	Kanarese	Registers the grant of land, a garden, a well and an oil-mill for offerings, worship and repairs in the temple of Brahmanēśvaradeva at Holalagundi by the Mahamandalesvara Dasavarmadevarasa of the Kāśyapa-gotra who bore the title 'lord of Mirinjogokaripura', and had his capital at Holalagundi.
709	On a gaddigekallu lying near the elavadi at Kanchagara-Belagallu.	..	....	Śaka 1639, Hemajambu, Kartika, ba. di., 2, Saturday, Rohini, Amrita-Siddha-yoga, Taitulakarana.	Do.	Records the commencement of the construction of the temple of Bhōgēśvara, of a well, a tank on the road to Adavani and the gift of land by Aiyappa, son of kulakarni Rayappa Narasimma of Kanchagara Belagallu.
710	On a slab lying near the Āñjanēyavāmin temple in the same village.	Western Chalukya.	Ahavamalladeva	Śaka 903, Vikrama, Vaiśākha, su. di., 5, Thursday.	Do.	Records the revival of the former grants of land made to the temples of Pañcānēśvara, etc., and also registers the gift of lands to Kalapriyadeva and two Vishnu temples by Dharevaladevi, wife of Vira-Nolamba Pallava-Pemōnānādhēva of the Pallava family who had the title 'the lord of Kanchipura'.
711	On a boulder called 'Bache-gundu' near the same temple.	Do.	Trailokyamalladeva	Śaka 969, Sarvajit, Vaiśākha, Amāvāsye, Solar Friday, Solar eclipse.	Do.	Registers a grant of land, to the temple of Viśhṇudeva of Nāganajū, by the Mahamandalesvara Gandarādityarasa who had the title 'the lord of Mahishmatipura', and who was ruling the Sindavadi 1000, Benneviru 12 and [Nū]gunda.
712	On a boulder near the entrance into the same village.	..	....	Śaka 1549, Prabhava, Chaitra, su. di., 5.	Do.	Damaged. Seems to register a gift of land and well. Mentions the Mahanayakaacharya Kondapa-Nayaka and the villages Simgunpe and Kanihagava-Hejugala.
713	On a boulder in a field to the southwest of the village of Gejjehalli.	..	....	Śaka 1[5]63, Pramōduta, Kartika, su. di., 13, Sunday.	Do.	Registers a gift of land to four individuals to maintain a flower-garden and a well. Mentions Yellapa-Nayaka, the agent of Mahasahi of Gajahalla, who was again the agent of Babasaheb, Killedar of Adavani.
714	On a stone set up in the Byadara-keri at Vandavagilli.	..	....	Śaka 1[5]63, Pramōduta, Kartika, su. di., 10.	Do.	Mutilated. Records the lease of land granted to the gauda, senabōva and the citizens of Vandavagilla by Chennanapa-Nayaka, the agent of Timmapa-Nayaka, the son of Virupanna-Nayaka.
715	On a slab lying in a field to the west of the village of Hebbettam.	..	....	Śaka 1517, Manmatha, Vaiśākha, ba. di., 10.	Do.	Records the grant of lands to a private individual by the gauda, senabōva, talavara and the ayagaras of Hebbeta for having constructed a tank when there was scarcity of water for cattle in the village.
716	On a stone set up near the Bhōgēśvaravāmin temple in the same village.	..	....	Plava, Magha, Thursday.	Do.	Damaged. In Chalukyan characters. Gift of lands by purchase.
717	On a slab set up near the Kalleraaya temple at Nerānikki.	Yadava	Yadava-Narayana Prandha Pratapachakravartin Kamaachandradeva.	Śaka 1198, 5th year, Dhātu, Chaitra, su. di., 1, Tuesday.	Do.	Registers the grant of lands for offerings to the temple of Kalināthadeva and for the maintenance of a feeding-house, by Lakhumideva-Nayaka, the sarvadhikari of Vasudeva.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
718	On a slab set up near the Sunk-lamma temple in the same village.	Yadava ..	Yadava-Narayana Prandha Pratapohakra-vartin Hamachandradeva.	Śaka 1209, [17th year, Sarva-jit, Śrāvana śu. di., 15, Thursday.	Sanskrit and Kanarese.	Records the gift of two papas on every ten pack bullocks by the merchants of Vira-Narayanapura Tumbula-pattana to the Mahānavakacharya Nageya-Nayaka, son of Kammeya-Nayaka. Mentions the king's subordinate Dōvarane, and the villages granted to Nageya-Nayaka in Sindavadi-nādu. Mutilated. In archaic characters of about the 11th century. Mentions the names of some gavundās.
719	On another slab near the Kallarayana temple in the same place.	..	....	Paridhāvi	Do.	....
720	On a slab built into the side of Amber-bāvi at Kottapeta, hamlet of Neniki.	..	....	..	Persian	....
721	On a slab set up near the Āñjanēya-svamin temple at Kurukundi.	..	....	Hemalambi, Jyeshtha, śu. di., 16.	Kanarese ..	Fixes by lease the rent and due to Liṅgarasa, the agent of Bacharasa, from the gaṇḍa and the people of the village of Kurukundi for having reconstituted the village ruined by Mādāyya.
722	On a stone set up near the Bhime-svarasvamin temple in the same village.	..	....	Manmattha, Magha, śu. di., 12, Thursday.	Do.	Records the appointment on contract, of Liṅga-jīva Nandijīva for worship in the temple of Bhimeśvaradeva at Kurukundi by Kōṇḍapaya, the agent of Bacharasa.
723	On a slab set up near the Pōtappan temple in the same village.	Vijayanagara	Viropratāpa Sadāsivarāya	Śaka 1466, Krodhi, Magha, ba. di., 11.	Do.	Registers the remission of certain taxes on barbers at Kuru-kundi situated in Ādavanī-sime.
724	On a slab set up near the Obālśī-varasvamin temple in the same village.	Western Chalukya.	Kṛtivarma Satyaśraya Prithivīvalabha ..	Lost	Do.	Mutilated. In archaic characters of about the 9th century.
725	On a slab lying near the Āñjanēya-svamin temple at Manēkurti.	..	....	Śaka 1420, Kalaya-kṛti.	Do.	Registers a grant of wet and dry lands to a private individual by Guḷṇya Kavapa-Nayaka for having constructed a tank.
726	On a beam over the main entrance into the temple of Ahobālśī-varasvamin temple at Hulebidu.	Vijayanagara	Sadāsivarāya .. ..	..	Telugu	Records the grant of the village of Tuṇṇulabidū for offerings to the temple of Avubala-Janardanadeva at Hulebidu situated in the Heṇṇē-sime which was bestowed on Ramarāja-Kōṇḍī-Timmarāja.
727	On a slab set up in a field to the west of the village of Bilebalu.	..	....	Śaka 1463, Pīṇa, Bhadrapada, su. di., 12.	Kanarese	Registers the grant of land to certain bōvas for the construction of a tank and channels and the upkeep thereof, by Mallapa-Nayaka.
728	On a broken slab lying near the Āñja cyasvamin temple at Kuruvalli.	Western Chalukya.	[Tribhāṇyamalla .. ..	.. Taraṇa, Vaiśākha.	Do.	Mutilated. Mentions the Mahamandaleśvara Sekaradeva. Seems to record a grant of land, a garden, an oil-mill and a house-site.
729	On a slab built into the wall of the Āñjanēyasvamin temple at Molēgavalli.	..	....	Śaka 1479, Pīṇa, Kartika, ba. di., 6.	Telugu	Damaged. Records a grant of land to certain artisans attached to the temple of Cheṇṇakēśvaradeva for the merit of Siddhirāja Śrīnagarajayadeva-Maharāja.
730	On a slab set up near the Āñjanēya-svamin temple at Halligera.	Vijayanagara	Sadāsivarāya .. ..	..	Do.	Registers the grant by the king of the village of Aligera to the temple of Cheṇṇakēśvara at Halahari and to the choultry which was resorted to by the Brahmanas travelling by the military route (dandūdōva).
731	On another slab in the same place.	Do.	Vīrapatāpa Sadāsivarāya-Maharāya, 'ruling at Vidyanagara.'	Śaka 1487, Raudri, Mārgaśīra, śu. di., 12.	Do.	Mutilated and damaged. Seems to register the money and grain income in the village of Haligera belonging to Ādavanī-durga which was held by the Mahamandaleśvara Śrīnagarāja, son of Siddhirāja Aṇḍalarāja as an amara-unbuli, to the temple of Kēśava-Perumal at Hālaharivi and to the choultry which was resorted to by itinerant Brahmanas travelling by the military road.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
732	On a slab set up near the Išvara temple at Nagaruru.	Yadava ..	Yadava-Narayana Kannaradeva.	Śaka 1176, Ananda, Aśadha, su. di., 11, Monday.	Kannarese ..	Registers the revival of the previous grant of land to the choultry of Somanath-deva by the Mahāpradhana and Sarvadhikari Jōgama-Rahuta who was ruling the Sindavadi-nadu.
733	On the same slab	Do. ..	Do. ..	Śaka 1177, Rakshasa, Aśadha, su. di., 11, Monday.	Do. ..	Damaged. Seems to register a gift of land to the temple of Siddha-Somanathadeva at Nagaruru by a certain Paṇḍideva.
734	On another slab in the same place..	Western Chalukya ..	Śrī.....ditya Bhatara ..	..	Do. ..	Seems to record a grant of land in Nagamaṅgala. Mentions Tondaiman Mutaras and a Chaiya temple.
735	On the Garuḍa-kambha set up in front of the Chennakesvara-śaiva temple at Chinna-hoturu.	..	....	Rudhīrōḍḡari, Māgha.	Do. ..	Seems to provide for offerings in the temple of Adikōśava-nātha consecrated by Prutapa Harihararaya.
736	On the wall to the left of the entrance into the Lakṣminarayanaśaiva temple at Pedda-hoturu.	..	....	Śaka 1463, Plava, Karika, su. di., 12, Monday.	Kannarese in Nagari.	Records the gift of land for offerings in the temple of Lakṣminarayana-deva at Saṅgamāpura.
737	On the Garuḍa-kambha set up in front of the Anjanēyaśaiva temple in the same village.	..	....	Śaka 1681, Pramaṭhi, Śrāvāṇa, ba. di., 8, Friday, Rohini.	Kannarese ..	Records that the Garuḍa-kamba was set up by Machireḡi. The village is called Hire-hoturu.
738	On a stone pillar set up at the entrance into the village of Nagaradona.	..	....	Svabhānu, Aśadha, su. di., 10.	Do. ..	Records the gift of a Vinayaka-pillar (bonakana kambha) by Devarasa, son of Keṛeya-Naganna of Nagaradone.
739	On a slab lying near the Kallōśvaraśaiva temple at Suluvayi.	Vijayanagara ..	Vīrapratapa Sadaśivadeva-Maharaya ..	Śaka 1486, Durmati, Śrāvāṇa, su. di., 15.	Do. ..	Damaged. Records the gift of some land and cash income to Kallinathadeva by Maṭamaṇḍaśvara Tirumalaraja Ramanajayadeva-Maharasa with the consent of all people.
740	On the south wall of Arjunalingēśvara temple at Pallichchandal, Madura district.	Pandya ..	Maṇavarman alias Kulasekharadeva, 'who was pleased to take every country'.	29rd year, Mithuna, su. di., 1ṭṭiya, Friday, Pushya.	Do. ..	Records that the image of Kūṭṭaduvar and his consort set up in the temple in the 22nd year, were consecrated and that provision was made for worship by Kūṭṭajkarayar, son of Maṇavarayar. Mentions the assembly of Kunda-devi-chaṭturvedināṅgalam, a brahmadeya below Velurkulam in Madurādaya-vaṇanadu, a devadana of Mudiraṅga-guṭṭandiya Išvaramudaiya-Nayagar.
741	On the north, west and south walls of the same shrine.	Do. ..	Do. do. ..	20+1st year, Karkaṭaka, 8, ba. di., śuklasi, Rohini.	Do. ..	Damaged. Seems to register a sale of land by the assembly mentioned in No. 740 above to Kuttaṅ Tēnnadan alias Tribhuvanaśaiva-deva residing in Kaṇṇanūr in Malai-maḍalam. Mentions the temple of Musugupattinruva-rāmāśura-mudaiya-Nayagar.

C.—Stone inscriptions copied in 1920.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Vaidyanātha temple at Tirumalavadi (Udayarpalayam taluk, Trichinopoly district).	Chōla	Parakēśarivarman ..	10th year	Tamil ..	Records the gift of a silver salver for betel offerings to the temple of Tirumalavadi-Udayar by the queen (?) Nakkai Tillaalagiyar alias Sōlamadeviyar. Mentions the standard weight called Vaiyagattarkal.
2	On the same wall ..	Do.	Rajakēśarivarman, 'who Madurai.	17th "	Do. ..	Gift of sheep for a lamp to the temple of Tirumalavadi-Mahādēva.
3	Do. ..	Do.	Parakēśarivarman ..	5th "	Do. ..	Records a similar gift to the same temple. Tirumalavadi is stated to have been situated in Poygai-naḍu.
4	Do. ..	..	....	..	Do. ..	Gift of a gong to the temple of Tirumalavadi-Aiyar by a private individual.
5	Do. ..	Chōla	Parakēśarivarman, 'who Madurai.	19th year	Do. ..	Gift of sheep for a lamp by a native of Pondayil in Mīraikurram.
6	Do. ..	Do.	Rajakēśarivarman ..	1[7]th "	Do. ..	Unfinished. Records a gift of a lamp to the temple by a native of Pullamaṅgalam in Kilār-kurram.
7	Do. ..	Do.	Parakēśarivarman ..	1[6]th "	Do. ..	Unfinished. Records the gift of a copper-image of Kolgaideva and a silver plate for betel at the śrībalī offerings.
8	Do. ..	Do.	Do. ..	3rd "	Do. ..	Registers a gift of land by purchase, for a lamp to the temple by a certain Arūṇigaikeṇi, daughter of 'Muttai-Udayar.
9	Do. ..	Do.	Do. ..	4th "	Do. ..	Gift of sheep for a lamp to the same temple by a native of Kilsengili-naḍu.
10	Do. ..	Do.	Do. ..	10th "	Do. ..	A similar gift of sheep for a perpetual lamp. Tirumalavadi is said to be a devādāna in Miyyi[la]ru which was a sub-division of Poyyigai-naḍu.
11	On the west wall of the same shrine.	..	....	..	Do. ..	Gift of a gold-flower and a gold sword to the image of Mahādēva by two private individuals.
12	On the same wall ..	Chōla	Parakēśarivarman ..	3rd year	Do. ..	Registers a gift of gold for offerings to the god and for feeding five persons on the Tiruvādmī day in the temple.
13	Do. ..	Do.	Do. ..	10th "	Do. ..	Fragment. Seems to register a gift for a lamp. Mentions Parakkāḍu in Arkkattuk-kurram.
14	Do. ..	Do.	Rajakēśarivarman ..	27th year, Saturday, Bharap.	Do. ..	Stones displaced at the right end. Records a gift of money for a lamp to the temple of Tirumalavadi-Perumanadi-gal by Ilaiyōn Picheli, the senior queen of "Sōlapperu-maṅar," and the daughter of Vallavaraiyar.
15	Do. ..	Do.	Do. ..	27th year ..	Do. ..	Gift of land for a lamp to the same temple by a certain Parakkāḍu Nakkai Sīngal[devan] of Parivāṇḍatturai in Arkkattuk-kurram, who purchased it from the assembly of Marapidiyū-chaturvīmaṅgalam.
16	Do. ..	Do.	Pa[ra]kēśarivarman..	7th "	Do. ..	Intercepted by pillars. Gift of sheep for a lamp to the same temple by a native of Tanjavūr.
17	Do. ..	Do.	Parakēśarivarman ..	6th "	Do. ..	A similar gift of sheep for a lamp to the temple by a certain Kamaṇṇṭayan, a teacher (vatti) of Idiyar.
18	Do. ..	Do.	[Ra]kēśarivarman	23rd "	Do. ..	Registers a gift of land, by purchase, to the temple of Tirumalavadi-Mahādēva by a certain Aiyaravan Enadi, the headman of Arkkaḍu in Parakkāḍu, a sub-division of Arkkattuk-kurram. Mentions Vēṭṭanarkudi, a brahmadeya in Poygai-naḍu.

C.—Stone inscriptions copied in the year 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north, west and south walls of the same shrine.	Chola	Raja.....natchakravartin tanga-Choladeva.	14th year ba. di., 14th day, Monday, Anuradha.	Tamil ..	Built in at the beginning. Begins with the introduction of a certain Chandraśekhara Blatta for an additional Śaivacharyakham in the temple at Tiruvalluvar in Poykai-nadu a sub-division of Puvampuluduvadiya-velanadu.
20	On the north wall of the Utsavavigraha shrine adjoining the central shrine in the same temple.	Hoysala	Sarubhaunachakravartin nathadeva.	19th year, Masha ba. di., 14th day, Monday, Anuradha.	Do. ..	Registered a gift of land, by purchase, to a certain individual for bringing a pot of water from the Kaveri daily for the sacred bath of the image in the temple at Tirumalavadi in Poykai-nadu, a sub-division of Rajaraja-velanadu, by one of the āndars living in the same village.
21	On the same wall (inside) ..	Do.	Do.	16th year, Vithana. ba. di., 14th day, Friday, Bharani.	Do. ..	Records a similar gift of land for the same purpose by a brother-in-law of Viraraja Pandanayaka the Mahapradhani of the king.
22	On the north and west walls of the same shrine.	Chola	Tribhuvanaachakravartin Rajarajadeva	26th year, Kumbha, ba. di., 14th day, Wednesday, Revatya.	Do. ..	Another gift of land by purchase for the same purpose by Parantāngan alias Varakoti who had the kavakani of Tirumalavadi alias Jnachintānamallu which was a devadāna of the temple. Records also some previous gifts by the same person of a brass vessel (annakundi), a kalam, two sounding horns, a bamboo tiruvalluvar, a mitra, a sounding conch and five lamps.
23	On the west wall of the same shrine.	Hoysala	Sarubhaunachakravartin [the] deva.	25th year, Vrischika, ba. di., 14th day, Thursday, Hasta.	Do. ..	Another gift of land for providing a pot of water daily from the Kaveri for the sacred bath of the god by a certain Panaya-Nayakar.
24	On the same wall ..	Chola	Tribhuvanaachakravartin Rajarajadeva	24th year, Kanya, ba. di., 14th day, Monday, Rohini.	Do. ..	Undisputed. Gift of land by two residents of Nerkunram in Poykai-nadu, a sub-division of Puvampuluduvadi in Kuloitunge-sala-velanadu in Jayangonda-sojamaudalam.
25	On the west and south walls of the same shrine.	Do.	Do	26 + 1st year, Kar. kataka, ba. di., 14th day, Sunday, Punarvasu.	Do. ..	Built in at the right end. Records a tax-free gift of land by a merchant of Panapuram in Malai-mandalam for maintaining a well, a water-trough and a servant for drawing water in the south gate of the third prakara for devotees to wash their feet before entering the temple.
26	On the south wall of the same shrine.	..	....	Saka 1409, Pavan- ga, bhani, ba. di., 14th day, Monday, Pushya.	Do. ..	Registers a gift of land to a dancing woman for service in the temple, by Koveridēva-Maharaja
27	On the same wall ..	Chola	Tribhuvanaachakravartin Rajarajadeva	5 + 1st year, Risha- bha, su. di., 14th day, Monday, Chitra.	Do. ..	Gift of land by purchase for two lamps to the temple of Tirumalavadi Udayar by a resident of Kōrūr in Kappi-kāram, a sub-division of Uttungatunga-velanadu.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
28	On the right wall of the Gopapali shrine in the same temple.	Chōla	Rajakēśarivarman	6th year ..	Tamil ..	Records gift of gold for the sibili offerings by a certain Parakkilān Aiyraṇṇa Padiyālan of Parivandatturai in Arkāṭṭuk-kūṇam on the southern bank (of the Kaveri).
	On the west wall of the Junēśvara shrine in the same temple.	Do.	Tribhuvana-chakravartin Rajendra-Chōla-dēva.	3rd year, Vriśchika, śū. di, eṭatturdaśi, Sunday, Aṣvati.	Do. ..	Gift of land in Rajaganbiramaṅgalam separated from Nittavimolai alim, for a pot of Kaveri-water for the sacred bath of the lord of Tirumalavadi by the wife of Arasar Nāṭṭant Kanda-Blaṭṭan of Gandaraditta-chaturvedimmaṅgalam.
30	On the east, north and west walls of Chandēśvara shrine in the same temple.	Do.	Parakēśarivarman alias Rajendra-Chōla-dēva.	23rd year ..	Do. ..	Beginning lost. Seems to record a gift of land by certain Brahmins of Maṭṭurattaka-chaturvedimmaṅgalam, a brahmadēva, to Chāṇḍēśvara-dēva a Tirumalavadi, a devadāma in Poygai-nadu, a sub-division of Vadagara Rajendra-singa-valaṇḍu.
31	In the third gōpura leading into the central shrine, left of entrance, same temple.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Sundara Pāṇḍyadēva.	3rd year, Vriśchika, śū. di, dvitīya, Saturday, Rohini.	Do. ..	Gift of land for fetching two pot-fuls of water daily from the Kaveri for the sacred bath of the lord of Tirumalavadi by Arayan Nivachenulayin alias Eṭattakai Al-giyān of Vallamar alias Vēmbanallur in Kaveri-kūṇam, a district of Pēṇḍi-maṇḍalam.
32	On the same gōpura, right of entrance.	Chōla	Rajakēśarivarman alias Tribhuvana-chakravartin Kulottunga-Chōladēva.	29th year ..	Do. ..	Begins with the introduction, "Tiruvēṇḍa-śāstra", etc. Gift of a lamp-staff to the temple of Tirumalavadi, in Poygai-nadu, a sub-division of Geyaviṇḍa-valaṇḍu by a native of Tiruvēṇḍur in Kaveri-nadu.
32	Do.	Do.	Parakēśarivarman alias Rajendra-Chōla-dēva.	26th year, Risha-śū. di, Sunday, Anarāḍa.	Do. ..	End built in. Begins with the introduction, "Tiruvēṇḍa-śāstra", etc. Records remission of certain taxes on lands granted for feeding in the Tirugaikondai-salai in the temple by the great assembly of Gandaraditta-chaturvedimmaṅgalam. a brahmadēva in Poygai-nadu, a sub-division of Rajendrasinga-valaṇḍu in who met at the hall called Uttamasōḷai-maṇḍalam
34	Do.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.	6th year, Kurukaka, śū. di, dvadasi, Sunday, Mṛga-śirsha.	Do. ..	Gift of land in Nittavimolam-ṅgalam for two pots of Kaveri-water for the sacred-bath of the lord of Tirumalavadi by Tirubalagiyān Irasingadevan, one of the Kaikkōlars of Tondanāṇṇa-ṅgalam in Karuvēṇḍu-nadu, a sub-division of Pāṇḍi-maṇḍalam
35	Do.	Chōla	Rajakēśarivarman alias Tribhuvana-chakravartin Kulottunga-Chōladēva.	4th year 137th day ..	Do. ..	The inscription begins with the introduction, "Tiruvēṇḍa-śāstra", etc. Gift of 90 sheep for a perpetual lamp to the temple of Tirumalavadi in Poygai-nadu, a sub-division of Tribhuvanachakravartin-valaṇḍu by Tiruvēṇḍamunaiyāḷai 'Tiyagasundar', daughter of Nūmbu.
36	Do.	Do.	Parakēśarivarman alias Rajendra-Chōla-dēva.	61st year ..	Do. ..	Begins with the historical introduction, "Tiruvēṇḍa-śāstra", etc. Gift of 96 sheep and a lamp-stand for a perpetual lamp to the Lord of Tirumalavadi, in Poygai-nadu, a sub-division of Rajendrasinga-valaṇḍu by Uḷagudiyal, daughter of Paṇḍarāma Deṇḍaravāṇḍu by Uḷagudiyal, daughter of Valayammarayar Maṭṭasiyan Kāṭṭimūḷayan Vajuvuṇ Kappan alias Uḷayanallāṇḍa Aluvantaivelai.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same gōpura, right of entrance.	Chōla	Parakēsarivarman alias Rajendra-Chōla-dēva.	20th year	Tamil	Begins with the historical introduction in "Pēsēśār", etc. Gift of paddy for offerings to the image of Pūṭṭiyar Tirujñānaśāmbandigal, Tirumāvukkaraiyadēva and Nāmai Aruṇar set up in the temple by Tirumalaṅgaṅai alias Tiruppalutāmaṇḍanaṇ and his lady.
38	On the east and north walls of the first prakāra of the same temple.	Do.	Tribhuvanachakravartin Rajarajadēva ..	29th year. Mithuna, śu. di., tritiya, Monday, Purnavasu.	Do.	Built in at the end. Gift of land in Nēdūripṇṇāṭṭur, a hamlet of Guṇḍarāḍiṭṭi chaturvedimāṅgalam, on the maintenance of the person who had to bring a pot of water from the Kaveri for the sacred-bath and offerings to the image of Bhavunagarī-nāch-chivār set up in the veranda on the north side of the first prakāra of this temple.
39	On the north wall of the same prakāra.	Do.	Do.	20th year. Karkāṭaka, śu. di., Monday, Pūṭṭichādasi, Monday, Pushya.	Do.	Built in at the end. Gift of land by purchase for a perpetual lamp to the temple of Tirumalavār in Poygaṇ-ādu, a sub-division of Rajaraja-vilāṇam by Vallaya Daṇḍanayaka, son of Pūṭṭiṭṭai Daṇḍanayakka of Aruṇāpuram, one of the प्रधान of Vīra-Narasimhadēva.
40	In the third gōpura leading into the central shrine, left of entrance.	..	.. ..	..	Telugu	Gives in a single verse the praise of the chief (toṇṇa-Tippu) who was a great pottanthuṇṇi to the poor and the poets.
41	On the north wall of the first prakāra.	Hoysala	Vira-Ra[ma]nathadēva ..	[1] 3 Mesha, śu. di., śu. di., Saturday, Śāśṭha.	Tamil ..	Built in at the beginning. Gift of land for the maintenance of the person bringing water to the sacred-bath of the god at Tirumalavadi by Devanach alias Devappuram, son of Kanyandār of Tēṭṭi, one of the followers of Mahāpradhānam Vīra Daṇḍanayaka.
42	On the same wall .. ..	..	Lost .. ..	.. [Sunday], Bharaṇi.	Do. ..	Built in at the beginning. Gift of land for the maintenance of the person bringing a pot of water from the Kaveri for the sacred-bath. Mentions the Mahāpradhānam Vīra Daṇḍanayaka.
43	Do.	Chōla	Tribhuvanachakravartin Rajarajadēva ..	28 + 1st year, Mithu, śu. di., Monday, Uttara-phalguni.	Do. ..	Gift of land in Rajarajamaṅgalam which was separated from Vikramasolāṭṭur, a hamlet of Gaṇḍarāḍiṭṭi-chaturvedimāṅgalam for the maintenance of the person bringing a pot of Kaveri-water for the sacred-bath of the lord of Tirumalavadi in Poygaṇ-ādu, a sub-division of Rajarajavilāṇam, by Vasiṇi Vikramādittan Vallaya Nayaka, a native of Maṇḍhāṇṇallūr of Tūṭṭa-rājya.
44	Do.	Vijayanagara.	Pratapadēvarāya	Śaka 1356, Pramaṇḍaba, Mithuna, śu. di., dvitiya, Friday, Pushya.	Do. ..	Beginning not engraved on the wall. Seems to register a gift of land by purchase for offering cakes to the image of Aṅgiya-pūṭṭiyar set up in the temple by one of the kapaṭṭāṭṭars.
45	Do.	Hoysala	Sarvabhaumaachakravartin Vira-Ramanathadēva.	6th year	Do. ..	Damaged. Registers a gift of land for the maintenance of the person bringing one pot of water for the sacred-bath of the lord of Tirumalavadi.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the north wall of the same prakara.	Hoyasala	Sarvabhaunachakravartin Virarāma-nāthadeva.	18th year, Kishabha, be. di., pañchami, Monday, Uttarāshadha.	Tamil ..	Gift of land by purchase in Ponnamēvilagam by Kunnaman, son of Kasavan Kalhannagal for a perpetual lamp to the temple of the lord of Tirumalavadi. Mentions the liquid measure 'Sembayan-Maladevi'.
47	On the west wall of the same prakara.	Do.	Do.	19th year, Kishabha, su. di., dvitīya, Wednesday, Mīgasātrahā.	Do. . .	Gift of land in Ponnamēvilagam separated from Ulagayavanlanallur a hamlet of Gāndarāditya-chatur-vedināgalam for one pot of Kaveri-water for the sacred-bath of the god at Tirumalavadi by Udatarudaiyan Tirachirambalamudaiyan alias Kanakarayan. Records a gift of land for the sacred-bath in Edirilīśola separated from Kodanurama-nallur, a hamlet of Gāndarāditya-chaturvedināgalam. One of the donors was a native of Nāduvil Kaveri in Arkāda-kuram, a sub-division of Tenkari Pandikula-sani-vaḷamāḍin.
48	On the same wall	Do.	Do.	1[5]th year	Do. . .	Records that the mandapa was constructed by Rajaragapā Kōṇṇṇarayan, son of Mahamandalesvara Rāya Basava-saṅkara who bears the brudās patṭakkattān, Kāñchēpuravarādhisvāmī, &c.
49	On the east wall of the mandapa between the 2nd and 3rd gōpuras.	..	....	Saka 1412, Sadhanapa, Kārtigai, 10th day.	Do. . .	Records a gift of land in Udayan and Anjūnāgalam for offerings by Sevayappi Malavarayasolai. Refers to an earlier gift of land for offerings to Atavattinuvār (63 Saiva devotees).
50	On the south wall of the same mandapa.	..	....	Vijaya, Kārtigai, 28.	Do. . .	Nayannar set up in front of the temple after paying certain amount into the treasury of Kōṇṇṇadeva-Maharāja.
51	On the west wall of the same mandapa.	..	5)	Saka 1414, Paridhāpi, Avani, 26.	Do. . .	Damaged. Gift of land by purchase in Nittavinoda-mangalam for offerings to the image of Bhikshatānādeva set up in the temple by Nirkupai-Udaiyan Aravamodu Periya Nayan alias Naypatannayirānambi.
52	On the left wall of entrance of the kitchen room, same temple.	Pandya	Marvarman alias Tribhuvanaachakravartin Kulasekharadeva.	.. . . . Mesha, su. di., chaturdasi, Friday, Hasta.	Do. . .	Gift of land in Kulottunga saṅgallur for the maintenance of the person bringing one pot of Kaveri-water for the sacred bath by Velur Kilayan Rajarajadevan.
53	In the second gōpura of the same temple, right of entrance.	Hoyasala	Sarvabhaunachakravartin Ramanātha deva.	[3rd] year, Kārtigai.	Do. . .	Remission of taxes on lands belonging to the temple by Rāya Basava-saṅkara Kōṇṇṇadeva-Maharaja who bears the brudās patṭakkattān, &c. The amount remitted had to be utilised for the great worship (Mahapūja) and repairs in the temple.
54	In the same place .. .. .	..	....	Saka 1409, Pāvaṅge, Tai, 24	Do. . .	Registers lands brought under cultivation for perpetual lamps given to the temple. Mentions the liquid measure 'Sembayanadevi'.
55	Do. left of entrance.	Chōla	Tribhuvanaachakravartin Rajarajadeva ..	31st year, Mesha, su. di., chaturthi, Wednesday, Rohini.	Do. . .	Gift of land by purchase for one pot of Kaveri-water daily for the sacred-bath of the lord of Tirumalavadi by Devayyan alias Devapperumal.
56	Do.	Hoyasala	Sarvabhaunachakravartin Virarāma-nāthadeva.	[17]th year, Mesha, be. di., [trayōdaśī], Mūla.	Do. . .	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same gopura, left of entrance.	Chōla	Tribhuvanachakravartin Rajarajadeva	12th year, Makarab. di., Tritiya, Monday, Nabba.	Tamil	Gift of land in Ponnammuvilagam for the maintenance of the persons bringing a pot of Kaveri-water daily for the sacred-bath of the lord of Tirumalavadi by Singalavaiyayan.
58	Do.	Hoyasala	Sarvabhausaachakravartin Virarajamahadeva.	... Mruva, ... di., [prathamā], Monday, Asvati.	Do.	Damaged. Records a similar grant.
59	Do.	Do.	Virarajamahadeva	[15]th year, Kartika, 8th di., septami, Sunday.	Do.	Damaged. Gift of land by purchase by a Dandanayaka at the service of rousing the god from sleep (tirupallipetachol), for the merit of the king.
60	Do.	Chōla	Parakesarivarman alias Tribhuvanachakravartin Virahaviradeva, who having taken Madurai, Ilam (Ceylon), Karuvir and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.	36th year, Mithuna, 8th di., chaturdasi, Sunday, Rohini	Do.	Mutilated in the beginning. Gift of land for maintaining a flower-garden by the wife of a Brahman servant of the temple of Tirukkala-Uduyar in Nitavimoda-valanadu.
61	On the east wall of the second prakara, right of entrance.	Do.	Parakesarivarman alias Udayar Rajendracholadeva.	[26]th year	Do.	Much damaged. The inscription begins with the introduction "செவ்வீரன்" etc. Gift of 14 kasa and vessels for early morning-offerings in the temple at Tirumalavadi, in Poygai-nadu, a sub-division of Rajendrasinga-valanadu by Tirumal Arangan alias Tirupallittamapichchan. Below this is another inscription dated in the 31st year of the same king referring to a gift of paddy for the same offerings.
62	On the same wall	Do.	Do.	12th "	Do.	The inscription begins with the introduction "செவ்வீரன்" etc. Sale of land to the temple by Mogaiyan Kovai Suvaram of Anaravikannamachcheri Karikudi, a brahmadaya in Tiruparaditya-chaturvedinangalam, in Poygair-nadu, a sub-division of Vadagaru Rajendrasimba-valanadu.
63	Do	Do.	Do.	8th "	Do.	The inscription begins with the introduction "செவ்வீரன்" etc. Sale of land to the temple by a Brahman lady.
64	Do.	Do.	Do.	7th "	Do.	The inscription begins with the introduction "செவ்வீரன்" etc. Sale of land to the temple by Vayyalur Madava Desapuriyan.
65	Do.	Do.	Do.	[8]th "	Do.	The inscription begins with the introduction "செவ்வீரன்" etc. Sale of land to the temple by Vosi Anantanarayana of Mahabharanachcheri Kandiyur, a sub-division of Candaradiya-chaturvedinangalam, a brahmadaya of Vadagaru Rajendrasimba-valanadu.
66	Do	Do.	Do.	8th "	Do.	The inscription begins with the introduction "செவ்வீரன்" etc. Sale of land to the temple by a private individual of Alattur.

C.—Stone Inscriptions copied in 1920—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks
67	On the same wall, left of entrance	Chola	Parakesarivarman alias Udayar Rajendra-Choladeva.	13th year	Tamil	The inscription begins with the introduction "செவ்வீரர்" etc. Gift of 50 sheep for burning a perpetual lamp in the temple of Vaidyanathadeva at Tirumalayādi, by a shepherd Vēnśēśai alias Uttamaśōlakkaṇ.
68	Do.	Do.	Do.	Lost	Do.	The inscription begins with the introduction "செவ்வீரர்" etc. Gift of land for offering milk at the early morning service by a servant of the king.
69	Do.	Do.	Do.	17th year	Do.	The inscription begins with the introduction "செவ்வீரர்" etc. Gift of a gold ornament set with jewels to the temple at Tirumalayādi by a Brahman lady of Marungur. Records also the gift of a jewelled ornament and a gold-flower in the 19th year of the king.
70	Do.	Do.	Do.	25th "	Do.	Unfinished. The inscription begins with the introduction "செவ்வீரர்" etc. Gift of a silver armour (kavacham) to be used at the three sacred-laths and 30 kāsū for one perpetual lamp by Anakkisōppiyā Paṇḍiavan Maḍeva.
71	Do.	Do.	Rajakesarivarman alias Rajathirajadeva [I].	2[9]th year, 102nd day.	Do.	Gift of a pearl umbrella to the god at Tirumalayādi, a devadāna in Poygai-nāḍu, a sub-division of Rajendra-siṅga-valanāḍu by Madurantakadeva Arumolunangaiyar alias Tirappai, daughter of Rajendra Choladeva.
72	Do.	Do.	Tirbhuvai achakravartin [Vijayarajadeva].	2nd year, 1st day, [dva]dasi, Saturday, Mṛga-sirāda.	Do.	Gift of land by purchase for fetching a lot of water from the Kaveri for the sacred-bath of the god in the temple at Tirumalayādi in Poygai-nāḍu, a sub-division of Vada-karai Rajaraja-valanāḍu by a lady of Arigalur in Arur kōzham.
73	Do.	Do.	Parakesarivarman alias Udayar [Rajendra-Choladeva].	Lost	Do.	Much damaged and built in at the bottom. The inscription begins with the introduction "செவ்வீரர்" etc. Makes provision for feeding Sivayogins and Mahāśvaras on the days of Maṣi-Sashthi and Tiruvāṇ-asiṭṭami festivals.
74	On the same wall, right of entrance	Do.	Parakesarivarman alias Udayar Rajendra-Choladeva.	31st year	Do.	Much damaged. The inscription begins with the introduction "செவ்வீரர்" etc. Gift of 50 kāsū and two lamp-stands for burning a perpetual lamp in the temple of Tirumalayādi.
75	Do.	Do.	Do.	Lost	Do.	Built in at the bottom. The inscription begins with the introduction "செவ்வீரர்" etc. Mentions the lands lying waste until the 21st year, but brought under cultivation by feeding Sivayogins and Paṇḍas on the occasion of the mid-day of ering, by a servant of Rajendra-Choladeva named Virāṣa a Nellurudaiyan Nanduvayan Vimarman of Virucholaṭṭan in Tirukolaṭṭanāḍu, a sub-division of Rajendra-valanāḍu.

C—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
76	On the north wall of the same prakara.	Chola	Rajakesarivarman Tribhuvanachakravartin Rajarajadeva.	3rd year, Makara, su. di, ekadasi, Saturday, Rohini.	Tamil	Begins with the historical introduction " <i>Śaṅkhaśaṅkha</i> " etc. Gift of land for offerings, festivals and flower-garlands to the image of Aludaiya Pillaiyar in the temple of Tirumala-udaiyavar by Vanadarayan, grandson of Paṭṭamadayan Arayan Uttamachola Gāṅgāyāyan of Avār-kurram in Nittavinda-vaḷaḷaḍu.
77	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva ..	[10]th year, Tula, ba. di, shukla, Friday, Pushya	Do.	Damaged. Gift of land for providing two pots of water for the sacred bath.
78	Do.	Do.	Virarajendrarvarman alias Rajadhirajadeva.	38th year, Kumbha, [Sunday, Asvini.	Do.	Much damaged. Seems to be a copy of the old record. Begins with the introduction " <i>Śaṅkhaśaṅkha</i> " etc. Gift of land for daily worship of the images of Jayangonda-śaṅkha-viṭṭaka and his consort, set up by one of the managers of the temple of Aludaiya-Vishnu and his consort and of Brāhmi by the great assembly of Candaradiya-chaturvīṅgaḷaḍu, a brahmadeya in Iyogai naḍu, a sub-division of Rajendrasingga-vaḷaḍu which assembled in the temple of Candaradiya- <i>ṭṭinnagar</i> . Unfinished and damaged. Begins with the introduction " <i>Śaṅkhaśaṅkha</i> " etc. Gift of land for forming a grove of trees for the great Tirumala-udaiyavar to step in after smothering the water in the Kaveri.
79	Do.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rajarajadeva.	4th year, Siniha, ta. di, ashtami, Monday, Rohini.	Do.	Gift of 91 sheep for burning a perpetual lamp in the temple
80	Do.	Do.	Tribhuvanachakravartin Virarajendradeva.	[6]th year ..	Do.	Begins with the introduction " <i>Uḍḍavaraśaṅkhaśaṅkha</i> " etc. Gift of 10 sheep for a perpetual lamp by a native of Idaiyavur in Pandi-naḍu.
81	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga Cholaadeva.	4th year, Tula, ba. di, tritiya, Sunday, Krittika	Do.	Unfinished. Records that the gift of 108 sheep for 2 lamps ordered in the 15th year of Kulottunga Cholaadeva, who abolished the stone now.
82	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga Cholaadeva, who was pleased to take Madura and the crowned head of the Pandya.	[1]th year, Isha, ba. di, dasami, Thursday, Virakha.	Do.	Damaged and unfinished. Gift of 90 sheep for burning a lamp in the temple by Tyagaendari, daughter of Nulambac.
83	Do.	Do.	Tribhuvanachakravartin Kulottunga Cholaadeva.	2nd year	Do.	Begins with the introduction " <i>Śaṅkhaśaṅkha</i> " etc. Gift of land for a perpetual lamp by Arayan Jayangonda-śaṅkha alias Paṇḍavarajadeviyar, wife of Solavalabadeva, who is called son (jilaiyar).
84	Do.	Do.	Kulottunga-Cholaadeva	4th	Do.	
85	Do.	Do.	Rajakesarivarman alias Rajadhirajadeva I.	2[9]th ..	Do.	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the north wall of the same prakara.	Chola	Tribhuvanachakravartin Chola-dēva, 'who took (Ceylon) and the crowned head of the Pāṇḍya.	22nd year	Tamil	Records that Kanaiyandevan Kattan alias Gandaraditta Bhatian, one of the Sivabrahmanas of the temple took charge of certain lamps including the one given by 'Iruvegbambudaiyar alias 'Iyagasundari in the 4th year of Kulottunga-Chola-dēva. The price of one sheep is stated to be 48 kaṣa.
87	On the same wall	Do.	Lost	21st year, Mithuna, 8th di., aṣṭami, Sunday, Hastā.	Do.	Mutilated. Contains a portion of the introduction of Kulottunga-Chola III. Gift of land for a perpetual lamp to the temple by a native of Urattūr-kurram in Kōṇḍu alias [Iraṭṭa] paṭṭikōṇḍasōla-vallanādu.
88	Do.	Do.	Tribhuvanachakravartin Chola-dēva, 'who was pleased to take Madurai (Madura), Karuvūr and the crowned head of the Pāṇḍya.	[2]4th year ..	Do.	Damaged. Gift of land in Anapayamallur for conducting worship to Vayicheliyamathappennal in this temple by Avalaimallur Uḍaiyā Peruman 'Iruvegbambudaiyā.
89	Do.	Do.	Tribhuvanachakravartin Rajarajadēva ..	10th year, Kumbha, 8th di., tṛtīyā, Śrāvana.	Do.	The inscription stops with the name of the king and the date.
90	On the west wall of the same prakara.	Do.	Tribhuvanachakravartin Rajadhirajadēva (II).	8th year	Do.	Refers to the lamps given during the reigns of Rajendra-Chola-dēva and Kulottunga-Chola-dēva, 'who abolished tolls.' Seems to provide for maintaining the lamps given during the time of Periyadēvar Rajarajadēva, as the recipients of the sheep died and their assignees could not either be found out or were unable to maintain the lamps.
91	On the same wall	Do.	Tribhuvanachakravartin Rajarajadēva ..	6 + 1st year, Kumbha, 8th di., chaturthi, Monday, Svāti.	Do.	Records the gift of a house at 'Iruvalavadi to Kurūru-daiyān Teṇi Peṇiyān alias Eduliṣṣolanuvendavēlar who owned lands in Kurra-kurram alias Uttungatonga-vala-radu but who was required to reside in 'Iruvalavadi guarding the place. He appears to have extended the temple and certain maṇḍapas as the space within them was very narrow.
92	Do.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rajarajadēva	4th year, Sīṅha, 8th di., aṣṭami, Monday Rohini.	Do.	Begins with the historical introduction "சிறந்த இரண்டே" etc. Records the registering of the devādāna lands purchased from the tenants for arrears of rent. The devādāna included also other lands given to the image of Vayicheliyamathappennal-udaiyā-Nayenar set up in the temple by Eyirakkilaiyān Embirai Paṇbandar, one of the Mahēsvatas.
93	On the south wall of the second prakara of the same temple.	Do.	Rajakesarivarman alias Chakravartin Kulottunga-Chola-dēva.	15th year, 147th day.	Do.	Unfinished. Begins with the introduction "பெருந்தேவன்" etc. Seems to register the number of sheep given and the quantity of ghee to be measured out for the 32 perpetual lamps given to the temple of 'Iruvalavadi-Uḍaiyā-Nahadēva in 'Iyogaiyādu, a sub division of Kulottunga-sōla-vallanādu.
94	On the same wall	Do.	Parakesarivarman alias [Rajendra-Chola-dēva].	Lost	Do.	Much damaged. Sale of land for a flower-garden and its maintenance.

C—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	On the south wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rajarājadeva	17th year, Makara, ba. di., śakāśā, Wednesday, Anurādha.	Tamil	Gift of 90 sheep for a perpetual lamp to the temple at Tirumalavadi in Poygai-nadu, a sub-division of Rajarāja-vaṇanadu by Kuṇṇatṭar Sakkilāṇ Madēvadigaḷ Rāmādeva alias Uttamaśoḷa Pallavarayan of Kuṇṇatṭar-nadu in Puliyur-kōṭṭam alias Kulottuṅgaśoḷa-vaṇanadu, a district of Jayāṅgaśoḷa-maṇḍalam.
96	On the same wall	Do.	Parakāśarivarman alias Tribhuvanachakravartin Rajarājadeva.	18th year, Dhanus, śakāśā, Wednesday, Mūla.	Do.	Begins with the introduction "Sūrya Deva" etc. Gift of 90 sheep and a ram for a perpetual lamp to the lord of Tirumalavadi by Viṇṇagavandar alias Akilabhuvanamaṇḍayar of Peruvayalūr in Puliyūr-nadu a sub-division of Arumolideva-vaṇanadu.
97	On the south wall of the Sundarāmbaḷ shrine in the same temple.	Do.	Tribhuvanachakravartin Chōlādēva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvār and the crowned head of the Pandya.'	2[9]th year, Tula, su. di., trayodāśī, Monday.	Do.	Mutilated. Seems to register a gift of land to the temple.
98	On the east wall of the ruined maṇḍapa to the north of the shrine of the goddess in the same temple.	Do.	Tribhuvanachakravartin Rajakēśarivarman	3rd year	Do.	Incomplete. Registers a gift of gold for offering crushed rice (aval) on the day of Ardra in the month of Mārgaśīrṣi by Kōṇḍaḷa Vellala Pillaiyār of Kumballambur in Oṇma-nadu, a district of Tondai-nadu.
99	On the first gōpura of the same temple; right of entrance.	Pandya	Tribhuvanachakravartin Vira-Pandya-deva.	7th year, Kanya, ba. di., navami, Friday, Purnavasam.	Do.	Built in at the end. Gift of paddy for repairs to the temple, the maṇḍapa and the prakāra wall called Peṇṇi-nāṭṭan-urumudi by the citizens of Vṇai-nadu, a sub-division of Poygai-nadu in the district of Rajarāja-vaṇanadu.
100	In the same place	Do.	Maravarman alias Tribhuvanachakravartin Parakrama-Pandyadeva.	6th year, Kumbha, su. di., navami, Sunday, Mūla.	Do.	Damaged and built in at the end. Seems to register a gift of land to the temple.
101	Do.	Do.	Do.	2nd year, 206th day	Do.	Do.
102	In the same place, left of entrance ..	Do.	Do.	[8]th year, 163rd day	Do.	Registers a gift of land for repairs to the temple.
103	Do.	Do.	Maravarman Tribhuvanachakravartin Kulasekharadeva.	2nd year, Makara, su. di., septami, Friday, Revati.	Do.	Records an assignment of certain taxes for conducting repairs to the temple. Tirumalavadi was situated in Poygai-nadu, a sub-division of Vāḍagarai Rajarāja-vaṇanadu. Sundara-Pandya Maḷavarayan figures as one of the signatories.
104	On the east wall of Ankurēvara temple at Adigudi, Lalgudi taluk, same district.	..	..	....	Gantha	A Sanskrit verse in praise of the god.
105	On the same wall, right of entrance.	..	Madirakōṇḍa Parakēśarivarman ..	[2]7th year	Tamil	Gift of land for the sacred bath of Murrhēlunda-Nayanar.
106	On the right side of the doorway leading into the central shrine in the same temple.	Chōla	..	..	Do.	Gift of land for a perpetual lamp by a native of Anbil, a brahmadeya in Kij-kōṇṇu, a sub-division of Kijar-kōṇṇu to the temple of Tiruvadikudi.
107	On the left side of the same doorway.	Do.	Parakēśarivarman ..	3rd	Do.	Gift of land, for feeding 26 Brahmanas on the seven festival days in the month of Māśi, to the temple of Isvara-Bhāṭṭaraka at Tiruvadikudi, a brahmadeya in Kij-kōṇṇu, a sub-division of Kalara-kōṇṇu, a district of Vāḍagarai Maḷa-nadu

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
COIMBATORE DISTRICT.						
Dharapuram Taluk.						
108	On the base of the north and west walls of the central shrine in Vinirainde-Perumal temple at Koduvay .	Ummattur ..	Mahamandalesvara Viranajjaraya Udaiyar.	Saka 1411, Sadhara, Kārttigai, 12.	Tamil	Records that the inhabitants of Poṅgalorikka-naḍu repaired the ruined temple of Vinirainde-Perumal and re-erected on its walls the old defaced inscriptions of Chola and Chēra kings recording the gift of two villages for daily worship, offerings and repairs in the temple. Mentions also Valippukka-naḍu.
109	On the base of the south wall of the same shrine.	..	Do.	Do.	Do.	Records that the residents of Koduvay gave some land in Velampundi to the priest of the Perumal temple to provide (kambu-) food for Brahman travellers.
110	On a pillar inside the archa-mandapa in the same temple.	Koṅgu-Chola	Virarajendradēva alias Perumal.	[20]th year..	Do.	Damaged. Seems to record that the pillar on which the inscription is engraved was set up by Virarajendra Uttama-Narayanadēva.
111	Behind the image in the central shrine in the same temple.	Do.	Virarajendradēva	14th ..	Vatteḷuttu	Damaged. Seems to record the digging of a well in the temple.
112	On the east and north walls of the maha-mandapa of the Nagesvarasvamin temple, in the same village.	..	....	Kali 4825, Śobhā-kṛti, Arpaṣi, 16.	Tamil	Records that Chinnayya Kavandan, a resident of Nijali, reconstructed in stone the Śiva temple which had formerly been built of brick and wood and had consequently gone to ruins.
113	On the wall of the mandapa at the entrance into the same temple, left side.	..	....	Kali 4836, Virodhikṛti (wrong), Āvani, 16.	Do.	Records that the individual mentioned in No. 112 above built the mandapa at the entrance of the temple.
114	On the wall of the same mandapa, right side.	..	....	Do.	Do.	Records that Śengamiammal, wife of Chinnayya Kavandan mentioned in No. 112 above, built some portions of the temple.
115	On the east and north walls of the Subrahmanya shrine in the same temple.	..	....	Angira, Pangunji, 13.	Do.	Records that Virabhadra Mudaliyar built of stone the Subrahmanyaśvamin shrine in the same temple.
116	On a slab set up out side the Kāśi Visvanathasvamin temple at Karukkaipalayam.	..	....	Khara ..	Do.	Records gift of land for the maintenance of a mūṭhu and for feeding Śaivite ascetics.
117	On the north wall of the central shrine, Vāḍuganathasvamin temple, Kundadam .	Koṅgu-Chola	Virarajendradēva	11 + 1st year	Do.	Records the gift of one aṇḍu of gold by the mapaiḱkijatti of the Kuṇḍimechi caste for a twilight lamp to the god.
118	On the east wall of the same shrine	Do.	Do.	[24]th ..	Do.	Damaged and incomplete. Records a gift of gold for a lamp to the god by one .. Ko-Kaṇḍara Pallavarayan, captain of a thousand foot-soldiers stationed at Pulambura .. kōṭṭai.
119	On the same wall ..	Do.	Tribhuvanachakravartin Virarajendradēva.	16th ..	Do.	Records a dōp-ai of gold for a lamp to the god, Tirunilaijagiya-pillaiyar by a resident of Kurunḱakku-lattu-karai in Kalavai-naḍu, in [Paṇḍi]-mandalam.
120	Do. ..	..	....	Do. ..	Do.	Beginning built in. Records gift of gold to certain Brahmins for burning a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the east wall of the same shrine	..	....	....	Tamil	Beginning damaged. Records gift of gold for a lamp to the god by Sattan-Sridevi, a member of the Malayakatti caste.
122	On the south wall of the same shrine.	Kongu-Chola	Virarajendradeva	....	Do.	Mutilated. Records gift of gold by ... 60,000 pallas-varayan, a captain of 1,000 soldiers, for a twilight lamp to the god.
123	On the same wall	Do.	Do.	[29] + 5th year ..	Do	Records gift of gold for a lamp to the god by an ascetic (rayiragi) of Virasola-tirumadaivilagam in Rajavich-ohadraparam in Naraiyanur-nadu.
124	Do.	Do.	Do.	44th "	Do.	Records gift of gold by Ulagaivalamvandan to certain temple priests for burning a lamp to the god.
125	Do.	..	...	....	Do.	Damaged. Seems to record gift of gold for providing oil for anointing the god on Wednesdays.
126	Do.	Kongu-Chola	Tribhuvanaachakravartin deva.	[45]th year	Do.	Damaged. Seems to record gift of gold for a twilight lamp to the god by one Nitayakalyapani, a resident of Kodai-mangalam.
127	On the west wall of the same shrine, inside the store-room.	Kongu-Pandyas.	Vira-Pandya[deva]	11th "	Do.	Built in at the beginning. Records gift of gold by a member of the Vellaḷa caste for lamps to Vaduga-pillaiyar and to god Avudaiyyar] Kōnga-Viṭṭaka[itu-avudaiyar.
128	On the doorjamb of the entrance into the central shrine.	Do.	Virarajendradeva	15 + 5th "	Do.	Records the order of the assembly of Kundolam to set apart for the requirements of worship and repairs to the temple of Vadugapillaiyar, a certain percentage of the profits on the sales of woven cloth, yarn, salt, etc.
129	On the right door-post of the Amritaghatēvara shrine in the same temple.	Kongu-Chola	Virarajendradeva	6th "	Do.	Records that the mahā-mandapa of the temple was the charitable gift of the Vaniyars of Kundodam.
130	Do. left side	Do.	..... ngu-Choladeva	10th "	Do.	Much damaged. Mentions the name of Irutogolaṇ.
131	On the base of a pillar in the mahā-mandapa in the same temple.	Do.	Kōḷkalimarukha Vikrama-Choladeva	42nd "	Do.	Incomplete.
132	On the doorjamb of the first entrance into the temple, right side.	Kongu-Pandyas.	Sundara-Pandya-deva	24th "	Do.	Records that the doorposts of the mandapa were erected by certain Vaniyars of Kundodam and that a lamp was also agreed to be burnt by them there.
133	Do. left side	Do.	Vira-Pandya-deva	15th "	Do.	Damaged.
134	On a lion pillar in the tank in front of the temple.	Kongu-Chola	Virarajendradeva	11th "	Do.	Slates that the lion-pillar was erected by one Virasola-Irutogolaṇ alias Perumal-Perumal, the headman (uraḷi) of Kōḷikkaraikkōḷu.
135	On a pillar in the mahā mandapa of the Nallamangai shrine in the Nagēsvarasvamin temple at Sa-dayampalayam.	Vijayanagara.	Vira-Kampana-Udaiyar	Pramadicha	Do.	Records that the temple of Nagēsvaramudaiyar at Kurniyūr was repaired by Avudaiyaraja after its desecration by the Muhammadans.
136	On another pillar in the same place.	Do.	Do.	11th year ..	Do.	Records that the same individual reconstructed the temple of Vadugapillaiyar at Kurniyūr after its desilement by the Muhammadans.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
137	On a beam in the mandapa of the Viśvanathasvamin temple at Konapuram .	Kongu-Chola	[Vi]krama-Chōladeva	20th year ..	Tamil	Records that the beam in the temple of Tirumarududaiyar was the gift of a gold-smith of Kadaiyūr.
138	On another beam in the same place	Do.	Vikrama-Chōladeva ..	Do. ..	Do.	Records that the beam was the gift of Idaṅgaināyaka-bhaṭṭa, a native of Kadaiyūr.
139	On the base of the west and south walls of the central shrine, Vinagaram-perumāṇ temple in the same village.	..	Tribhuvanaśākhavartan Kōṇṇinmaikop-daṇ.	26th year and 306th day.	Do.	Records the gift of certain taxes to the god in lieu of lands enjoyed by certain persons in Vira-Pandya-chatur-vedinagalam in Narayanur-naḍu. The God is stated to have been consecrated by Gaṅgariyāṇ for the merit of Sundara-Pandya. Pirantakapuram alias Rajarajapuram is mentioned and the signatory's name is given as Araiya-naḷaṅṇ alias Vāṇḍhirāja of Śīru-māranallur in Kaṇṇai-irukkal.
140	On a beam in the mandapa in front of the kitchen in the same temple.	Kongu-Chola	Vikrama-Chōladeva ..	30th year ..	Do.	Records that the beam was the gift of a Vellāla by name Udayamanikkasāla-Setṭi. The title of Setṭi to a Vellāla is somewhat peculiar and denotes probably the Vellāla-Setṭi sect.
141	On another beam in the same mandapa.	Do.	Do. ..	Do. ..	Do.	Records that Śivapadaśekhara-Muvendavelāṅ gave one beam.
142	On a pillar in the same mandapa ..	Do.	Do. ..	26th year ..	Do.	Records that the pillar was the gift of Avināsi Araiśāṇ-Nāmiyilla-Uḍaiyar, a merchant of Edaiyūr to the god Tirumarududaiyar. [The pillar appears therefore to have formerly belonged to the Śiva temple and to have been subsequently brought to the Perumāṇ temple.]
143	On a pillar in the Agastyaśvara temple at Dharapuram.	..	....	....	Do.	Mentions that Tirunilakapṭhaṇ alias Tillaivaṇṇam-andaṇa-nambi gave the pillar as a gift.
144	On another pillar in the same temple.	....	....	..	Do.	Mentions that the pillar was the gift of Paradayaṇ Śika-śimāṇ Nilaiudaiyap.
145	On two detached stones in the south wall of the Krishnaśvamin temple to the south of the same temple.	Vijaya-nagara.	Virapratāpa Sadāśivadeva-Maharāya	Śaka 1471, Saunnya, Vaisākha, ba. di., 30.	Kanarese	Incomplete. Seems to record gift of a village by Śivanappa-Pandita to Vira-Paṇḍita.
146	On a slab set up in front of the Tillaśvamin temple in the same village.	....	....	Kali 1150, Śaka 1126, Kālayukti (wrong.) Wednesday, pūṇḍami, Utiṛādam, Mīna lagna.	Tamil	In modern characters and mutilated. Mentions the names of Konguvaṭṭi, Viḷāṭapuram and Rajarajapuram. The Kali and Śaka eras given are incorrect.
147	On the south wall of the mandapa in front of the Uttaraśvamin temple in the same village.	Nayaka	Virappa-Nayaka ..	Kali 4416, Angirasa, (wrong), Marga, ji. 6.	Do	Incomplete and stones out of order. States that Tambigu.... llar piḷḷai was the agent of Virappa-nāyaka.
148	On the west wall of the verandah behind the same temple.	Kongu-Chola	Rajakesarivarman alias Tribhuvanaśākhavartan Virarajendra.	15 + 1st year ..	Do.	Stones out of order and incomplete. Seems to record gift of land for rice offerings to the goddess Perunkarūṇai-selviyar in the temple.
149	On two detached stones in the north wall of the sixteen-pillared mandapa in the same temple.	Vijaya-nagara.	Virapratāpa Sadāśivadeva-Maharāya	Śaka 1473, Viṛōḍhikṛit, Bhadrapada, śa. di., 12, Thursday.	Kanarese	Records gifts of rice, etc., and money for the god Viṣṇu at Dhārāpura.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On detached stones in the south prakam wall of the same temple.	Kongu-Chola	Rajakesarivarman alias Tribhuvana-chakravartin Virarajendra-deva.	28rd year ..	Tamil ..	Incomplete. The stones probably belonged to a Siva temple and seem to record some gift by Annatirappallavarayan for offerings to Subrahmanya in the temple of Aludayar Tirumattayamudaiyar. Mentions Karaival nadu.
151	Do.	Kongu-Pandya.	.....tm Vira-Pandyadeva ..	6th ..	Do. ..	Fragmentary and stones missing. Mention Rajadindja-chaturvedimungalam, as a landholder in Naraiyan-nadu.
152	Do. west wall ..	....	....	11th ..	Do. ..	First line damaged. Mentions the gift of certain ceiling stone beams and pillars to the Pillaiyar temple by one Vira Viran alias Alagakkon, a merchant of Rajavich-chadrapuram.
153	On a lion pillar lying in the compound of the Kalyanaramasvamin temple in the same fort.	Kongu-Chola	Virarajendra-deva ..	13th ..	Do. ..	Records the gift of the lion-pillar by a merchant of the same place.
154	On two detached stones by the side of a well called the Kalyanaramasvamin tank.	Do	Do.	6th ..	Do ..	Records gift of two kalas of gold by Tunganudaiyan alias Teling nadu-udaiyan for a twilight lamp to the god Tirumattayamudaiyar of Nalamporur.
155	On the base of the south wall of the central shrine in the Sikkantabasvamin temple at Kolinjivadi.	....	Tribhuvana-chakravartin Kongu-chakravartin.	30th year and 51st day.	Do ..	Records gift of six ma of land, free of all taxes in Anukampallam alias Annabalu-chakravartin in Udayapirattichaturvedimungalam in Naraiyan-nadu for daily worship to the goddess Tirukkamakottattu-nachchiyar alias Alagiyasokkiyar in the temple.
156	On the same base ..	....	Do.	30th year and 56th day.	Do. ..	Records another gift of 24 ma of land in Virasolanampallam, Kumanariyanpattu and Kulottungasolamangarai to the same goddess.
157	On the base of the west wall of the same shrine.	....	Do.	[29th year and 236th day.	Do. ..	Records gift of 3/16 vel of land free of certain taxes to the god Alagiyasokkiyar in the same temple.
158	On the south base of the Pidari-anman temple at Dalavay-pattanam.	Kongu-Pandya.	..... varman Tribhuvana-chakravartin Sundara-Pandyadeva.	24th year ..	Do. ..	Damaged. Seems to record gift of gold for a twilight lamp to the Pidari-anman called Napatasa-nadgar.
159	On the north wall of the mahamandapa of the Kalyuga Kan-piravarasvamin temple at Alangiyam.	Do.	[Sun]dara-Pandyadeva ..	27th year, Vaigasi, 5.	Do. ..	Records the deposit of gold with certain temple priests for providing offerings to the Nachchiyar connected for the merit of her mother by Alagandar, daughter of Kara-chiya-perumal alias Vijayanga-deva, a temple servant residing in Madakkula-kal-madurai.
160	On the same wall ..	....	Vira-[Sundara], who was pleased to take every country.	[7]51st year [Ag]-pasi.	Do. ..	Gift of land, free of taxes, by Devan Sivandaka Perumal, a Vellala of Uttamasolanadu, for the maintenance of a matha of Pongalanrva-nadu, for the maintenance of a matha of Nayanar [Jana]murtideva-Nayanar.
161	On two detached stones set up in the ruined wall of the north prakara of the same temple.	Kongu-Chola	Tribhuvana-chakravartin Vira-Choladeva	2nd year ..	Do. ..	Incomplete. Gift of land for offerings and worship daily and on the Vishu and Ayana Samkranti days to Vadulapillaiyar set up in the temple of Kalyuga Kannesarumudaiyar by Serummai, wife of Tanayen Alavandan alias Virarajendra Adiyaman, a mudali of Alangi-yam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
162	On the ruined wall of the south prakāra, same temple.	Koṅgu-Chōla	Virarājendradēva	10 + 1st year	Tamil ..	Damaged. Seems to record gift of land free of taxes by Sirupilaiviraṇ alias Virarājendra Adiyamaṇ for daily offerings to the god.
163	On several displaced stones in the same wall.	Do.	Do.	15 + 1st "	Do. ..	Records gift of one tūpi of land by Virarājendra Adiyamaṇ to supplement the inadequate gift of land made by Virudavar his elder brother for daily offerings (tūrupaiyadu) to the god.
164	On the same wall inside the Vinayaka shrine.	....	Tribhuvanaachakravartin Koṇṇṇamakon- [dāṇ].	2[6]th	Do. ..	Beginning built in. Records gift of land, free of all taxes, by Attiyarāvan Agnihil Sarvakṛituyāji to the temple.
165	On the base of the north wall of the central shrine, Paṣupatiśvaraśa- min temple at Kōngur.	Koṅgu-Chōla	Rajakesarivarman alias Kulōttunga- Chōladēva.	3rd	Do. ..	Gift of 2 ma of land by Sundarum Nīmadaiya Perumaḷ alias Kulōttunga-chōla Anutirappallavarayan for rice offerings to the god Paṣupatiśvaramuḍaiyar in Kōngur alias Jayangonda-sōlanallur in Pongalurka-naḍu.
166	On the same base	Do.	Tribhuvanaachakravartin Vira[rājendra]- dēva.	17th "	Do. ..	Beginning and middle built in. Seems to record gift of land for offerings to the god. Mentions Vadapaśa..... nādu and Perumbili.....nallūr.
167	Do.	Do.	Do.	11th "	Do. ..	Records gift of gold for a twilight lamp to the god by Pillandēvan, a Vellala of the Sāttandai sect.
168	On the south wall of the same shrine.	Do.	Do.	7th "	Do. ..	Records gift of gold to a temple priest by Sattiperi alias 'Iaruviḷakku Piḷohi, a dancing girl of Kōngur for burning a twilight lamp to the god.
169	On the same wall	Do.	Do.	Lost	Do. ..	Damaged and incomplete. Seems to record gift of gold by a private individual for a lamp.
170	On the base of the north wall of the maha-maṇḍapa in the same temple.	Do	Do.	7th year	Do. ..	Records gift of gold by a private individual for a twilight lamp to the god.
171	On the left doorjamb of the entrance into the same maṇḍapa.	Do.	Kulōttunga-Chōladēva	10th "	Do. ..	Damaged at the end. Records that the two mudalis, Suttan Adiyaśōlan alias Virarājendra Irungōlan and Alayandan Yajvallaṇ alias Kulōttungaśōla. . . . jendra Pallava [raiyāṇ] agreed to measure out certain quantities of rice for daily offerings to the god.
172	On the beams of the maṇḍapa attached to the south side of the same temple.	Koṅgu-Pāndya.	Tribhuvanaachakravartin Koṇṇṇamakon- dāṇ, Sundara-Pāndya-dēva.	27 + 1st year, Ādi, 7.	Do ..	Records gift as dovadana, free of taxes, of the village of Mahamandala Vānarayanaḷlur, a newly founded village in the suburbs of Kōngur for the expenses connected with the daily worship and offerings to the god Paṣupatiśvara-muḍaiyar and repairs to the temple. Mentions as signatories Villavadaraiyan and 'Iondamaṇ.
173	On a pillar in the same maṇḍapa ..	Do.	Do.	15 + 1st year.	Do. ..	Incomplete.
174	On a door-post lying in the temple compound.	Do.	Do.	Saka 1634, Śubha- kṛit, Āvaṇi.	Do ..	In modern characters. Records that Venkaṭamma, the mother of Kaṣupatilingayyan of Kaṣyapa-gotra built the prakāra walls and the first gopura-entrance to the temple.
175	On the base of the west wall of the central shrine of the Piḍariammaṇ temple in the same village.	Koṅgu-Chōla	... .. tin Virarājendradēva	13th year ..	Do ..	Saka 1634 is a mistake for 1644. Built in at the beginning. Seems to record that Yajvallaṇ nādu engraved on stone and copper the gift of land made by his grandfather Somanathadēvar alias Anitirappalla-varaiyan for offerings to the goddess Kaṇṇapādiyar.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the inner wall of the mandapa forming the entrance into the Chennivarasvamin temple at Kottanur.	Koṅgu-Chola	Vīrajaṇḍradeva	42nd year	Tamil ..	One stone is missing in the middle. Records gift of one aśvohu of gold by a temple priest for a twilight lamp to the god Chennivarasvamin-udaiya-Nayanar of Kottanur in Tenkaran-nadu.
177	On a pillar in a ruined mandapa in the east prakara of the same temple.	Do..	.. .. ndradeva	4th "	Do. ..	Damaged and incomplete. Mentions Rajendraśoḷa, as the name of a goldsmith in Kottanur.
178	Round the belt of the central shrine, Apramēśvarasvamin temple at Maravapalayam.	Hoyasala	Vīra-Ballaladeva	Lot	Do. ..	Built in the middle. Records gift of 5 ma of land situated in Udayapraṭṭi-chaturvedinagalam in Narayanur-nadu to provide daily offerings to the god Apramēśvarasvamin-udaiyar of Kottanur in Tenkaran-nadu.
179	Round the base of the same shrine	Ummattar ..	Mahamandalesvara Naijaraya Udayar ..	Paridhapi, Tula, su. di., Monday, dasami, Sravishṭa.	Do. ..	Damaged in several places. Records gift of 2 ma of land in Karayankai, alias [Vīrasōḷa-chaturvedinagalam] in Tenkari [Vīrasōḷa-vāṇadu] for offerings to the god Chennivarasvamin-udaiyar of Kottanur in Tenkari-nadu.
180	On the base of the north wall of the same shrine.	..	Tribhuvanaśaḥkravartin koṇḍan.	15 + 4th year and 12th day.	Do ..	Built in at the beginning. Records a tax-free gift of 8 ma of land situated adjacent to the land of the Nilappār-temple for offerings to the god Aludaiyar Apramēśvara-udaiyar of Kottanur in Tenkari-nadu. Ellamvallasōḷa-Muvendaveḷa figures as a signatory.
181	On the same base	Koṅgu-Chola	Kulottunga-Chōḷadeva	17th year	Do. ..	Records a tax-free gift of 7 ma of land for measuring out 24 kalams ofaddy by the Rajakesari-marakkal required for offerings to the god.
182	On the north wall of the central shrine Tiruvakūṇṭṭhathasvamin temple at Piramiyam.	Do.	Tribhuvanaśaḥkravartin deva.	14th "	Do. ..	Records gift of 8 annudan aḥḥu of gold by a merchant in Vīrasōḷa-chaturvedinagalam, a brahmadeya in Tenkari-nadu, for offerings to Keṭṭirapalappillaiyar in the temple of Udayar Tiruvakūṇṭṭhayanagar in the same village.
183	On the same wall	Do.	Kalimurkka Vikrama-Chōḷadeva	42nd "	Vaiṭṭeḷuttu ..	Records deposit of 55 kaḷaiju of gold with the assembly for providing meals for 3 Brahmins daily in the temple. Parakēṣanikk-ḷaḷai-niṇṇi-ṣempon appears to have been the standard of fineness and weight of gold and Parakē-sarikkal a standard measure.
184	Do.	Do.	Tribhuvanaśaḥkravartin deva.	3rd "	Tamil ..	Records that a śaṇṇanta of Vīrasōḷa-chaturvedinagalam set up the image of the god's consort (palliyarai-naḥaiyar) in the temple in honour of his sister Kadaikkarichohi-aiyar, wife of jendra-deva and presented some gold to the village assembly through a certain Anandakūṭṭan for providing offerings on certain occasions.
185	Do.	Do.	Kalimurkka Vikrama-Chōḷadeva	42nd "	Vaiṭṭeḷuttu ..	Records that Nīkkaṇ Vīṇṇaṇ alias Vīrasōḷa-chaturvedinagalam of the perumal perundanatiyanar gave 16 kaḷaiju of gold for a perpetual lamp to the god for the merit of <i>ḷṇṇa</i> i Nakkai Nūṇṇan.
186	Do.	Do.	Rajakesarivarnan alias śaḥkravartin Vīrajaṇḍradeva.	5th "	Tamil ..	Records gift of 5 kaḷaiju of gold by Devan Madavan alias Kalikadinda Sōḷamarayan of the perumal-kaikkolaṇ for a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	On the west wall of the same shrine.	Kongu-Chōla	Kōnattan Vikrama-Chōla	20th	Vatṭelettu ..	Records gift of 12 kaḷaṇṇu of gold by the king to the villagers of Vellam, a hamlet in Vellakal in Kāṅṅayā-nādu for providing oil for a perpetual lamp ordered to the temple by Vikramaśōḷaṇ Solamādeviyyār. Parakeśari-ulakku is mentioned as a standard measure and Kēśavan Sugriyaṇ alias Sembiyaṇ Māvendaveḷaṇ appears as a signatory.
188	On the same wall	Do.	Virarājendraḍeḍa	8th	Tamil A ..	Records gift of 2 kaḷaṇṇu of gold by Arayaṇpōsan, son of Sankaraṇ for a twilight lamp to the god.
189	On the base of the south wall of the same shrine.	Do.	Vi[raśōḷa] Kalinurkappernun ..	1[3]th	Vatṭelettu ..	Damaged. Seems to record that Brahmādhiraṇṇu got a piece of land exempted from taxes by a payment of 15 kaḷaṇṇu of gold and presented it to the temple to meet the expenses connected with the sacred-bath and anointment of the god. Maḷanādu and Ayirur are mentioned.
190	On the same base	Do.	Kalinurkha Vikrama-Chōlaḍeḍa ..	32nd	Do. ..	Records a deposit of 12 kaḷaṇṇu of gold with the assembly of Virasāṅgada-chaṭturvedimaṅḡalam by Anakkaiṇṇi Sendan alias Eriyūṇ Vīṇṇaḷ-kaḷ-ṣeṭṭi of Manikāṇḍa-maṅḡalam in .. . Jayur-kuram, a sub-division of Kōṇḍu, for a perpetual lamp to the god.
191	Do.	Do.	Virarājendraḍeḍa	19th	Do. ..	Records gift of 4 aṇḍu of gold by Tirumaṇṇapaḷi Pallava-ṛayan of the Perumal-Kailāśas for offerings to the god on Sivarātri.
192	Do.	Do.	Rajadhiraṇṇa Vira-Chōlaḍeḍa	5 + 1st year ..	Do. ..	Records that certain land belonging to a Brahman of Virasāṅgada-chaṭturvedimaṅḡalam was confiscated by the king on account of treason and that the same land was purchased by Periyaṇ Solāṇ alias Virasōḷakkaṅṅayāṇ, one of the feudatories of the king on payment of 30 poṇ into the treasury and was presented to the temple.
193	Do.	Do.	Tribhuvanaśakravartin Virarājendra-ḍeḍa ..	7th	Do. ..	Records gift of 2 kaḷaṇṇu of gold by Andal, the senior wife of Naṇbiyaḷvi, a son of Puṣalāi Tiruvāḷippokki alias Virarājendra Brahmadaraya of Śrī Uḍaiyapiraṭṭi-chaṭturvedi-maṅḡalam in Narayanur-nādu for a twilight lamp to the god for her own merit.
194	Do.	Do.	Rajakeśarivarman Tribhuvanaśakra-vartin Kulottunga-Chōlaḍeḍa ..	11th	Tamil ..	End missing. Records that the assembly of Virasāṅgada-chaṭturvedimaṅḡalam took from Uḍaiyar Viranarayana [Maballivanaṇṇayār 20 kaḷaṇṇu of gold and invested it on thirty kuḷi of land for the temple.
195	Do.	Do.	Tribhuvanaśakravartin Virarājendra-ḍeḍa ..	.....	Do. ..	Records gift of one aṇḍa-ṣaṇḍu and one kitti of gold by a merchant of Virasāṅgada-chaṭturvedimaṅḡalam for offerings and sacred-bath to the god.
196	Do.	Do.	Parakeśarivarman Tiruhoḷirraṅḡambala-mudaiyaṇ Vikrama-Chōla ..	13th year ..	Do. ..	Records gift of 28 kaḷaṇṇu of gold together with one kaḷaṇṇu due as tax on the brahmadēḍa for the supply of suṇḍaḷ paste to the god throughout the year.
197	Do.	Do.	Tribhuvanaśakravartin Virarājendra-ḍeḍa ..	[6]th	Do. ..	Records gift of 2 kaḷaṇṇu of gold by a merchant for a twilight lamp to the god.
198	Do.	Do.	Rajadhiraṇṇa Uttama-Chōlaḍeḍa	8th	Do. ..	Records that Keraḷakēśari Amaraḷbhayaṇkara Kōṇṇiyyār of the Peṇṇal-vaiḷḷar gave 3 kaḷaṇṇu of gold for the daily supply of three pot-fuls of water for the god's sacred bath.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
199	On the base of the south wall of the same shrine.	Kongu-Chola	Virarajendradeva	8th year ..	Vatteluttu ..	Records gift of two kalañju of gold by a Brahman lady Periyandachani for a twilight lamp to the god.
200	On the same base	Do.	Do.	13th " ..	Do. ..	Records gift of two kalañju of gold for a twilight lamp to the god.
201	Do.	Do.	Kalottunga-Chōladeva	9th " ..	Do. ..	Incomplete. Records gift of 2 kalañju of gold by Śōla-narayana Pallavarayan-Alagan Somapiran alias Gangavadarayan, the king's sāmanta of Kajarajapuram for a twilight lamp to the god.
202	Do.	Do.	Abhimanaśōla Rajadhirajadeva	10th " ..	Do. ..	Records that Śilambanadaiikkalavan, a kavalan (guard?) residing in Virasūngada-ēratuvōdi-mangalam, covered the ceiling of the Mukha-madapa of the temple with stones for the merit of Eduṭṭai Nālan Śilamban.
203	On the south base of the ruined platform of the same temple.	Do.	Rajakesarivarman alias Tribhuvanaśōla-kartar Vira[r]ajendradeva .. .. .	....	Do. ..	Records gift of one kalañju of gold by Tiruñcakośan alias Vira[r]ajendra Nittapallavarayan, a drummer (uvachohakani udaiyan) for a twilight lamp to the god.
204	On a door-post lying within the central shrine in the same temple.	Do.	Virasōla-Kalimorkhapperuma!	24th year ..	Do. ..	Records gift of 1½ ma of land to the assembly by the queen madoviyar naittan for arranging to sweep the temple precincts.
205	On a door-post standing in front of the same temple.	Do.	Rajadhiraja Uttama-Chōladeva	17 + 1st " ..	Tamil ..	End damaged. Mentions one Kandugan Abhinanāsōla Rajadhiraja as one of the relatives (urimaiyar) of the feudatories (sāmantas) of the king.
206	On a similar post in the same place	Do.	Vira-Rajendradeva	19th " ..	Do. ..	The inscription stops with the name of the donor and the rest is much damaged.
207	On the left doorjamb of the entrance into the central shrine.	..	....	....	Vatteluttu ..	Mutilated and beginning lost. Mentions that the gopura of the temple was built in the name of Vichchadiraṇ by Viḷupparayan, the nephew or son-in-law (son) of Sembiyan Vikramasōlitya Jayan.
208	On a slab in a field 1 mile to the south of the same temple.	Chera ?	Sarvaśhauma Varaguna Parāntaka	6 + 9th year ..	Do. ..	Much damaged. Seems to record gift of land by Vaduhan-kōkai, wife of Patur-kilang Uḷḷangapāṇ and daughter of Kūḍal-kilāṇ for offerings, anointment and festivals to the god. The king bears the brida of Chandraḍiṭya-kulalika and the district of Andā-nady is mentioned. Damaged. Seems to record gift of paddy for offerings to the god.
209	In the same place .. .. .	..	....	6 + 11½th " ..	Do. ..	Incomplete. Refers to the gift of a stone door-post to the temple of Aludaiyan Alagiyanāyanār by a goldsmith residing in Kuruḥchi in Tenkarai-nadu.
210	On a broken door-post lying on the old site of the Śiva temple at Iakmanayakanpatti .	Kongu-Chola	Virarajendradeva	15 + 1st " ..	Tamil ..	In modern characters. Contains the imprecation that whoever obstructed the charity of the village given by Nūñjaraṇa Udaiyar to the god Nānjundalinga will be a sinner. The engraver's name is given as Rāmapa Ośan.
211	On a slab set up in the prakara of the Kulamanikkēśvarasvamin temple at Turambadi.	..	....	....	Do. ..	Incomplete and damaged. Seems to record a gift of land in the time of Kampānyaka Udaiyar, for daily worship in the temple.
212	On the base of the west wall of the Perumal shrine at Nanjai-talaiyur .	Vijayanagara	Mahamandaleśvara Vira[pratap]Kumara Mallikarjunaraya.	Śaka 1381 Pramathi, Rishabha, su. di., septami, Hastā, Monday.	Do. ..	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	Round the central shrine of the Vaidyanathasvamin temple at Mayilrangam .	Vijayanagara	Krishnadeva-Maharaya	Kali, 4633, Viya (mistake for Vijaya), Tai, 12, pad (chani), day lost.	Tamil ..	Built in at several places. Records gift of 150 kuli of land by the agent of the king for offerings and worship to the god Trivinitirta-tambirajar of Mayilrangam and the provision of 6 pon each to the gods Kamamadappa and Chellappaiyar. Isarajapuram is mentioned as the capital of Kongu-nadadalan.
214	On a slab set up in front of the Perumal temple in the same village.	Do.	Achutataya ..	Kali 4635, Jaya, Chitra, 2.	Do. ..	Damaged at the end. Records the assignment of land near Madavilagam by adrikari Avinasiappan, the agent of Raghupatideva-Maharaja who was himself an agent of Mahamudalsvara Valaiyadeva-Maharaja for conducting worship, to the god Trivinitirta-tambirajar.
215	On a pillar in the Amman shrine in the Siva temple at Mulanur .	Kongu-Chola	Kalimarkha Vikrama-Chola-deva ..	27th year ..	Vettejattu ..	Damaged and incomplete.
216	On the base of the north wall of the mahamandapa of the Parakrama-Cholesvara temple at Vellakoyil .	Vijayanagara	Mallikarjunaraya, son of Udayar.	Pramoduta, Vaisi, 29	Tamil ..	Mutilated at the end. Records that during the regime of Kampayanayaka, the natavar of Kangaya-nadu made a gift of 6 pon, the income from the village of cholesvaranallur in Vellakal in Kangaya-nadu for daily worship and offerings to the god Parakrama-Cholesvara and Karupakattiya-pillaiyar.
217	On a slab set up to the west of the Mandisarasvamin temple at Mandapuram , a hamlet of Mettupalayam .	..	Tribhuvanachakravartin konkan.	14 + 1st year ..	Do. ..	Damaged and incomplete. Seems to record gift of land of the village of Virapandiyannallur, as devadana for worship in the temple of Mandisvara.
218	On the base of the north wall of the central shrine, Vikrama-Cholesvara temple at Kannapuram .	Kongu-Chola	Virarajendra[deva] ..	15 + 1st ..	Do. ..	Records that in response to the request of the nagarattar of Abhinavasolapuram and Vikramasolapuram, the king ordered that the amount accruing from land taxes from the two villages should be equally divided and assigned for expenses to the two temples. Among the names of the signatories are found Kilamvalla Sola Marudavelan, Vanarayadevan, Tyagavinodadevan, Nuniyadarayan, Chedirayadevan, Kaduveiti, Kalappalarayan and Vilasasingudevan.
219	On the same base	Do.	Virarajendradeva ..	15 + 1st ..	Do. ..	Records gift of one acholu of gold by Munayadarayan and Tyagavinodadeva, the headman of Vilattar for a twilight lamp to the god Aludaiyar Vikrama-cholesvaranayagar.
220	On the south wall of the same shrine.	Do.	Do.	15 + 1 + [1] + 1st year.	Do. ..	Damaged at the end. Seems to record gift of one acholu of gold for a twilight lamp to the god by a merchant of Villavannadevi alias Vikramasola[apuram].
221	On the same wall	Do.	Virarajendra ..	17th year ..	Do. ..	Fragment.
222	On the north and west walls of the same temple.	Do.	Do.	5th ..	Do. ..	Do.
223	On the south wall of the Nityaselviamman shrine in the same temple.	Do.	manachola Rajadhirajadeva ..	3rd ..	Do. ..	Built in and incomplete. Seems to refer to some feeding charity by Arayan Soman.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the north wall of the Subrahmanyaśvamin shrine in the same temple.	Koṅga-Chōla	Parakeśarivarman Tribhuvanachakravartin Vikrama-Chōladeva.	13th year ..	Tamil ..	Records that a merchant of Villavanmadēvi alias Vikrama-chōlepuram in Kāṅgaya-nādu set up the images of the two consorts of Kuṇṇameriṇṇa-pillaiyar, i.e., Subrahmanya.
225	On the north wall of the Ardra Kapaḷśvaraśvamin temple at Madavilagam.	Vijayanagara	Mahamandalesvaran Hariyaraṇa Udayar.	Sarvadhari, 13	Do. ..	Records gift of 5 ma of land in Alambladi and Kārāyaṇ-kani alias Viraśōla-chaturvedinangam in Viraśōla-valanādu for daily worship and offerings to the god Udayar Paṇcheśōṭṭu-avudaiyar of Paṇṇati in Kāṅgaya-nādu.
226	On the south wall of the same shrine.	..	....	....	Tamil-verse ..	Mentions Uttamaśōla, the chief of Kārai, (i.e., Nattakkaraiyūr).
227	On the same wall	Vijayanagara	Mahamandalesvaran Hariyaraṇa Udayar, son of Devarāya.	Sarvadhari, 25.	Tamil ..	Registers an agreement given by the nāṭṭar of Kāṅgaya-nādu regarding No. 225 above. Devarāyam (a tax?) and a tax of one panam per village are mentioned.
228	Do. .. ..	..	Rajakeśarivarman Tribhuvanachak ..	[1]2th year	Do. ..	Beginning built in. Records gift of one achēla of gold for a twilight lamp to the god Vinayakapillaiyar in the north of the village of Paṇṇati in Kāṅgaya-nādu by the king's relative (Perumal-urimaiyar) of Rājajapuram.
229	On the base of the west wall of the same temple.	Koṅga-Pāṇḍya.	Rajakeśarivarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	....	Do. ..	Much damaged. Seems to record gift of a lamp to the god.
230	On the doorjamb of the entrance into the Jayāṅgonaśvamin temple at Nattakkaraiyūr.	..	....	Śaka 1380	Do. ..	States that the door-posts and two steps were the gift of a resident of Kārāyūr.
231	On a pillar inside the maṇḍapa in front of the same shrine.	Vijayanagara	Mahamandalesvara Mallikarjunaraya ..	Prabhava, Vaigasi, 23.	Do. ..	Built in at the end.
232	On another pillar in the same place	..	....	....	Do. ..	States that the pillar was erected by Kōṅgaveḷadaiyār, uncle of Viṇṇaḷayār Kōṅgaveḷadaiyār of Kārāyūr in Kāṅgaya-nādu.
233	Do.	..	....	....	Do. ..	States that the pillar was the gift of Aḷagan Uttamaśōla Gamiṇḍan Kariyān Uttamaśōla Gamiṇḍan of the Vellaḷa caste.
234	Do.	Vijayanagara	Mahamandalesvara Mallikarjunaraya ..	Prabhava, Vaigasi, [23].	Do. ..	Records that the pillar was erected by a resident of Kārāyūr.
235	Do.	Do.	Do.	Do.	Do. ..	Records gift of a pillar by Kōṅgaveḷadaiyār Iraksha-perumal, a Vellaḷpayiṇṇar of Kārāyūr.
236	Do.	..	....	....	Do. ..	States that a pillar and a corbel were given by a private individual of Tīṅgalur in Kuṇṇappu-nādu.
237	On a beam of the ceiling in the same place.	..	....	....	Do. ..	Records the gift of three ceiling beams and four corbels by a merchant of Tribhuvanmadēvipuram alias Kārāyūr in Narkaviri-nādu.
238	On another beam in the same place	..	....	....	Do. ..	Records a similar gift by a merchant of Kārāyūr.
239	On a slab lying in the south prakara of the same temple.	..	Bamadeva Maharaya ..	Kali 4722, Śaka 1643, Durnasti, Paṅguni, 6, Sunday.	Do. ..	Records gift of certain pieces of land to the god Jayāṅgon-danatha Tambirāṇṇar by Nallatambi-Gaundar Viśvanātha Chakkarai Uttamaśōlaminḍa Maṇḍaiyār, a Vellaḷpayiṇṇar of Kārāyūr in Kāṅgaya-nādu during the time of Mutuvirappa-nayaka, the agent of Bamadeva. Kāṇḍhinadi appears to have been the other name of the Noyyal river.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On a slab set up in the compound of the Pattisarasavamin temple at Marudurai.	Vijayanagara	Krishnaraya	Dhatsu, 22.	Tamil ..	In modern characters. States that during the regime of Kondamarasa, the agent of the king, the residents of Marudurai in Kangaya-nadu assigned certain lands to the god Aludaiya-taminanar Pattiyappan and to Alala-sundarpandita-nayinar in equal shares.
241	On the base of the north wall of the central shrine in the Agastyesarasavamin temple at Akhilan-dapuram.	Do.	Mahamapadaleśvara Vira Sayana Udaiyar.	Dundubhi, Ga, 18.	Do. ..	States that the residents of Kangayam made a gift of one panam of gold per month for providing rice offerings at night to the god Aludaiya-Nayinar Tiruvagattisvaram Udaiyar.
242	On the same wall .. ..	....	....	....	Do. ..	Records the charity of a stone Nirmala-trough by a Vellala of Kangayam.
243	On the base of the west wall of the same temple.	Kongu-Pandya.	Sundara-Pandyaśvara	8th year, Aṇi	Do. ..	States that the Mukhavapai in the ardba-mandapa was erected by Puliammai, the wife of Sengali of the Kavalur Kurumbillar of Pattali.
244	On the base of the south wall of the same temple.	....	....	....	Do. ..	Built in at the end. Records gift of two door-posts in the Ardba-mandapa by a Vellala of the Andai sub-section.
245	On the same base .. ..	....	....	....	Do. ..	Built in in the middle. Seems to record a similar gift to the central shrine.
246	On a slab set up in front of the same temple.	Vijayanagara	Mahamapadaleśvara Aohyutaraya-Maharaya.	Kali 488, Nandana, Maṣi, 5, Thuraday, an. di., pafichami, Ravati.	Do. ..	Damaged. Seems to record gift of land by the residents of Kangayam to the god Agastyesvara in the time of Valayadeva-Maharaja, the right-hand of Timma-danayaka, the agent of the king.
247	On the door-posts of the entrance into the central shrine Adinathesarasavamin temple at Kiranur.	Kongu-Pandya.	Vira-Pandyaśvara	16 + 1st year ..	Do. ..	Records that Periyarasu Alagiyapillai, a chief of Kilaik-karai erected two door-posts in the temple of Aludaiyar Adinathesvaram-Udaiyar in Kiranur in Kangaya-nadu.
248	On two other door-posts in the same place.	Do. ..	Kulasaktharadeva	4th ..	Do. ..	Records the gift of two door-posts to the temple by Urali of the Sokkadaiyar the chief of Melakkarakai.
249	On the north wall (inside) of the ardba-mandapa, of the same temple.	Kongu-Chola	Rajadhirajadeva	3rd ..	Do. ..	Records an order of the king making a tax-free gift of land as devadana for daily offerings and worship to the god.
250	On a pillar inside the Amman shrine in the same temple.	Do.	Virarajendradeva	15th ..	Do. ..	Records the erection of the nayaka-kal (pillar) in the Tiru-mandapa of the temple by Ilaya Sevvaraiyan alias Inji-velan of Kiranur.
251	On the door-posts of the Perumal shrine in the same temple.	....	....	Vikruti, Tai. 5	Do. ..	Slightly damaged and in modern characters. Records gift of a lamp to the god Viranarayana-perumal by Toden Mandar Kattan of Farpini during his regime as collector of tolls in Kangaya-nadu.
252	On the base of the north wall of the Vinayaka temple in the same village.	Kongu-Chola	Virarajendradeva	20th year ..	Do. ..	Incomplete and damaged. Seems to record gift of nine seshu of gold by Chitravuli, a goldsmith of Kiranur for offerings and lamp to the god Idadagai-vinayaka-pillaiyar.
253	On the same wall	Kongu-Pandya.	Vira-Pandyaśvara	2nd ..	Do. ..	Records that the Dharmapada in the Vinayaka temple was constructed by a blacksmith.
254	Do.	Kongu-Chola	Tribhuvanaviradeva	2nd ..	Do. ..	Damaged and incomplete. Seems to record gift of rice and kambu for offerings to god. Soliyanaḷi is mentioned as a standard measure.
255	On the south wall of the same temple.	Do.	Virarajendradeva	17th ..	Do. ..	Damaged. Seems to provide for the supply of kambu grant for offerings to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the base of the north wall of the central shrine in the Palvanés-varavamin temple at Arasanpalayam .	Kongu-Chōla	Vikrama-Chōladēva	9 + 1st year	Tamil ..	Records gift of one kaṇṇu of gold to a certain Brahman in the temple by a merchant living in Iratturumoliṣolapperrunduvu in Kañchikuvattundam for a twilight lamp to the god Palvanésvaram-Uḍaiyar.
257	On the same base. ..	Do.	Do.	21st "	Do. ..	Records gift of one kaṇṇu of gold by Kālī Kālī, a Kavakannanadi of Ravinalur, for burning a twilight lamp to the same god in the temple at Pattali.
258	Do. ..	Do.	Do.	5th "	Do. ..	Records the sale by the resident of Pattali of a garden and an irrigation well to the temple treasury for twenty aṇḍu of gold which was raised by a sale of cattle belonging, perhaps, to the temple.
259	On the base of the west and south walls of the same shrine.	....	Tribhuvanaśaṅkavartin Kondāṇ.	20th year, 60th day	Do. ..	Registers an order of the king, assigning paddy recoverable from Kārayan-kani alias Virāḷa-chaṭṭuvēdimaṇḍalam in Virāḷa-valanadu, for the provision of daily offerings and worship to the god Palvanésvaram-Uḍaiyar and the image of Nachetiyyar, his consort, which was set up in the name of Akkaṇṇ. Solakulanānikk, Mavēndaveḷaṇ figures as a signatory.
260	On the same walls ..	....	Tribhuvanaśaṅkavartin Kondāṇ.	4 + 4th year, 80th day.	Do. ..	Incomplete. Records gift of gold for offerings at the service called Viraṇḍendran-saṇḍi. Kuladipa Mavēndaveḷaṇ Vannayadeva, Chōdirayadeva and Jyagavimōḍa are mentioned as signatories.
261	Do. ..	Kongu-Chōla	Virarājendradēva	29th + 7th year	Do. ..	Records gift of 10 aḍḍu for offerings to god Palvanésvaram-Uḍaiyar. Mentions the measure Pannadu-nālī.
262	Do. ..	Do.	Vikrama-Chōladēva	6th "	Do. ..	Records gift of one kaṇṇu of gold by Kuttan Jyāḷallaṇ Uḍaivaṇḍendevan, a member of the Pannal-ṇaṇḍals for a twilight lamp to the god.
263	On the base of the south wall of the same shrine.	Do.	Virarājendradēva	13th "	Do. ..	Incomplete. Records a gift of money by Kuttan Vēlavan-ṇan of the Kavalaṇ Kurumballaṇ of Pattali to the residents of Nallur alias Annarabhuṇṇakara-chaṭṭuvēdimaṇḍalam in Vēluppokka-ṇaṇḍu for supplying paddy to the temple for the Sivarati festival.
264	On the same base ..	Do.	Vikrama-Chōladēva	20th "	Do. ..	Records gift of two kaṇṇu of gold by certain private individuals for two twilight lamps in the temple.
265	On the base of the west wall of the same shrine.	Do.	Virarājendra[dēva]	4 + 4th "	Do. ..	Records gift of one kaṇṇu of gold for a twilight lamp in the temple by the lady Solāṇḍi of Kadaver in Kangayanadu.
266	On the door-posts of the southern entrance into the same shrine.	Do.	Kuloṭṭunga-Chōladēva	9th "	Do. ..	Records the erection of the mandapa by Kuttan Kuttan alias Adiyamaṇ, a member of the Kavalaṇ-kurumballaṇ of Pattali.
267	On the base of the east and north walls of the Mahā-maṇḍapa in the same shrine.	Do.	Virarājendradēva	18th "	Do. ..	Records gift of one kaṇṇu of gold for a twilight lamp to the god by a private individual.
268	On the base of the north wall of the same maṇḍapa.	Do.	Vikrama-Chōladēva	19th "	Do. ..	Incomplete. Mentions Virantappallavaraiyan.
269	On the same base ..	Do.	Do.	Do. "	Do. ..	Incomplete. Records gift of gold for a twilight lamp by Senguttaṇ, wife of Sōṇappallavaraiyan of Virakeraṇam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the base of the east wall of the Mahā-maṇḍapa.	Koṅgu-Chōla	Vikrama-Chōladeva	19th year ..	Tamil ..	Incomplete. Records gift of gold for a twilight lamp by a private individual of the Kavan-kurumpillars.
271	On the base of the west wall of the Kaṭabhairava shrine in the same temple.	Do	Do.	12th ..	Do. ..	Records gift of gold for a twilight lamp by the wife of a private individual.
272	On a slab in a garden near the same temple.	....	....	Kali 4894, Śaka 1716, Pramādi-cha, Chittirai.	Do. ..	In modern characters and much damaged. Mentions Uttama Gaṇḍa Maṇḍiyyar.
273	On the north and west walls of the central shrine, in the Naumanis-varasvamin temple at Kattan-gani.	Hoyasala	Vira Vallaladeva	Dhātū, Karṇi, Śu. di., Friday, Śravana.	Do. ..	Records a deposit of gold with the temple priest by Viśva-mitraṇ Tirunāraṇapuruttu-pillai Jagannātha Brahmāde-rāyaṇ, a resident of Uḍaiyapirāṭṭi-chaṭurvedimaṅga-lam, a brahmadeya in Virarājendra-valaṇaḍu, a subdivision of Narmayār-nadu for a twilight lamp to the god Nannaiśvaram-Uḍaiyar in the temple at Kaṭṭayankāni alias Virarājā-chaṭurvedimaṅgalam in Virarājā-valaṇaḍu. Damaged. Seems to record a gift of land free of taxes to the temple. The gift is specifically mentioned at the end of the inscription as that of Virarājendra-deva.
274	Round the belt of the same shrine	....	Kōnerimaikondar	[14th] year ..	Do. ..	Damaged and incomplete. Seems to record an order of Virarājendraperaṇal granting a gift of gold for rice offerings to the god and for five perpetual lamps.
275	Do.	Koṅgu-Chōla	Rajakesarivarman alias Tribhuvana-chaṭravartin Kulottunga-Chōladeva.	10th ..	Do. ..	Damaged and incomplete. Seems to record a gift of land for daily offerings and worship in the temple.
276	On the door-posts of the entrance into the same shrine.	Do.	Uttama-Chōla Viranarayana	2nd ..	Do. ..	Incomplete. Records gift of gold by Bharadvāji Ariyaperuḷ and his son Singaperuḷ Allalanātha for offerings to the god on certain festival days.
277	On the west wall of the same shrine	Hoyasala	Vira Vallaladeva	.. . . . Simha, Śu. di. . . . Mon-day.	Do. ..	In modern characters. Records that during the regime of Neṭṭiṇar Kaḥuttaperuḷ, son of Tribhuvanattirājakkal I amṭivanar Parakrama-Pandya-deva, a gift of certain taxes was made to the temple. Vikrama-pandya Brahma-rāja is mentioned as a signatory.
278	On a slab lying outside the same temple.	Ummattor ..	Nanjanaraya, son of Pratapa Harihararaya.	Bahudhanya, Arpaḍi 7.	Do. ..	Built in and incomplete. Seems to record gift of land, for offerings to the god Kulottunga-Chōlavinagar-deva. Brahmāpallavarayar, Jayaṅḍa Muvēndavēḷāḍi- and Virarājā-Muvēndavēḷāḍi figure as signatories.
279	Round the base of the Śokkaperu-mal temple in the same village.	....	Kōnerimaikondar	7th year, 300th day	Do. ..	Records gift of gold by a private individual the interest from which was utilised for offerings to the god Kulottunga-vinagar-embaruṇai on certain days.
280	On the door-posts of the same shrine	Koṅgu-Chōla	Kulottunga-Chōladeva	3 + 1st year ..	Do. ..	Records that, while Veṅṭi Aḷagiri-Nayaka, the agent of Veṅṭi-Minakshi-nayaka who was the agent of Śokk-natha, was holding court at Kaṭṭayam, he presented 2 ma of land to the temple and left it under the supervision of Amaraṭavali Kaṅḡayamaṇḍiyyar.
281	On the rock at Vattamalalai	Nayaka	Mahāmaṇḍalēśvara Vijayaranga Muttu Kṛishṇa Chokkanatha-nayaka.	Śaka 1630, [Surva]-dhari, Chittirai, 7, Sunday, Hasi, Saṅḡa, Sinha-lagna.	Do. ..	Records gift of 5 ma of land for offerings and worship to the god Tirunakṭisvaramuḍaiya-lambiraṇar at Ara-toḷuvu in Kaṅḡaya-nadu.
282	On the south wall of the central shrine in the Tirunakṭisvara-svamin temple at Aratolu.	Ummattor ..	Vira-Naṭṭaraya-Uḍaiyar	Saḍharana, Kartti-gai 14.	Do. ..	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
283	On the same wall	Kongu-Pandyas.	Vira Pandya	11th year ..	Tamil	Records gift of gold by a private individual for a twilight lamp to the god.
284	Do.	Do.	Do.	....	Do.	Records the erection of two door-posts in the central shrine of the temple by Kavalan Punnagariyan Vira.
285	On the door-posts of the entrance into the same shrine.	Do.	Do.	4th year ..	Do.	Damaged. Seems to refer to the erection of two pillars in the artha-mandapa by a kavulan (name obliterated).
286	On a slab in a field in front of the same temple.	Vijayanagara	Mahamandalesvaran Vira Krishnaraya-Maharaya.	Kali 4828, Viya, Arpa.	Do	Specifies that during the time of Valaraya, the agent of Kondamarasa some land was presented at Aratolavu for offerings to the god and repairs to the temple of Pach-chottu-ayudhiyar at Madavilagam.
287	On the north wall of the central shrine in the Varadaraja-Perumal temple in the same village.	....	....	Saka 1675, Kali 4854, Grimkha, Mas, 16.	Do.	In modern characters. Refers to the building of the temple by a Brahmin.
288	On the south wall of the same shrine.	....	....	4 + 1st year ..	Do.	In modern characters. Refers to the building of certain steps, etc., to the temple by a (name obliterated).
289	On the south wall of the central shrine, in the Kodavarasvamin temple at Kadaiyur.	Kongu-Chola	Tribhuvanaviradeva	....	Do.	Damaged. Refers to the gift of a ne achen of gold by a private individual for a twilight lamp to the god Adaiyur Kadavur-Andar.
290	On a slab in a field behind the same temple.	Vijayanagara	Mahamandalesvara Maharaya.	Saka 1449, Kali 48, 28 Sarvajit, Vaisakhi, 9, Chasathi, Monday, Pushya. Kali 4894, Saka 1715, Pramathcha, Chittirai.	Do.	Registers the assignment, by the residents (urur) of Kadaiyur, of a third of the yield of certain wet lands in Sirukadavur for offerings, etc., to the gods Kadavur-appar and Tandour-appar.
291	On a slab placed in front of a Vinayaka shrine in Kavundanpalayam.	....	....	Saka 1330, Sarva-dhara, Nija-Vaisakha, su. di., 15, Monday.	Do.	Refers to a gift of 15 vellam of dry land in Kadaiyur by Uttama Gaminda, Manadiyar for the midday offerings to the god Sivamalai andavar at Sivam-malai.
292	On a stone at the northern entrance into the Siva temple of Mahanandi on the island near Polavaram.	....	....	Saka 1330, Sarva-dhara, Nija-Vaisakha, su. di., 51, Monday.	Telugu	Registers that Sivalekha Nissankunathayya purchased some land from a Brahman of Koppaka for the god Mahanandisvara or Mahanandigiri-linga.
293	On the same stone .. ..	....	....	....	Do.	Gives the details of land in Kropaka purchased by Annadevaraja, son of Choda-Bhaktiraja and granted to the temple of Mahanandigiri-linga and its sthanapati Nissankamaya.
294	On a pillar at the southern entrance into the shrine of the Virasvara temple at Patissam; another island near Polavaram.	....	....	Saka 1060, Uttara-yana-Sankranti.	Do.	States that the local and mufasal merchants granted certain tolls on pack-bullocks and cartloads for providing daily oblations to the god Ishtakamisvara at Gajjaramu.
295	On the same pillar .. ..	....	....	Saka 1151, Margasira, su. di., 10, Monday.	Do.	Unfinished. Gift of land by purchase at Ventavolu to the temple of Ishtakamisvara at Gajjaramu, for maintaining a perpetual lamp by a certain Ishta Ballapa-Nayaka.
296	Do. .. ..	....	....	Saka 1223, Vaisakha, su. di., 10, Thursday.	Do.	A certain Kosana Komana granted land for a lamp to the temple of Ishtakamisvara-Mahadeva.
297	On a pillar at the southern entrance of the same temple.	....	Malayamu Mahadevaraja	Saka 1159, Makara	Do.	Records some grants of land and mentions Rajala-Mahadevi, queen of Malayamu Mahadevaraja. The village Devami is also mentioned.
298	Do.	....	Do.	Saka 1159, Phal-guna	Do.	Registers that Adapa Mavena-Pergada, minister of the king granted land at various places to the god Ishtakamisvara.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On a pillar at the southern entrance of the same temple.	....	....	Śaka 1187, Śrēṣṭha (jyēṣṭha), śuddha-dāśami, Tuesday.	Telugu	Grant of land by Andalōvi Pīṇisēṭṭi for the maintenance of a perpetual lamp in the temple of Iṣṭakamīśvara at Gujjarami for the merit of his parents.
300	On the same pillar .. ..	....	....	Śaka 1212, Marga-śīra, śu. di., 13, Monday.	Do.	Grant of land by the lady Prōlamī to the god Iṣṭakamīśvara.
301	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	....	Do.	Incomplete. Fulṅgy of the god Bhīmēśvara of Sūryaṅkara-yānapuri.
302	On the same pillar .. ..	....	....	Śaka 11[1]7, Uttara-yapa-Saṅkrānti.	Do.	Registers the grant of 5 gold maḍas by the lady Anyama. Also records grants of land to Bhīmanāthadeva of Guṇṭāla by several persons.
303	On another pillar in the same place	....	....	....	Do.	Incomplete. Provides for the various items of worship and oblations on the three periods of the day.
304	On two pillars to the south of the Alvar shrine behind the sanctum of Śrī-Rāma-bhadra temple at Bhadrachalam, Bhadrachalam taluk, Godavari district.	....	....	Śaka 1754, Nandana, Chaitra, śu. di., 9, Sunday.	Do.	Registers that a certain Varada-Ramadasu of Kāñchi-nagara, who was an incarnation of Śrī-Ramadasu-gaṇi of the time of Tanisha, came to Bhadrāḍri and spent his time there as a devotee. In course of time he miraculously became the administrator of the Iṣṭanabādū-Paragana (in His Exalted Highness the Nizam's State) in the time of Nawāb Nasaruddaula and conferred a large part of the income of that Paragana on the temple and the Brahmans who were connected with it. Numerous other details concerning the establishment, festivals, worship, oblations, etc., of the temple are also registered.
305	On a mutilated pillar lying near the mirror-chamber in the same temple.	....	....	Śaka 1546, Raktak-ṣi, Phalguṇa, śu. di., 5, Thursday.	Do.	Danagad. Records that a certain lady devotee of Raghunāyaka of Bhadrachalam, the wife of Mutyaṃ Akkamēppa, a Padmanāyaka born in the Viṅṭyāra-gōtra caused the mukha-maṇḍapa and the prakāra to be built as her charity in the temple and gave the whole of the village of Guṇḍāl for providing festivals and servants. Another part of the inscription records that a daughter of Mutyala Rāmakka, named Appakamma, built and consecrated the shrine of Nāṃmālvār; and her daughter, a certain Akkam built the bhōga-maṇḍapa for Raghunāyaka.
306	On a slab set up near the old village-site at Mailavaram, Ongole taluk, Guntur district.	....	....	....	Telugu in archaic characters.	Records that the village-chavadi (vachavillu) tanks, and temple are of (i.e., constructed by?) Guṇṭyōtheri. His elder son died in the battle of Nidumānu (the present Nidumānūr near Ongole). The Rāṭṭadi (i.e., the Reddi of Nidumānūr) gave two haṇḍuga of field land? (āṇḍapṭu) to Brahmans.
307	On a Nandi-pillar set up in front of the Rāṃalingasvāmī temple at Mudunuru, Gannavaram Kistna district.	....	....	....	Sanskrit and Telugu.	Contains a long eulogy of the kings of the Durjaya family eventually establishing their connexion with the Kakatiyas. In the end are given the names of the Mahamandaleśvara Kōṇakandravādi Lhmarāja and his two sons Chodayarāja and Pōturāja.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On a pillar in the Svarṇēśvara- min temple at Gaṇapavaram, Bhīṇavaram taluk, same district.	..	Mahamandaleśvara Gokaraja, son of Mallidevaraja of Vengi.	Śaka 1006, Aśha- dha, Krishna-eka- daśī, Wednesday. Dakṣiṇāyana- Samkrānti.	Telugu	Gift of 10 cows for the maintenance of a perpetual lamp in the temple of Svarṇēśvara at Padminipura.
309	On the same pillar .. ..	..	Mahamandaleśvara Kolani-mandalika So- mayaraja.	Śaka 1117, Uttara- yana-Samkrānti.	Do.	Registers gift of 50 sheep for a perpetual lamp in the temple of Svarṇēśvara at Padminipura. do.
310	Do. .. ..	..	Kolani Kāṭama-Nayaka	Śaka 1073, Uttara- yana-Samkrānti.	Do.	Do.
311	Do. .. ..	..	....	Śaka 1165, Uttara- yana-Samkrānti.	Do.	Damaged. Mentions Mahamandaleśvara Kolani-mandalika Maṅgayadevaraja, his servant Eṇṇadala Anuna-Nayaka and the latter's son Kuṣama-Nayaka.
312	On another pillar in the same tem- ple.	..	....	....	Do.	States that the temple was built by Siddh[na]johari, son of Eṅgachari Maṇḍachari.
313	On the same pillar .. ..	..	....	....	Do.	Damaged. Registers a gift of 50 sheep for a perpetual lamp in the temple of Svarṇēśvara at Padminipura.
314	Do.	..	....	....	Do.	Fragment. Registers a gift of 150 sheep for three per- petual lamps evidently in the temple of Svarṇēśvara at Padminipura.
315	Do.	..	Rajaraja	Śaka 1087, [2]0 th year.	Do.	Do. Records a gift of sheep for perpetual lamps.
316	Do.	..	.. ..	.. ..	Do.	Damaged. Registers a gift of land for worship and services in the temple of Svarṇēśvara at Padminipura.

D.—List of photographs taken during 1919-1920.

Number (continued from the last report).	Locality.	Description.	Size of negative.
546	Maḍam	General view of the ruined Śiva temple	Half-plate.
547	Do.	Do. do.	Do.
548	Do.	Sculpture in relief of Durgā on the rock opposite to the same temple.	Do.
549	Kīliyanūr	View of the central shrine of the Śiva temple	Do.
550	Do.	View of the <i>mandapa</i> in front of the Vishnu temple	Do.
551	Marakānam	Do. entrance (ruined) of the Śiva temple, (exterior).	Do.
552	Do.	Do. entrance (ruined) of the Śiva temple (interior).	Do.
553	Do.	Do. central shrine (top portion)	Do.
554	Do.	Stone image of the Svayambhu- <i>linga</i> in the central shrine of the same temple.	Do.
555	Do.	Bronze image of Śivakāmi-amman in the same temple	Do.
556	Olagapuram	South-east view of the ruined Śiva temple	Full plate.
557	Do.	North-east do. do.	Do.
558	Do.	Sculpture in relief of a king worshipping the Śiva- <i>linga</i> , in the same temple.	Do.
559	Do.	General view of the ruined <i>gōpura</i> , Vishnu temple	Do.
560	Do.	Do. central shrine of the same temple.	Do.
561	Do.	Stone images of Vishnu and his consorts in the same temple.	Half-plate.
562	Dādapuram	General view of the central shrine of the Vishnu temple.	Do.
563	Do.	Sculpture in relief of Kundavaipirāṭṭiyār in the same temple.	Do.
564	Do.	General view of the <i>mandapa</i> of the Śiva temple	Do.
565	Do.	Do. central shrine of the same temple	Do.
566	Āvūr.	Do. ruined Vishnu temple	Full plate.
567-568	Do.	Sculpture in relief of Vishnu and his attendants in the above temple.	Do.
569	Do.	General view of the ruined Śiva temple	Do.
569 (a)	Do.	Ruined <i>mandapa</i> in the same temple	Do.
570	Pudutturai	South-east view of the central shrine of the ruined Śiva temple.	Half-plate.
571	Do.	Back view of the central shrine of the ruined Śiva temple.	Do.
572	Kumbakōnam	North wall of the central shrine of the Nāgēśvara temple.	Do.
573	Do.	Another view of the same shrine	Do.
574	Śittannavaśal	General view of the rock-cut temple	Do.
575	Do.	Sculpture in relief of a Jaina image in the same temple.	Do.
576	Do.	Another in relief of a Jaina image in the same temple	Do.
577	Do.	View of the rock showing <i>ēladipattam</i> on the way to the cavern.	Quarter plate.
578	Do.	Interior view of the cavern from the southern end	Do.
579	Do.	Do. do. northern end	Do.
580	Do.	Do. do. south-eastern end	Do.
581	Tirupparaṅkun-ram.	View of the hill and the cavern	Half-plate.
582	Do.	Interior view of the cavern	Quarter plate.
583	Do.	Do. do.	Do.
584	Do.	Do. do.	Do.
585	Umāmālai	View of the cavern with beds	Half-plate.
586	Muttupattī	East view of the cavern containing beds	Do.
587	Do.	South view of the same cavern showing Jaina images	Do.
588	Do.	West view of the same cavern	Do.
589	Do.	Sculpture of a Jaina image placed within the cavern	Quarter plate.
590	Kōṅgar-Puḷi-yaṅkuḷam.	General view of the cavern and the hill	Half-plate.

D.—List of photographs taken during 1919–1920—*cont.*

Number (continued from the last report)	Locality.	Description.	Size of negative.
591	Kongar-Puli- yañkulam.	View of the cavern containing Brāhmī inscriptions ..	Quarter plate.
592	Tirumōgūr ..	Front view of the stone image of Sudarśana. (Chakradēva).	Half-plate.
593	Do. ..	Back view of same	Do.
594	Karuṅgākkudi	General view of the hill with three caverns	Do.
595	Do. ..	General view of the cavern containing the Brāhmī inscription and beds.	Do.
596	Do. ..	Another view of the same showing the Jainā image on the opposite hill.	Do.
597	Do. ..	Another cavern on the top of the above	Do.
598	Kiḷavalavu ..	General view of the first cavern with beds	Do.
599	Do. ..	Do. do. second do.	Do.
600	Do. ..	South-east view of the third cavern with beds and the Brāhmī inscription.	Do.
601	Do. ..	Sculptures in relief in the same cavern	Do.
602	Do. ..	View of the beds and the overhanging boulder, in the same cavern.	Do.
603	Ariṭṭāpatti ..	View of the first cavern containing Brāhmī inscriptions.	Full plate.
604	Do. ..	View of the second cavern over the top of the above..	Do
605	Do. ..	Do. third do. do.	Do.
606	Do. ..	Another view of the same	Quarter plate.
607	Aḷagarmalai ..	General view of the cavern with beds and inscriptions	Full plate.
608	Do. ..	View showing the fountain, end of the cavern ..	Quarter plate.
609	Do. ..	Do. right end opening of the cavern	Do.
610	Āṇaimalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Full plate.
611	Siddarmalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Quarter plate.
612	Do. ..	Interior view of the same, right side	Do.
613	Do. ..	Do. do. left side	Do.
614	Do. ..	Do. showing the cave within the cavern	Do.
615	Maruḡaltalai ..	View of the cavern from the north end	Do.
616	Do. ..	Do. do. south end	Full plate.
616 (a)	Do. ..	View of the cavern showing the northern end ..	Do.
617–618	Maidūru ..	Hero-stones	Quarter plate.
619–620	Nandi-Bēvūr ..	Do.	Do.
621–622	Chirasthahalli ..	Do.	Half-plate.
623	Do. ..	Do.	Do.
624	Haluvagaḷu ..	Stone image of Sūrya-Nārayana in the Śiva temple ..	Do.
625	Kuruvatti ..	Do. do.	Do.
626–627	Do. ..	Sculptures in relief placed over the pillars at the entrance of the same temple.	Quarter plate.
628	Do. ..	Sculpture in relief of a man reading palm-leaf manuscript, his consort and three attendants.	Do.
629	Do. ..	Sculpture of Gaṇapati in the same temple	Do.
630	Nilagunda ..	Hero-stone	Do.
631–632	Kadabagēri ..	Do.	Do.
633	Gudihalli ..	Stone image of Sarasvatī	Do.
634	Karaḍidurga ..	Sculpture in relief of a bull worshipping the Śiva- Līṅga sculptured over the top of an inscribed slab.	Do.
635	Kaṇchikēri ..	Hero-stone	Do.
636	Hire-Mealagiri	Stone image of Anantāśyina	Do.
637	Kadatti ..	Hero-stone	Half-plate.

F.—List of drawings prepared during 1919–1920.

Number (continued from the last report)	Locality.	Description.
214	Tirumālpaḍi ..	Stone image of Raṅgaṇātha in the Viṣṇu temple.
215	Do. ..	Do. Teṅgalai-Jīyar in the same temple.
216	Do. ..	Do. Lakshmi do.
217	Śingavaram ..	Sculpture in relief of a Dvārapālikā, in the rock-cut Viṣṇu temple.
218	Śittannavaśal ..	Portion of an old painting on the ceiling of the rock-cut temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swami-kannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; '94 ; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; '68 ; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVA.		
<i>Kōpperuñjīṅgadēva.</i>		
1919	350	15th year, Rishaba, ba. di., tritiyā, Friday, Mūla = A.D. 1257, May 3rd ; '23 ; '22. The week day is Thursday, not Friday.
"	353	11th year, Rishabha, 2, Mūla, Saturday = A.D. 1253, May 16 ; '61 ; '53. The week-day is Friday, not Saturday
"	365	19th year, Kanyā, śu. di., Thursday, pañchami, Viśākha = A.D. 1261, September 1 ; '28 ; '28.
"	450	11th year, Kaṭṭaka, śu. di., pañchami, Monday, Uttiram = A.D. 1254, July 20. Śukla-pañchami commenced at '35 of day and nak. Uttiram ended at '37.
CHOLA.		
<i>Tribhuvanachakravartin Rājendra-Chōḷadēva (I).</i>		
1920	29	3rd year, Vriśchika, śu. di., chaturdaśi, Sunday, Aśvati = A.D. 1014, November 7. Śukla-chaturdaśi commenced at '66 and nak. Aśvati ended at '27 on Sunday.
<i>Tribhuvanachakravartin Vijayarājendra-Chōḷadēva (Rājādhirāja I).</i>		
"	72	2nd year, Tulā, ba. di., daśami, Saturday, Mṛigaśirsha. Irregular : ba. 10 and nak. Mṛigaśirsha can combine in Kaṭṭaka month, not in Tulā.
<i>Rājārāja II.</i>		
"	76	3rd year, Makara, śu. di., ekādaśi, Saturday, Rōhiṇi = A.D. 1148, January 3rd ; '70 ; '83.
"	79	4th year, Simha, ba. di., aṣṭami, Monday, Rōhiṇi = A.D. 1148, August 9 ; '07 ; '45. Regnal year was 3rd, not 4th.
"	96	18th year, Dhanus, ekādaśi, Wednesday, Mūla = A.D. 1163, December 25. The <i>tithi</i> was bahula-trayōdaśi (13) which ended at '40 and the nak. Mūla ended at '92 on that day.
<i>Kulōttuṅga III.</i>		
1919	346	35th year, Kaṭṭaka, 5th, Sunday, pushya, prathamā = A.D. 1212, July 1st '32 ; '30. The day was the 6th and not the 5th. The <i>tithi</i> was śukla-prathamā.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttunga III—cont.</i>		
1919	348	23rd year, Vriśchika, 4th, Monday, Pushya = A.D. 1200, October 30. The day was the 4th solar day in the month of Kārtika and the nak. Pushya ended at '17.
"	361	34th year, Mithuna, 24th, Monday, Śravaṇa = A.D. 1212, June 18; '07; '63. The <i>tithi</i> was bahula-dvitiyā.
"	390	14th year, Mēsha, ba. di., Friday, daśami, Avittam = A.D. 1191, April 19; f.d.t. '59; '24.
"	435	36th year, Kanyā, 12th, Sunday, Mrigaśirsha, saptami = A.D. 1213, September 8; '88; '93.
"	451	37th year, Kumbha, 23rd, pañchami, Sunday, Pūram = A.D. 1215, February 15; f.d.n. '01. The pañchami <i>tithi</i> appears to be a mistake for pañcha-daśami, Paurṇimā.
"	453	30th year, Karkāṭaka, 22nd, Aśvati, Wednesday = A.D. 1207, July 18. The <i>tithi</i> was bahula-saptami.
"	521	32nd year, Mīna, dvādasi, Monday, Maghā = A.D. 1210, March 8; f.d.t. '00; f.d.n. '44. The week-day was Monday, on which day dvādasi was current throughout the day and the nak. Maghā began at '34.
"	558	18th year, Mīna, ba. di., Tuesday, Śravaṇa = A.D. 1196, February 27. The <i>tithi</i> was dvādasi which ended at '59.
"	620	13th year, Mēsha, 11th, Thursday, Pushya, su. di., aṣṭami = A.D. 1191, April 4; '10; '20.
1920	60	36th year, Mithuna, ba. di., chaturdaśi, Sunday, Rōhiṇi = A.D. 1214, June 8; '79; '24.
"	81	4th year, Tulā, ba. di., tṛtīyā, Sunday, Kārtika = A.D. 1181, September 27. The <i>tithi</i> tṛtīyā ended at '73 and the nak. Kārtika was current all day and ended at '02 on the following day, Monday.
"	82	11th year, Dhanus, ba. di., daśami, Thursday, Viśākhā = A.D. 1188, December 15; ba. 10 ended at '35 and nak. Viśākhā began at '25, ending next day at '18.
"	97	29th year, Tulā, su. di., trayōdaśi, Monday = A.D. 1206, October 16. The nak. was Rēvati which ended at '88 of the day.
<i>Rājaraṇja III.</i>		
1919	351	7th year, Rishabha, su. di., dvitīyā, Wednesday, Ārdra = A.D. 1224, May 22; '03; '03. This was the 5th year, not the 7th.
"	352	29th year, Kanyā, su. di., pañchami, Thursday, Anusha = A.D. 1244, September 8; nak. Anusha commenced at '34 of the day.
"	358	21st year, Tulā, su. di., chaturdaśi, Sunday, Rēvati = A.D. 1237, October 4; "Rēvati" commenced at '34 of the day. Trayōdaśi ended at '01 on Sunday and chaturdaśi commenced ending at '91 the same day.
"	359	14th year, Simha, 29th, pañchami, Sunday, Viśākhā = A.D. 1229, August 25. On this day pañchami ended at '72 and nak. Svāti at '10 and "Viśākhā" began; but the week day was Saturday and not Sunday.
"	366	22nd year, Mīna, ba. di., tṛtīyā, Friday, Svāti = A.D. 1238, March 5; '56; '86.
"	367	Śaka 1154, 16th year, Makara, su. di., prathamā, Friday, Śravaṇa = A.D. 1232, January 23; prathamā commenced at '94 and continued the whole of next day. Nak. Śravaṇa ended at '45. There can be no doubt about the date because the Śaka year is quoted; but it is noteworthy that prathamā which began so late as '94 of the day should have been cited and not amāvasya.
"	368	23rd year, Makara, su. di., śaṣṭī, Saturday, Rēvati = A.D. 1238, January 23; nak. Rēvati had ended at '63 the previous day.
"	369	20th year, Mīna, ba. di., tṛtīyā, Friday, Svāti = A.D. 1235, March 9; '47; '44.
"	385	14th year, Mīna, ba. di., dvādasi, Wednesday, Śatabhishaj = A.D. 1240, March 21; bahula-dvādasi was current the whole day and the nak. Śatabhishaj ended at '91 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
CHOLA— <i>cont.</i>		
<i>Rājarāja III—cont.</i>		
1919	388	23rd year, Simha, ba. di., dvādasi, Wednesday, Pushya = A.D. 1240, August 15; bahula-dvādasi and nak. Pushya commenced respectively at '42 and '71 of the day.
"	392	18th year, Mīna, ba. di., pañchami, Tuesday, Jyēsthā = A.D. 1234, March 27, when bahula 5 and nak. Jyēsthā ended respectively at '67 and '90 of the day.
"	396	22nd year, Vriśchika, ba. di., saptami, Maghā. Details not enough for verification for want of week-day.
"	399	22nd year, Makara, ba. di., pañchami, Wednesday, Uttiram = A.D. 1238, January 6, when ba. 5 commenced at '17 of the day; nak. Uttiram ended at '98.
"	400	21st year, Mithuna, su. di., pañchadasi Wednesday, Mūla = A.D. 1237, June 10; nak. Mūla ended at '16 of the day.
"	407	27th year, Mīna, su. di., ashtami, Saturday, Mrigaśirsha = A.D. 1243, February 28; '86; '47.
"	408	14th year, Mīna, su. di., ekādasi, Monday, [Pushya] = A.D. 1230, February 25; '06; '23.
"	416	17th year, Vriśchika, ba. di., ekādasi, Wednesday, Hasta = A.D. 1232, November 10; '30; '12.
"	427	16th year, Kanyā, su. di., pañchami, Friday, Rēvati. Irregular: su. 5 and "Rēvati" cannot combine in Kanyā month. Even ba. 5 and "Rēvati" cannot combine in that month.
"	437	20th year, Mīna, ba. di., ekādasi, Wednesday, Śravaṇa = A.D. 1236, March 5; bahula-ekādasi and nak. Śravaṇa ended respectively at '46 and '48 of the day.
"	455	18th year, Makara, su. di., navami, Tuesday, Kārtika = A.D. 1234, January 10; nak. Kārtika was current the whole day ending at '08 the next day.
"	457	16th year, Purattāsi, 10th, Sunday, Uttirādam = A.D. 1231, September 7; '82; '83.
"	460	17th year, Makara, su. di., trayōdasi, Sunday, Mrigaśirsha = A.D. 1232 December 26. Su. 13 commenced at '06 of the day and nak. Mrigaśirsha was current the whole day.
"	468	17th year, Mīna, su. di., purnimā, Saturday, Uttiram = A.D. 1233, February 26; '09; '54.
"	514	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati. The year and month indicated are A.D. 1225 June which would be the beginning of the 10th year of the reign but in that year ba. 10 and nak. Rēvati combined, not on a Tuesday but on Sunday, June A.D. 1225. In A.D. 1226 the <i>tithi</i> and nak. quoted did not combine on any day of the week.
"	551	26th year, Makara, ba. di., Thursday, saptami, Hasta = A.D. 1241, December 26; '55; '43.
"	552	26th year, Mēsha, ba. di., daśami, Thursday, Avittam = A.D. 1242, March 27. Nak. Avittam commenced at '03 on Thursday.
"	555	22nd year, Mīna, su. di., dvādasi, Saturday, Āyilyam = A.D. 1238, February 27; '39; '51.
"	557	26th year, Kumbha, su. di., pañchami, Thursday, Āsvati = A.D. 1242, February 6; '87; '84.
"	559	24th year, Mēsha, su. di., ekādasi, Wednesday, Pūram = A.D. 1240, April 4; '46; '75.
"	560	21st year, Kurubha, ba. di., dvādasi, Thursday, Pūrvāshādhā = A.D. 1236, February 5; '96; '25. The week-day was Tuesday and not Thursday.
"	566	[31]st year, Karkataka, su. di., pañchami, Monday, [Pūrva-Phalguni] = A.D. 1247, July 8; nak. Pūrva-phalguni had ended at '74 on the previous day and nak. Uttara-Phalguni commenced then, ending at '76 on this day.
"	594	18th year, Vriśchika, su. di., trayōdasi, Tuesday, Āsvati = A.D. 1233, November 7; '79; '51.
"	596	21st year, Makara, su. di., prathamā, Tuesday, Śravaṇa = A.D. 1236, December 30; nak. Śravaṇa commenced at '22 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA— <i>cont.</i>		
<i>Rājarāja III—cont.</i>		
1919	597	18th year, Makara, ba. di., daśami, Monday, Svāti. The year indicated is A.D. 1233 but in that year Makara, ba. 10 and nak. Svāti combined, not on a Monday but on Tuesday, 27th December A.D. 1233; '96, '09. The week-day is probably wrongly cited by one day.
"	598	11th year, Simha, ba. di., tṛitīyā, Sunday, Uttara-Bhādrapadā = A.D. 1227, August 1; nak. Uttara-Bhādrapadā commenced at '33 and ba. 3 ended at '76 of the day.
"	606	24th year, Vṛiśchika, śu. di., pañchami, Tuesday, Purvāshādhā = A.D. 1239, November 1. Śu. 5 commenced at '65.
"	610	26th year, Makara, ba. di., daśami, Friday, Svāti. The year indicated is A.D. 1241, but in that year Makara ba. 10 and nak. Svāti combined, not on a Friday, but on Saturday 28th December A.D. 1241; f.d.t. '26; '30. It will be noticed that the details are identical with those in No. 597 of 1919 but regnal year and week-day are different.
"	611	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra = A.D. 1240, February 12. Chaturthi commenced at '08.
"	612	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla = A.D. 1240, April 12, when ba. 5 and nak. Mūla ended respectively at '10 and '72.
"	615	24th year, Rishabha, ba. di., pañchami, Saturday, Uttara-Ashādhā = A.D. 1240, May 12; '78; '20.
"	617	20th year, Simha, śu. di., daśami, Monday, Mūla = A.D. 1237 August 3; '16; '79. The regnal year would, however, be not the 20th but the 22nd, a difference of two years.
"	621	21st year, Simha, śu. di., daśami, Wednesday, Mūla = A.D. 1236, August 13; '80; '61.
"	622	21st year, Simha, śu. di., chaturdaśi, Sunday, Avittam = A.D. 1236 August 17; '49; '44.
1920	22	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvati. Irregular; śu. 7 and nak. Rēvati cannot combine in Kumbha month. In A.D. 1242, January which is the month indicated by the regnal year they combined on Thursday, 9 January A.D. 1242; f.d.t. '25; '44.
"	24	24th year, Kanyā, ba. di., pañchami, Monday, Rōhiṇi = A.D. 1239, September 19; '67; '83.
"	25	26 + 1st year, Karkāṭaka, ba. di., trayōdaśi, Sunday, Punarvasu = A.D. 1242, July 27; '28; '19.
"	27	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitra. Irregular: Śu. 5 and nak. Chitra cannot combine in Rishabha month.
"	38	29th year, Mithuna, śu. di., tṛitīyā, Monday, Punarvasu = A.D. 1245, May 29, Monday; f.d.t. '23; '75.
"	39	20th year, Karkāṭaka, ba. di., pañchadaśi, Monday, Pushya = A.D. 1235, July 16; '75; '62.
"	43	28 + 1st year, Mīna, śu. di., chaturdaśi, Monday, Uttara-phalguni = A.D. 1245, March 13. Nak. Uttara-phalguni commenced at '21.
"	55	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhiṇi = A.D. 1247, April 10. Śu. 4 and nak. Rōhiṇi ended respectively at '75 and '01 of the day.
"	57	12th year, Makara, ba. di., tṛitīyā, Monday, Maghā = A.D. 1227, December 27; '49; '97.
"	77	10th year, Tulā, ba. di., shashti, Friday, Pushya = A.D. 1225, October 24; nak. Pushya was current all day and ended at '04 next day.
"	89	10th year, Kumbha, ba. di., tṛitīyā, Śrāvaṇa. Cannot be verified for want of week-day.
"	91	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti = A.D. 1223, February 20. On the same day nak. Chitra ended at '04 and nak. Svāti at '99.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA.		
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
1919	488	5th year, Makara, śu. di., trayōdaśi, Monday, Mūla. Irregular; in Makara month śu. 13 cannot combine with nak. Mūla.
1920	31	3rd year, Vriśchika, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1253, November 8, Saturday; f.d.t. '01, '00.
<i>Jaṭavarman Tribhuvanachakravartin Vira-Pāṇḍyadēva [II].</i>		
1919	413	8th year, Tulā, ba. di., shashti, Wednesday, Pushya = A.D. 1260, October 27, Wednesday; '25, '66 or A.D. 1287 October 29, Wednesday; '37; '70.
1920	34	6th year, Karkāṭaka, ba. di., dvādaśi, Sunday, Mrigaśirsha = A.D. 1258, July 28, Sunday; f.d.t. '30; '02 or A.D. 1285, July 29, Sunday; f.d.t. '56; '16.
"	99	7th year, Kanyā, ba. di., navami, Friday, Punarvasu = Friday, 12th September A.D. 1259; '80; '89; or Friday, 13th September A.D. 1286; f.d.t. '00; '99.
N.B.—All the three dates of Jaṭavarman Vira-Pāṇḍya of this year support A.D. 1253 or A.D. 1280 as the date of commencement of the reign. This is the one important reign among the Pāṇḍyas of the 13th century which still presents material for doubt.		
Over twenty dates are now available for this reign, to which may be added some six dates from Kādakkota State. Roughly about half of these dates point to A.D. 1253 (July) as the date of accession and about half to the year A.D. 1254 (end of April). When a like difficulty presented itself in the reign of Jaṭavarman Sundara-Pāṇḍya (fl. 1292 A.D.) the writer conjectured that there were two kings of this name, one of whom began to reign in A.D. 1277 (February-March) and the other in A.D. 1303 (April-May)—vide page 97 of <i>Epigraphical Report</i> (Madras) for 1915-16, and this conjecture was subsequently confirmed by the discovery of a Śaka date (12th year—Śaka 1236 = A.D. 1314) for the Sundara-Pāṇḍya of A.D. 1303. Reasoning from analogy, one might infer that there was a Jaṭavarman Vira-Pāṇḍya whose reign began in July 1253 and another whose reign began about May A.D. 1281; but this inference is not yet established by indubitable proof. [L.D.S.]		
<i>Māravarman Tribhuvanachakravartin Kulāśekhara-dēva [I].</i>		
1919	740	23rd year, Mithuna, śu. di., tṛitīyā, Friday, Pushya = A.D. 1291, June 1; '11; '57.
<i>Māravarman Tribhuvanachakravartin Kulāśekhara-dēva [II].</i>		
"	741	20+1st year, Karkāṭaka, 8th, ba. di., ēkādaśi, Rōhiṇi = A.D. 1336, July 5. The week-day was Friday. Nak. Rōhiṇi commenced at '02 and ended at '95 on Friday.
1920	52	Mēsha, śu. di., chaturdaśi, Friday, Hasta. The details given correspond to 7th April A.D. 1335. The regnal year to be supposed is apparently 21.
"	103	2nd year, Makara, śu. di., saptami, Friday, Rēvati = A.D. 1316, January 2; '47; '42.
<i>Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
1919	640	6th year, Vriśchika, śu. di., tṛitīyā, Monday, Anisha. The nearest date is A.D. 1341, November 12, Monday; '62; but the nak. was Mūla which ended at '07 and not "Anisha".
N.B.—It is scarcely possible for śu. 3 and nak. Anisha to combine on any date in the solar month of Vriśchika.		
1920	100	6th year, Kumbha, śu. di., navami, Sunday, Mūla. Apparently Sunday, 11th February A.D. 1341; but the <i>tithi</i> should read ba. 9 and not śu. 9. <i>Tithi</i> ended at '14 and nak. at '68.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		SALUVA.
		<i>Narasīṅgarāya.</i>
1919	638	Śaka 1415, Pramādīcha, Mēsha, śu. di., Monday. Details not enough for verification.
"	648	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptami, Sunday, Pushya = A.D. 1487, April 29; 93; 27. The month was Rishabha and not Mēsha.
"	667	Śaka 1408, Parābhava, śimha, śu. di., tṛitīyā, Friday, Pushya. Śu. 3 and nak. Pushya cannot combine in Śimha month.
		VIJAYANAGARA I.
		<i>Sāyana-Uḍaiyār.</i>
"	523	14th year, Tulā, śu. di., pañchapmi, Thursday, Mūla = A.D. 1363, October 12; 91; 89.
		<i>Kampana II.</i>
"	662	Śaka 12[96], Ānanda, Karkāṭaka, ba. di., chaturdaśi, Wednesday, Sadayam. Ba. 14 and 'Sadayam' cannot combine in Karkāṭaka month.
		<i>Harihara II.</i>
"	661	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptami, Wednesday, Anisha = A.D. 1403, February 14; 29; 49.
		<i>Dēvarāya II.</i>
1920	44	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīyā, Friday, Pushya = A.D. 1433, June 19; 38; 50.
		<i>Malhākārjuna.</i>
"	212	Śaka 1381, Pramādi, Rishabha, śu. di., saptami, Hasta, Monday. Śu. 7 and nak. Hasta cannot combine in Rishabha month.
		<i>Virūpāksha II.</i>
1919	613	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta = A.D. 1472, January 29, Wednesday; 76; 92.
"	658	Śaka 1389, Sarvajit, Śimha, ba. di., chaturthi, Wednesday, Aśvati = A.D. 1467, August 19; 16; 66.
		<i>Timmayyadēva-Mahārāya.</i>
"	689	Śaka 1430, Vibhava, Vaisākha, śu. di., 15, Saturday = A.D. 1508, April 15; 59. The nak. was Svāti which ended at 66 of the day.
		VIJAYANAGARA II.
		<i>Vīra-Narasīṅgayyadēva-Mahārāya.</i>
"	601	Śaka 143[1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati = A.D. 1509, April 17; 18, 47.
		<i>Kṛishṇadēva-Mahārāya.</i>
"	370	Śaka 1433, Praj[ot*]pati, Śimha, śu. di., pañchami, Thursday, Svāti = A.D. 1511, July 31. The <i>tithi</i> was not pañchami, but shashti which ended at 17 on Thursday. Nak. Svāti ended at 85.
"	375	Śaka 1446, Tārana, Rishabha, 1, Friday = A.D. 1524, April 27. On the 1st of Rishabha the week-day was Wednesday, not Friday.
"	411	Śaka 1431, Śukla, Mīna, śu. di., dvitīyā, Monday, Rēvati = A.D. 1510, March 11; śu. 2 commenced at 08 and nak. Rēvati ended at 39.
"	412	Śaka 1443, Vṛishu, Bhādrapadā, śu. di., trayōdaśi, Friday, Śravaṇa = A.D. 1521, August 16; 10; 24.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA II—cont.</i>		
<i>Krishṇadēva-Mahārāya—cont.</i>		
1919	413	Śaka 144[6], Tārana, Mārgaśīra, ba. di., ekādaśī, Śravaṇa, Monday. Ba. 11, and “Śravaṇa” cannot combine in Mārgaśīra month
„	418	Śaka 1419, Sarvajit, Mīna, śu. di., saptaṁi, Wednesday, Rōhiṇi. Śu. 7 and “Rōhiṇi” did not combine in Mīna month in the year quoted, but they combined in Kumbha month on Wednesday 26th February, A.D. 1528; 68; 58.
„	439	Śaka 1449, Sarvajit, Dhanuṣ, śu. di., paurṇami, Saturday, Mṛigaśīrsha = A.D. 1527, December 7; 83; 68.
„	474	Śaka 1438, Dhātu, Pushya, ba. di., saptaṁi, Wednesday. In the year quoted ba. 7 and “Pushya” combined on 18th October A.D. 1516; but the weekday was Saturday not Wednesday.
„	476	Śaka 1434, Āṅgīrasa, Mīna, śu. di., paurṇami, Sunday, Hasta = A.D. 1513, March 20; Paurṇama and “Hasta” commenced at 42 and 34 on Sunday and ended at 42 and 36 respectively the next day.
„	478	Śaka 1436, Bhava, Mithuna, śu. di., daśami, Wednesday, Uttiram = A.D. 1514, May 31 Wednesday was a day in Mithuna month and a day of Uttiram (ended 60) but it was śu. 8, not śu. 10.
„	512	Śaka 1451, Virōdhi, Tulā, śu. di., paurṇami, Sunday, Āśvati = A.D. 1529, October 17. There was a lunar eclipse on Sunday. Paurṇami and “Āśvati” ended at 25 and 02 respectively on Sunday.
„	599	Śaka 1418, Sarvajit, Mēsha, śu. di., daśami, Pushya, Tuesday. The details given work out correctly for 12th March A.D. 1527; but the month was Mīna and not Mēsha. The Luni-Solar year Sarvajit commenced on 3rd March A.D. 1527.
„	633	Śaka 1450, Sarvadhāri, Mithuna, ba. di., pañchami, Sunday, Śadayam = A.D. 1528, June 7; 43; 25.
„	641	Śaka 1439, Īśvara, Mēsha, śu. di., Āyilyam. Details not enough for verification.
„	659	Śaka 1438, Dhātu, Kumbha, śu. di., dvādaśī, Wednesday, Svāti. Śu. 12 and “Svāti” cannot combine in Kumbha month.
„	660	Śaka 1438, Dhātu, Kumbha, ba. di., pañchami, Wednesday, Svāti = A.D. 1517, February 11; 36; 61.
„	685	Śaka 1432, Pramōdita, Māgha, ba. di., dvitīyā, Thursday. The details given work out correctly for A.D. 1511, January 16; 21. The nak. was Māgha which ended at 22 (= 13 Ghaṭikas after sunrise).
„	692	Śaka 1450, Sarvadhāri, Vaiśākha, ba. di., 30, Monday, Solar eclipse = A.D. 1528, May 18, on which day there was a Solar Eclipse.
„	703	Śaka 143[1], Śukla, Śravaṇa, śu. di., daśami, Thursday = A.D. 1509, July 26; 94. The nak. was Anurādhā which ended at 29 and then “Jyeshṭha” commenced.
„	707	Śaka 1443, Vṛisha, Chaitra, śu. di., prathamā. Details not enough for verification
1920	213	Kali 4633, Vijaya, Tai, 12, pañ[chami], [Wednes]day, Vellipoludu. Vijaya was A.D. 1533-34, while Kali 4633 must be either A.D. 1532-33 or A.D. 1531-32. In A.D. 1533, Tai 12 was Wednesday, January 8; but it was śu. 12 not śu. 5.
„	286	Kali 4628, Vyaya, Arpaśī. Details not enough for verification.
„	290	Śaka 1449, Kālī 4[6]28, Sarvajit, Vaikāśī, 9, Monday, Pushya, shasṭī = A.D. 1527, May 6; 54. The tithi was shasṭī which ended at 84.
<i>Achyutarāya-Mahārāya.</i>		
1919	373	Śaka 1461, Vikāri, Makara, śu. di., pañchami, Wednesday, Uttara-bhādrapadā = A.D. 1540, January 14; 44; 43.
„	374	Śaka 14[5]2, Vikriti, Karkāṭaka, ba. di., daśami, Rōhiṇi, Wednesday = A.D. 1530, July 20. Daśami tithi ended at 91 on the previous day. Nak. Rōhiṇi ended at 23 on Wednesday.
„	384	Śaka 1450, Virōdhi, Kumbha, śu. di., paurṇami, Mṛigaśīrsha. Month Kumbha in the cyclic year Virōdhi fell in Śaka 1452 and in this month Śukla-paurṇami and nak. Mṛigaśīrsha did not combine.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Achyutarāya-Mahārāya—cont.</i>		
1919	422	Śaka 1459, Hēvilambi, Dhanus, śu. di., trayōḍaśi, Monday, Pushya. Śu. 13 and nak. Pushya did not combine in the month of Dhanus.
"	449	Śaka 1452, Vikṛiti, Karkāṭaka, śu. di., navami, Vaiśākā, Monday = A.D. 1530, July 4; '04; '99.
"	472	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇi = A.D. 1533, January 6; śu. 10 ended at '17 and nak. Rōhiṇi commenced at '23.
"	481	Śaka 1453, Khara, Karkāṭaka, śu. di., daśami, Friday, Mūla. In Śaka 1453 = Khara, śu. 10 and "Mūla" did not combine in the month of Karkāṭaka.
"	511	Śaka 1455, Nandana, Śravana, ba. di., Sunday, dvādaśi = A.D. 1533, August 17; '38. The nak. was Pushya which ended at '83.
"	536	Śaka 1457, Durmukhi, Vṛiśchika, śu. di., amāvāsyā, Monday, Anūrādhā = A.D. 1536, November 13; '65; '80. Śu. di. appears to be a mistake for ba. di.
"	541	Śaka 1454, Nandana, Jyēṣṭha, ba. di., dvītiya, Thursday. In Śaka 1454 = Nandana = A.D. 1532-33, ba. 2 in Jyēṣṭha lunar month was Tuesday, 21st May A.D. 1532. The week-day Thursday should be Tuesday.
"	543	Śaka 1454, Nandana, . . . , śu. di., ēkādaśi, Sunday, Mūla = A.D. 1533, January 20. Śu. 11 commenced at '18 and "Mūla" at '66 on Monday. The week-day Sunday is probably a mistake.
"	544	Śaka 1454, Nandana, Phālguna, ba. di., chaturdaśi. Details not enough for verification.
"	545	Śaka 1454, Nandana, Phālguna, ba. di., chaturthi, Saturday. In Śaka 1454 = Nandana = A.D. 1532-33, Phālguna, ba. 4 was Friday, 14th March A.D. 1533, not a Saturday.
"	546	Śaka 1454, Nandana, Śravana, ba. di., dvādaśi, Sunday = A.D. 1532, July 28; ba. 12 commenced at '50 on Sunday and the nak. Mṛigaśīrsha ended at '28 and then Ārdra commenced.
"	547	Śaka 1455, Vijaya, Phālguna, ba. di., chaturthi, Sunday = A.D. 1534, February 1. The <i>tithi</i> chaturthi commenced at '81 on Sunday and the nak. Hasta at '66.
"	549	Śaka 1454, Nandana, Jyēṣṭha, ba. di., dvādaśi, Thursday = A.D. 1532, May 30. The <i>tithi</i> commenced at '67 and nak. Bharanī at '63.
"	575	Śaka 1460, Vilambi, Vṛiśchika, ba. di., pañchami, Monday, Pushya = A.D. 1538, November 11; '27; '64.
"	577	Śaka 1462, Plava, Mēsha, śu. di., purnamī, Sunday, Svāti = A.D. 1541, April 10; purnamī ended at '54 and nak. Svāti commenced at '05 on Sunday.
"	579	Śaka 1460, Vilambi, Karkāṭaka, śu. di., ēkādaśi, Jyēṣṭha, Monday = A.D. 1538, July 8. The nak. ended at '82 on Monday. Ēkādaśi appears to be a mistake for dvādaśi, which was current throughout on Monday.
"	581	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravana = A.D. 1535, February 1; '47; '45.
"	583	Śaka 1458, Durmukhi, Kumbha, ba. di., dvādaśi, Uttirāśādhā, Wednesday = A.D. 1537, February 7; '37; '65.
"	584	Śaka 1455, Vijaya, Karkāṭaka, ba. di., tṛitīyā, Wednesday, Śatabhishaj = A.D. 1533, July 9; '46; '84.
"	600	Śaka 1462, Sunday, Hastā. Details not enough for verification.
"	614	Śaka 1464, Subhakṛit, Mithuna, śu. di., trayōḍaśi, Sunday, Mūla = A.D. 1542, June 25. The <i>tithi</i> ended at '34 and nak. Mūla commenced at '23 on Sunday.
"	646	Śaka 1452, Karkāṭaka, śu. di., tṛitīyā, Wednesday, Uttara-phālguni = A.D. 1530, July 27; '37; '98.
"	655	Śaka 1457, Manmatha, Mīna, śu. di., saptami, Monday, Mṛigaśīrsha = A.D. 1536, February 28. The <i>tithi</i> ended at '32 and the nak. commenced at '10 on Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA— <i>cont.</i>		
<i>Achyutarāya-Mahārāya</i> — <i>cont.</i>		
1919	727	Śaka 1463, Plava, Bhādrapadā, śu. di., dvādaśi. Details not enough for verification.
"	736	Śaka 1463, Plava, Kārtika, śu. di., dvādaśi, Monday = A.D. 1541, October 31; '61.
1920	214	Kali 4635, Jaya, Chitra, 2. Details not enough for verification.
"	246	Kali 4633, Nandana. Māsi, 5, Thursday, śu. di., pañchami, Rēvati = A.D. 1533, January 30; '68; '35.
<i>Sadāśivadēva-Mahārāya.</i>		
1919	443	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōḷaśi, Monday = A.D. 1562, June 29; '35. The nak. was Mrigaśīra which ended at '47 on Monday.
"	447	Śaka 1480, Kālayukti, Karkāṭaka, ba. di., saptami, Thursday, Rēvati = A.D. 1558, July 7. The <i>tithi</i> was current throughout the day and the nak. Rēvati ended at '90 on Thursday.
"	448	Śaka 1482, Raudri, Tulā, śu. di., saptami, Friday, Śravaṇa = A.D. 1560, October 25; '7; f.d.n. '05.
"	482	Śaka 1470, Kilaka, Mīmha, ba. di., pañchami, Wednesday, Rēvati = A.D. 1548, August 22; ba. 5 appears to be a mistake. Nak. Rēvati ended at '38 on Wednesday.
"	484	Śaka 1466, Krōdhi, Vṛśchika, ba. di., chaturdaśi, Thursday, Svāti = A.D. 1514, November 13. The <i>tithi</i> commenced at '17 and the nak. Svāti ended at '18. The <i>tithi</i> and the nak. coincided for only 15 minutes.
"	495	Śaka 1475, Pramādicha, Rishabha, ba. di., pañchami, Avittam. Not possible of verification for want of week-day.
"	496	Śaka 1474, Paritāpi, Makara, ba. di., pañchami, Tuesday, Maghā. In Śaka 1474 = Paritāpi = A.D. 1552-53, Maghā nak. in Makara ended at '20 on Tuesday, 3rd January A.D. 1553; but the <i>tithi</i> was ba. 3 not ba. 5.
"	504	Śaka 1473, Virōdhikrit, Dhanus, śu. di., pañchami, Wednesday, Avittam = A.D. 1551, December 2; '50; '79.
"	507	Śaka 1470, Kilaka, Makara, su. di., purnimā, Pushya = A.D. 1549, January 13, Sunday; '60; '60.
"	509	Śaka 1473, Virōdhikrit, Vṛśchika, śu. di., dvitīya, Friday, Anusham = A.D. 1551, October 30; f.d.t. '07; '57.
"	525	Śaka 1467, Viśvāvasu, Mīna, ba. di., dvitīya, Friday, Svāti = A.D. 1546 March 19; '59; '95.
"	526	Śaka 1475, Ānanda, Rishabha, ba. di., pañchami, Śadayam, Wednesday. In Śaka 1476 = Ānanda = A.D. 1554-55, "Śadayam" in Rishabha month ended at '55 on Wednesday 23rd May A.D. 1554, but the <i>tithi</i> was ba. 7 not ba. 5. In Śaka 1475 current and Śaka 1475 expired neither week-day nor nak. can be found as per inscription.
"	527	Śaka 1469, Plavaṅga, Pushya, ba. di., tritīya, Thursday = A.D. 1547, December 29; '37. The nak. Maghā was current till '90 (= 54 ghatikas after sunrise) on Thursday.
"	528	Śaka 1466, Krōdhi, Mithuna, ba. di., daśami, Saturday, Āsvati = A.D. 1544, June 14; '93; '70.
"	529	Śaka 1467, Viśvāvasu, Vṛśchika, śu. di., daśami, Friday, Uttirattadi = A.D. 1545, November 13; '76; '93.
"	530 & 532	Śaka 1471, Saumya, Rishabha, ba. di., tritīya, Tuesday, Uttirādam = A.D. 1549, May 14. On Tuesday, nak. Mūla was current till '04.
"	534	Śaka 1483, Dunmati, Tulā, ba. di., dvitīya, Saturday, Rōhini = A.D. 1561, October 25; '27; '67.
"	535	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mrigaśīrsha = A.D. 1559, January 19; '05; f.d.n., '15.
"	550	Śaka 1472, Sādhārana, [śu. di.], saptami, Rōhini. Cannot be verified for want of week-day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA— <i>cont.</i>		
<i>Sadāśivadēva-Mahārāya</i> — <i>cont.</i>		
1919	561	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśi, Friday, Rōhiṇi = A.D. 1547, December 23; '78; f.d.n. '11.
"	580	Śaka 1473, Virōdhikṛit, Makara, śu. di., saptami, Sunday, Rēvati = A.D. 1552, January 3; '32; '38.
"	582	Śaka 1472, Sādhārana, Kumbha, śu. di., dvitīyā, Saturday, Uttirattādi = A.D. 1551, February 7; '75; f.d.n. '68.
"	591	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., ekādaśi, Tuesday, Āsvati = A.D. 1551, December 8; '86; '19.
"	592	Śaka 1471, Saumya, Karkātaka, śu. di., pañchami, Friday, Rēvati. Śu. 5 and 'Rēvati' cannot combine in the month of Karkātaka.
"	652	Śaka 1491, ba. di., dvitīyā, Tuesday, Uttara-Phalguni. Perhaps A.D. 1570, February 21 is the probable date for the details given above. The <i>tithi</i> commenced at '68 and the nak. Uttara-Phalguni ended at '83 on Tuesday. The month then must be Kumbha.
"	653	Śaka 1477, Rākshasa, Simha, śu. di., dvitīyā, Sunday, Uttiram = A.D. 1555, August 18; f.d.t. '20. The nak. was current throughout the day.
"	693	Śaka 1474, Paridhāvi, Pushya, ba. di., '30, Solar eclipse = A.D. 1553, January 14, Saturday. There was a solar eclipse on Saturday.
"	704	Śaka 1479, Piṅgaḷa, Chaitra, ba. di., dvādaśi. Details not enough for verification.
"	723	Śaka 1466, Krōdhi, Māgha, ba. di., ekādaśi. Details not enough for verification.
"	731	Śaka 1482, Baudri, Mārgaśīra, ba. di., shashti. Details not enough for verification.
"	739	Śaka 1485, Durmati, Śravaṇa, śu. di., 15. Details not enough for verification.
<i>Śrīraṅgadēva-Mahārāya.</i>		
"	380	Śaka 1493, Āṅgīrasa, Makara, śu. di., Monday, Punarpūsam. The details are erroneous in some respects. In Makara of Śaka 1493 current = A.D. 1570—71 = Pramōdūta, śu. 13 and "Punarvasu" combined on Tuesday. In Makara of Śaka 1493 expired = A.D. 1571—72 = Prajōtpatti, śu. 13 and "Punarvasu" combined on Sunday. In Makara of Śaka 1494 expired = A.D. 1572—73 = Āṅgīrasa, śu. 13 and "Punarvasu" combined on Friday.
"	383	Śaka 1496, Bhava, Makara, śu. di., trayōdaśi, Monday, Punarpūsam = A.D. 1575, January 24; '47; '49.
"	479	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shashti, Sunday, Makara = A.D. 1582, May 27; '69; '97.
"	586	Śaka 1505, Subhānu, Tulā, ba. di., tṛitīyā, Rōhiṇi, Tuesday = A.D. 1583, October 22; f.d.t. '62; f.d.n. '30.
"	588	Śaka 1504, Chitrabhānu, Tulā, śu. di., pañchami, Sunday, Mūla = A.D. 1582, October 21; '88; '31.
"	729	Śaka 1479, Piṅgaḷa, Kārtika, śu. di., dvādaśi. Details not enough for verification.
<i>Veṅkaṭapatidēva-Mahārāya.</i>		
"	379	Śaka 1527, Visvāvasu, Karkātaka, ba. di., dvādaśi, Tuesday, Rōhiṇi = A.D. 1605, July 2; '95; '69.
"	381	Śaka 1514, Nandana, Rishabha, ba. di., tṛitīyā, Mūla, Thursday = A.D. 1592, May 18; f.d.t. '41; '35.
"	382	Śaka 1517, Manmatha, Simha, śu. di., purnimā, Avittam, Saturday = A.D. 1595, August 9; '85; '72.
"	421	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya = A.D. 1591, December 21; f.d.t. '02; f.d.n. '03.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont. .

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Veṅkaṭapatidēva-Mahārāya—cont.</i>		
1919	531	Śaka 1509, Sarvajit, Karkataka, śu. di., daśami, Thursday, Mūla. In Śaka 1509 = Sarvajit = A.D. 1587-88, śu. 10 and "Mūla" combined on Thursday, 3rd August A.D. 1587; '51; f.d.n. '30; but the solar month and day were Simha 3rd, not a day in Karkataka.
"	587	Śaka 1510, Sarvadhāri, Simha, śu. di., pañchami, Saturday, Chitra = A.D. 1588, August 16; '9; '32. The week-day was Friday and not Saturday.
"	687	Śaka 1514, Nandana, Vaiśakha, śu. di., 15. Details not enough for verification.
<i>Rāmadēva.</i>		
"	239	Kali 4722, Śaka 1543, Dhunmati, Paṅguṇi 6, Sunday = Sunday, 3rd March, A.D. 1622. This was the 6th day of Paṅguṇi.
<i>Veṅkaṭapatidēva-Mahārāya.</i>		
"	502	Śaka 1564, Chitrabhānu, Viśakha, ba. di., 30. Details not enough for verification.
<i>WESTERN CHALUKYAS.</i>		
<i>Āhavamalla.</i>		
"	710	Śaka 903, Vikrama, Vaiśakha, śu. di., pañchami, Thursday = A.D. 980, April 22; '40. The nak. was Punarvasu which ended at '68 of the day.
<i>Trailōkyamalla.</i>		
"	711	Śaka 969, Sarvajit, Vaiśakha, amāvāsyā, Friday, Solar eclipse = A.D. 1047, March 29. There was a solar eclipse on this day, but the week-day was Sunday and not Friday.
<i>Tribhūvanamalla.</i>		
"	697	4th year, Siddharthi, Pushya, amāvāsyā, Thursday, Uttarāyana-Samkrānti = A.D. 1079, December 26. There was a solar eclipse on this day.
"	708	50th year, Viśvāvasu, Māgha, śu. di., prathamā, Friday, Solar eclipse. There was no solar eclipse in the cyclic year Viśvāvasu. There was a solar eclipse in Parābhavā in the lunar month Jyēshṭha (i.e., A.D. 1126, June 22, Tuesday).
<i>Bhūlōkamalla.</i>		
"	695	8th year, Ānanda, Āshādha (śu. di.) amāvāsyā, Monday, Vyatipāta-Samkrānti, Solar eclipse = A.D. 1134, July 23. There was a solar eclipse on this day and the nak. was Āślēsha which ended at '48.
"	699	8th year, Ānanda, Jyēshṭha, śu. di., Tritiyā, Friday. There was an <i>adhika</i> -Jyēshṭha as well as a <i>nija</i> -Jyēshṭha in this year. Ānanda = Śaka 1056 = A.D. 1134-35; and there were three sukla — tritiyās any of which could have been meant; but none of them fell on a Friday. They were :— Saturday, 28th April, A.D. 1134; '96. Monday, 28th May, A.D. 1134; '29. Tuesday, 26th June, A.D. 1134; '57.
<i>Jagadēkamalla.</i>		
"	696	5th year, Dundubhi, Māgha, purnimā, Monday, Lunar eclipse, Uttarāyana-Samkrānti = A.D. 1143, February 1; '74.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		YADAVAS.
		<i>Kannaradēva.</i>
1919	732	Śaka 1176, Ānanda, Āshādha, śu. di., ēkādaśi, Monday = A.D. 1254, June 28. The week-day was Sunday and not Monday. On Sunday the <i>tithi</i> was current till .15.
"	733	Śaka 1177, Rākshasa, Āshādha, śu. di., ēkādaśi, Monday = A.D. 1255, June 16, Wednesday. Here also the week-day given in the inscription appears to be a mistake.
		<i>Rāmacharitradēva.</i>
"	717	Śaka 1198, 5th year, Dhātu, Chitra, śu. di., prathamā, Tuesday = A.D. 1276 March 17. Śu. 1 commenced at .12 on Tuesday and the nak. was Rēvati.
"	718	Śaka 1209, 17th year, Saravajit, Śravaṇa, śu. di., purnimā, Thursday = A.D. 1287, July 25; f.d.t. .31. The week-day was Friday and not Thursday.
		GANDAGOPALAS.
		<i>Alluntikka-Maharāja-Gaṇḍagōpālādēva.</i>
"	386	6th year, Simha, śu. di., Ashtami. Wednesday, Anusha = A.D. 1255, August 11. Śu. 8 commenced at .27 on Wednesday and the nak. Viśakha ended at .00 or A.D. 1228, August 9, Wednesday; f.d.t. .18; f.d.n. .09.
"	441	5th year, Makara, ba. di., trayōdaśi, Wednesday, Uttirādam = A.D. 1256, January 26; (the details work out correctly for the month of Kumbha) or A.D. 1229, January 24, Wednesday; .94; f.d.n. .17; the day was the 1st of Kumbha, not a day in Makara.
"	562	6th year, Rishaba, ba. di., daśami, Friday, Rēvati = A.D. 1256, May 20; f.d.t. .21; f.d.n. .57. The week-day was Saturday not Friday or A.D. 1229, May 19, Saturday; .92; f.d.n. .35.
"	608	5th year, Tulā, śu. di., prathamā, Monday, Viśakhā. = A.D. 1255, October 4; the <i>tithi</i> was dvitīyā, not prathamā; .31; .59 or A.D. 1228, October 2; the <i>tithi</i> was dvitīyā, not prathamā; .22; .60. N.B.—These dates with the corrections noted above indicate as a probability that the reign began between 27th January and 20th May 1251 or between 25th January and 19th May 1224.
		<i>Madurāntaka Pottappichchōli Manumasiddaraiśa Tirukkālattidēva alias Gaṇḍagōpālādēva.</i>
"	391	Dhanus, ba. di., trayadośi, Wednesday, Kēttai. Details not enough for verification.
"	446	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Avittam = A.D. 1230, June 2; .92; .90.
		<i>Vijaya-Gaṇḍagōpālādēva.</i>
"	343	8th year, Dhanus, śu. di., daśami, Sunday, Rēvati = A.D. 1257, November 18; .42; f.d.n. .06. The solar month must be Vriśchika and not Dhanus.
"	393	8th year, Kumbha, śu. di., trayōdaśi, Monday, Pushya = A.D. 1257, January 29; .80; .19.
"	405	21st year, Kumbha, śu. di., trayōdaśi, Sunday, Pushya = A.D. 1271 January 25. Śu. 13 ended at .56 and nak. Pushya commenced at .27.
"	409	23rd year, Rishabha, śu. di., Saturday, ēkādaśi, Hasta = A.D. 1273, April 29; .29; .91.
"	428	9th year, Dhanus, śu. di., ēkādaśi, Sunday, Bharani = A.D. 1258, December 8; .31; .53.
"	429	20th year, Kumbha, ba. di., tritīyā, Monday, Hasta = A.D. 1270, February 10; .67; .66.
"	491	18th year, Makara, śu. di., purnimā, Wednesday, Hasta. Purnimā and "Hasta" did not combine in the month of Makara.
"	492	20th year, Mithuna, śu. di., sapṭami, Sunday, Śadayam = A.D. 1271, May 31; śu. 7 commenced at .52 and nak. Śadayam ended at .80 on Sunday. Śu. di., is a mistake for ba. di.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>GANDAGOPALAS—cont.</i>		
<i>Vijaya-Gaṇḍagōpālādēva—cont.</i>		
1919	500	31st year, Kanyā, śu. di., tṛtīyā, Thursday, Viśākha = A.D. 1281, September 18; '83; '39. Śu. 3 must be śu. 4.
"	501	21st year, Kumbha, śu. di., pañchamī, Monday, Aśvati = A.D. 1270, January 27. Śu. 5 commenced at '05 and nak. Aśvati at '77.
"	503	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttirattādi = A.D. 1271, February 13; '13; '34.
"	537	18th year, Sīmha, 10, ba di., prathamā, Sunday, Śadayam = A.D. 1267, August 7; '49; '40.
"	558	5th year, Kanyā, śu. di., prathamā, Monday, Chitra = A.D. 1254, September 14; '50. On this day nak. Chitra which commenced at '08 of the day was current throughout the remaining day.
"	539	14th year, Kanyā, ba. di., pañchamī, Sunday Śravaṇa. Ba. 5 and "Śravaṇa" did not combine in the month of Kanyā.
"	565	3rd year, Mithuna śu. di., daśamī, Wednesday, Hasta = A.D. 1254, May 27. Śu. 10 commenced at '47 and nak. Hasta was current till '88.
"	568	16th year, Rishabha, ba. di., daśamī, Friday, Uttirattādi = A.D. 1267, May 20; '26; '80. The nak. was Rēvati and not Uttirattādi.
"	570	24th year, Makara, śu. di., dvitīyā, Wednesday, Śravaṇa = A.D. 1274, January 10; Śu. 2 began at '86 and nak. Śravaṇa was current till '47.
"	571	7th year, Kanyā, śu. di., daśamī, Wednesday, Mūla = A.D. 1257, September 19; śu. 10 was current till '92 and the nak. Śravaṇa (not Mūla as cited in the inscription) was current throughout the day.
"	637	21st year, Vriśchika, śu. di., dvādaśī, Tuesday, Aśvati = A.D. 1270, November 25; Dvādaśī commenced on this day at '08 and nak. Aśvati was current till '31.
<i>Vīra-Gaṇḍagōpālādēva.</i>		
"	603	3rd year, Kumbha, ba. di., tṛtīyā, Saturday, Hasta. = A.D. 1294, February 13; ba. 3 commenced at '79 and the nak. Hasta at '48.
<i>HOYSALA.</i>		
<i>Vīra-Rāmanātha.</i>		
1920	20	19th year, Mēsha, ba. di., prathamā, Monday, Anisha = A.D. 1274, April 23. Nak. Anisha commenced at '13.
"	21	16th year, Mithuna, ba. di., ekādaśī, Friday, Bharani = A.D. 1271, June 5; '10; '58.
"	23	25th year, Vriśchika, ba. di., daśamī, Saturday, Hasta = A.D. 1279, November 30. Nak. Hasta had ended at '78 on the previous day.
"	41	13th year, Mēsha, śu. di., saptamī, Saturday, Āyilyam = A.D. 1268, April 21; '13; '83.
"	46	18th year, Rishabha, ba. di., pañchamī, Monday, Uttara-Āshāḍha = A.D. 1273, May 8; '81; '60.
"	47	19th year, Rishabha, śu. di., dvitīyā, Wednesday, Mṛigaśirsha = A.D. 1274, May 9; '58; '52.
"	56	[17]th year, Mēsha, ba. di., trayōdaśī, Mūla. Ba. 13 and even śu. 13 does not combine with "Mūla" in Mēsha month.
"	59	10th year, Karkāṭaka, śu. di., saptamī, Sunday. In the absence of the nak. verification does not yield a satisfactory result.
<i>Vīra-Ballāḷa.</i>		
"	273	Dhātu, Kanyā, śu. di., trayōdaśī, Friday, Śravaṇa. Dhātu was apparently A. D. 1336-37; but in that year śu. 13 and "Śravaṇa" combined in Sīmha month not in Kanyā, on Tuesday, August 20; f.d.t. '00; 60.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		UMMATTUR CHIEF. <i>Nañjarāya-Uḍaiyār.</i>
1920	179	Paridāpi, Tulā, śu. di., Monday, daśami, Avittam = A.D. 1492, October 29 ; f.d.t. '77 ; '08.
		NAYAKA. <i>Tirumalai-Nāyaka.</i>
1919	666	Śaka 1448, Vyaya, Tulā, śu. di., dvādaśi, Friday, Pushya. Śu. 12 and "Pushya" cannot combine in Tulā month, but they do so in Kumbha.
		<i>Ēkappa-Nāyaka.</i>
"	668	Śaka 1413, Parābhava, Tai 16. Details not enough for verification.
		<i>Šokkanātha-Nāyaka.</i>
1920	281	Śaka 1630, Sarvadhāri, Chitra 7, Sunday, Hastā, daśami, Simha-lagna. In Śaka 1630 expired = A.D. 1708-09, Chitra 7 fell on Sunday, April 4, A.D. 1708 ; but the nak. was Dhanisthā, not Hastā. The <i>tithi</i> was ba. 10 which ended at '77 of the day.
		REDDI. <i>Anna-Vēma.</i>
1919-20.	C.P. No. 6	Śaka 1296, Nabhasya, Bhādrapada, purnimā, Wednesday, Lunar eclipse = A.D. 1374, August 22, when there was a Lunar eclipse. The <i>tithi</i> Purnimā ended at '75 ; the week-day was however Tuesday and not Wednesday.
		<i>Pēdda Kōmati-Vēma.</i>
"	" 14	Śaka 1333, Khara, Mārgasirshā, śu. di., trayōdaśi, Dhanus. Cannot be verified for want of week-day.

PART II.

Of the more important records of the collection registered during the year in Appendices A, B and C, the copper-plates of Appendix A form, as usual, the most interesting.

Copper-plates.

First in order comes a set of five copper-plates (No. 2 of Appendix A) strung together on a ring bearing a much worn-out seal. They were kindly forwarded to me by the Tahsildar of Nellore at the request of my Assistant Mr. C. R. Krishnama Achari. The plates are extremely thin and are $6\frac{3}{8}$ " long by $1\frac{1}{2}$ " broad. The first and last plates are written only on their inner sides. Each written side contains two lines of clear legible writing, a ring-hole on the right margin and the numerical symbol representing the number of the plate marked near this ring-hole. The plates, ring and seal together weigh $30\frac{1}{2}$ tolas. The ring was not cut when the plates reached me.

The writing is in antique characters of the type of the Guntur district plates of Rāja Attivarman born in the family of king Kandara (*Indian Antiquary*, Vol. IX, p. 102ff.). Our record is dated in the victorious year [2], *Kārttika, śukla-trayōdaśī* and is issued from Vijaya-Kandarapura. It states that the *Mahārāja* Dāmōdaravarman of the *Ānanda-gōtra* ordered the residents of the village Kaṅgūra informing them that this village was given to the Brāhmaṇas "for elevating (to the higher worlds) my ancestors for seven (successive) generations." Three groups of Brāhmaṇa donees with their respective *gōtras* are mentioned, *viz.*, 11 of the Koṇḍinna (*i.e.*, Kaundinya)-[*gōtra*]; 5 of the Kassava (*i.e.*, Kāśyapa)-[*gōtra*]; 1 of the Vatsa-[*gōtra*] and 1 of the Āgastī (*i.e.*, Agastya)-[*gōtra*]. As in the case of the *gōtras* the names of the donees also are given in their Prākṛit forms, *e.g.*, Ruddajja (Rudrārya), Khandajja (Skandārya), Aggijja (Agyārya), Savarajja (Śabarārya), and Bhaddajja (Bhadrārya).

Although the exact date of the document is not possible to fix from the materials supplied, still it may safely be inferred from the Prākṛit forms used, that it could not be very far away in point of time from the Prākṛit plates of the early Pallava kings of the third and fourth centuries of the Christian Era. King Kandara after whom the

victorious Kandarapura was evidently named and the *Ānanda-gōtra* to which both Dāmōdaravarman of the *Ānanda-gōtra*. the Rāja Attivarman of the Guntur district plates and the *Mahārāja* Dāmōdaravarman of our plates belonged, are found mentioned also in an early inscription from Chezarla No. 155 of 1899 in the Narasarowpet taluk, Guntur district which by its early type of the Pallava-Grantha character alone must be referred to about the 3rd century A.D. One point, in the present record is of great interest and that is the attribute *Samyak-Sambuddhasya pādānudhyātasya* which is given to the *Mahārāja* Dāmōdaravarman. This might be understood in the sense that the king was a devotee of the Buddha or that he was the successor of a certain Samyaksambuddha, if explained in the usual way. Perhaps the former is what is more probably meant and if so this statement strongly supports the view lately expressed by the Archæological Superintendent Mr. Longhurst that the Śiva temple at Chezarla must have been once a Buddhist *Chaitya*.

2. The next copper-plate record in chronological order is No. 3 of Appendix A. It was received for examination from Mr. K. Nagesvara Rao, Editor of the *Andhra Patrika*, who states that it is the private property of the Rāja of Urlam, Ganjam district. The inscription consists of three copper-plates strung together on a ring the seal of which is now missing. The ring had been cut when the plates reached me, evidently by those who first examined the document. Mr. T. Rajagopala Rao, the Editor of the *South-Indian Research*, has given in his journal for July 1919 the text of the inscription. The plates measure $7\frac{1}{2}$ " in length and $2\frac{1}{2}$ " in breadth and with the existing ring weigh 42 tolas.

The record begins with the introduction with which the early Kalinga copper-plate inscriptions usually begin and states that 'from the victorious Kalinganagara, the worshipper of the divine feet of Gōkarnasvāmin, he, that acquired the sovereignty over the whole of the country by wielding the sharp edge of his sword, the establisher

of the spotless race of the Gāngas, the great *Māhēśvara*, *Mahārāja* Hastivarman purchased from the residents of the Brāhman village (*agrahāra*) of Hoṇḍevāka in the district of Krōṣṭukavartanī (a translation of the more common Varāha-vartanī?), land to the extent of $2\frac{1}{2}$ *halas* and converting that into an *agrahāra*, exempted it from all taxes and conferred the same on a certain Jayaśarman, a native of Urāmalla (the modern Urlam), of the Vatsa-*gōtra* and a student of the Vājasanēya-*[charana]*, for the merit of himself and his parents, on the eighth day of the dark fortnight of the month Kārttika in the victorious year of reign 'eighty'. It is further stated that this edict of Rājasimha (or of the lion among kings) was, under the direct orders of the king, written by Vinayachandra, son of Bhānuchandra. On the outer face of the third plate is engraved a eulogistic Sanskrit verse in praise of the unopposed prowess of Raṇabhīta, which was evidently also a surname of our king Hastivarman.

3. Inscriptions dated in the Gāngēya-Śaka have been noted in Prof. Kielhorn's *Lists of Northern Inscriptions*, Nos. 676 to 684. Excepting No. 682 whose date appears doubtful, the earliest noted is the Achyutāpuram plates which is dated in the Gāngēya Era 87 and is a record of the Gaṅga-*Mahārāja* Indravarman Rājasimha.

Raṇabhīta Rājasimha Hastivarman—an early Gaṅga king.

The next in Prof. Kielhorn's list (No. 677), dated in the Gāngēya Era 91 might also belong to the same king. King

Hastivarman of our plates whose year was the Gāngēya Era 80 and who was also known by the surnames Rājasimha and Raṇabhīta, was evidently therefore an immediate predecessor of Indravarman Rājasimha whose Achyutāpuram plates were also written by Vinayachandra, son of Bhānuchandra. It must be noted that among the distant ancestors of Mādhavavarman of the Buguda plates (*Epigraphia Indica*, Vol. III, p. 41) figures a certain Raṇabhīta who need not necessarily be identical with the Raṇabhīta Hastivarman of our plates.

4. No. 1 of Appendix A is the next record in chronological order. It was received from the trustee of the temple of Guḍimallam at the instance of Mr. P. V. Jagadisa Ayyar, Manager of the Archæological Superintendent's Office, Madras. The record consists of five copper-plates with slightly raised rims, strung on a plain ring which was not cut when the plates reached me. They measure $7\frac{1}{4}$ " in length and $3\frac{3}{8}$ " in breadth and bear writing on the inner side of the first plate and on both sides of the other plates—the second side of the fifth plate bearing only one line of writing. The ring and plates together weigh 133 tolas.

This is the second Bāṇa copper-plate grant hitherto discovered. The first is the one of Vikramāditya (II) published by Prof. Kielhorn in *Epigraphia Indica*, Vol. III, p. 75 ff. The plates under notice also form a record of Vikramāditya II. They bear no date but may be referred to the beginning of the tenth century A.D. as suggested by his Udayēndiram plates referred to above. The inscription on the plates is written in Grantha characters of about the period to which they belong and in Sanskrit prose and verse except the last sentence which is in Tamil prose and says that "the *puravu* (revenue assessment) of the granted (village) is five hundred *kāḍis* of paddy and ten *poṇ*." The Sanskrit portion is corrupt and defective. It commences with a number of verses in praise of Śiva (called variously Vṛishēśa, Rudra, Bhīma and Śambhu) and then introduces king Bali, the chief of the Demons who granted the whole earth to Kṛishṇa (Vishṇu in his Trivikrama-avatār). In Bali's race was born Nandivarman whose son was Vijayāditya I; his son was Malladēva; his son Jayamēru Vikramāditya I; his son Prabhumēru Vijayāditya II and his son Vikramāditya II. The latter conferred a renewal charter of the village of Viprapīṭha on a number of Brāhmanas who were well-versed in the three Vēdas and the *Śāstras*, who (lived on) Brahmadēya for generations, understood the *dharma* and performed Vēdic sacrifices without a break. The record closes with the names of the composer Sivātama, son of Śiva-Bhaṭṭāraka and of the scribe Parahitāchāri and the amount of the revenue assessment fixed on the village as already stated.

5. The genealogy given differs from that of the Udayēndiram fragmentary plates. The first name Nandivarman of the former is of course the same as Jaya-Nandivarman of the latter; Vijayāditya I and Malladēva who follow also correspond correctly. The next name, *viz.*, Vikramāditya I Jayamēru of our plates occurs in the other plates

two generations later, the intervening names being those of Bāṇa-Vidyādhara and Prabhūmēru both of which are evidently general titles and not proper names.

Bāṇa King Vikramāditya II.

After Vikramāditya I came Vijayāditya II who receives the title Prabhūmēru in our plates and the Tamil title Pugalviṇṇavarganḍa in the Udayēndiram plates. The last king Vikramāditya II, the donor in both the grants, had the surname Vijayabāhu as we learn from the Udayēndiram plates. Thus we see that in the new grant two generations of kings are omitted and instead of the 8 names of the Udayēndiram grant we have here only 6. It cannot be decidedly stated whether this omission is only incidental and due to a mistake or that it is intentional. Nor could it be said which of the two is correct unless we have outside evidence to confirm the genealogy of either the one or the other. The inference of Mr. Venkayya that Vikramāditya I and Vijayāditya II must have been known by the surnames Jayamēru and Prabhūmēru is confirmed by the clear statements to that effect made in our present record.

Tamil stone inscriptions of Vikramāditya Jayamēru and of Vijayāditya Prabhūmēru dated in Saka 820 and 827 from Gudimallam have been published both by Mr. Venkayya and Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Vol. XI, and *Indian Antiquary*, Vol. XL, respectively. In these the village of Gudimallam receives the name Vippirambēdu which is found in our present inscription in the Sanskritised form Viprapīṭha. Vikramāditya II, the donor of the grant, was a contemporary of the Rāshtrakūṭa king Kṛishṇa II in the last decade of the 10th century A.D.

6. Mr. A. Rangaswamy Sarasvati while touring in the Tenali taluk of the Guntūr district spared no pains to secure a good number of old copper-plate inscriptions which had been locked up hitherto in a Vishṇu temple at the village of Kōḍi-Tāḍiparru and in the house of Mr. Brindavanam Gopalacharlu of Ipūr village in the same taluk. All credit is due to Mr. Sarasvati for having brought these to light with much tact and energy which are required in the discovery of such documents often deposited as heirlooms in orthodox families.

7. Nos. 11 and 12 thus secured are particularly interesting and valuable belonging as they do to the Vishṇukunḍins—a family of kings of whom only two records (of about the 8th century A.D.) have been so far published with *facsimile* plates by

Vishṇukunḍins.

Prof. Kielhorn and Dr. Hultzsch in *Epigraphia Indica*, Vol. IV, pages 193 to 198 and *Ibid.*, Vol. XII, pages 133 to 136, respectively. Of the two new plates now discovered No. 12 is the earlier in point of time while both Nos. 11 and 12 appear very much earlier than the published Chikkulla Plates of Vikramēndravarmān and the Rāmatīrtham plates of Indravarmān. The characters in which No. 12 is written and which unfortunately are very faint and worn out, are almost similar in script to those of the early Pallava inscriptions and cannot therefore be referred to a period later than the 5th century A.D. The record consists of three thin copper plates strung together on a ring about 3" in diameter which was not cut when the plates reached me. The plates measure 7" by 1½". The outer sides of the first and last plates are blank. A circular seal attached to the ring bears on its much worn-out surface the legend *Śrī-Mādhava[varmā]* engraved in two lines below a cross-bar over which, however, is seen something which may have possibly been the symbol of the lion as seen on the Chikkulla and the Rāmatīrtham plates or the figure of a Lakshmi or *svastika* as found on the seal of No. 11 noted below. The weight of the plates with ring and seal is 30 tolas. The grant was issued from Amarapura and the first king introduced is

Mādhavavarman (II).

Agnishṭōma sacrifices and who had many dependent kings to worship his lotus-

feet. The son of this Mādhavavarman was the powerful Dēvavarman and his grandson was the overlord of the Trikūṭa-Malaya country, the worshipper at the feet of the glorious god of Śrīparvata (mountain), the Vishṇukunḍin Mādhavavarman (II). The grant portion of the inscription with the possible date [30] 7 *vā. pa.* 7 *dī.* 7 in 113 is extremely doubtful on account of the damaged condition of the plates.

8. No. 11 of Appendix A which comes from the same place consists also of three this and small plates without rims, strung together on a copper ring 3" in diameter

which too was not cut when the plates reached me. The writing which is in excellent preservation occupies the inner sides of the first and last plates and both the sides of the second. The plates measure $6\frac{3}{4}$ " by $1\frac{3}{4}$ ". The circular seal on the ring, $1\frac{1}{4}$ " in diameter, bears the legend *Śrī-Mādhavavarma* in two lines, below a cross line which divides the surface into two equal sections. In the upper section is seen in relief the figure of a Lakshmī or a *svastika* on a pedestal flanked by lamp-stands, the sun (?) and the crescent. The weight of the plates with seal and ring is 30 tolas. The alphabet in which these plates are written is somewhat later than that of the previous record and may be referred to about the 6th century A.D. The inscription refers first to the Vishnukundin *Mahārāja Śrī Gōvindavarman*, a devotee of the God of Śrī-Parvata, and then to his son *Mahārāja Mādhavavarman* who receives a long list of attributes. Among these are many similar in sense to those that occur in the Chikkulla and the Rāmatīrtham plates. *Mādhavavarman* is stated to have had his capital at Trivaranagara and to have performed a thousand Agnishtōma sacrifices. From his victorious camp (*vijayaskandhāvāra*) at Kudāvāḍa, he informs the residents of Vilembali in the district of Guddādi-*viṣhaya* that that village has been granted to the Brāhmaṇa Agnisarman of the Vatsa-*gōtra*, in the victorious year of reign 37, on the 15th day of the 7th fortnight of the Summer season. The Executor (*ājñā*) of the royal gift was the 'dear son' Maṇchyanna-Bhaṭṭāraka.

9. We know still of another Vishnukundin grant which has not, however, been hitherto published. It is noticed on page 102 of the Epigraphical Report for 1914, paragraph 35. The alphabet in which it is written is of a much later type than those of all the others mentioned above; and the names of the kings referred to therein are in order of descent (1) *Vikramahēndravarmān*, *Gōvindavarman* and *Mahārāja Mādhavarman* also called *Janāśraya-Mahārāja* who 'crossed the river Gōdāvarī with a desire to conquer the Eastern region.' This *Mādhavarman* was the latest of the Vishnu-kundin kings known so far. The earliest is, as we have stated above, the *Mahārāja Mādhavarman* of No. 12, the grandfather of *Mādhavarman* who issued his grant from Amarapura. Taking all together we have a number of names of this important family who must have ruled in the Telugu country further north of the Pallava dominion contemporaneously with the Śālaṅkāyanas, the Brīhatphalāyanas and the early Kalinga rulers.

10. These in chronological order are—

FROM NO. 12 OF APP. A.

- (1) *Mahārāja Mādhavarman* I., who performed the eleven horse-sacrifices;
- (2) his son *Dēvavarman*;
- (3) his son *Mādhavarman* II., who was the lord of the *Trikūṭa-Malaya* country;

FROM NO. 11 OF APP. A.

- (4) *Mahārāja Gōvindavarman*;
- (5) his son *Mādhavarman* III (?), who had his capital at Trivaranagara and performed a thousand Agnishtōma-sacrifices;

FROM THE CHIKKULLA PLATES.

- (6) *Mādhavarman* (IV) of the Vishnukundins who performed eleven horse-sacrifices;
- (7) his son (born of the Vishnukundin and the Vākātaka families) *Vikramēndravarmān*;
- (8) his son *Indrabhaṭṭārakavarman*, 'who conquered the east' (*Epigraphia Indica*, Vol. IV, p. 195, note 2);
- (9) his son *Mahārāja Vikramēndravarmān* (II);

FROM THE RAMATIRTHAM PLATES.

- (10) *Mahārāja Mādhavarman* of the family of Vishnukundins;
- (11) his son *Rāja Vikramēndra*;
- (12) his son *Rāja Indravarmān* who gained victories in the eastern direction. (*Epigraphia Indica*, Vol. XII, p. 134);

FROM NO. 7 OF APPENDIX A OF 1914.

- (13) *Vikramahēndra*;

Plate I.
North Wall.



1. Avanaśiyāṇḍar Mudalaivayppillai.



2. Tiramuruguppūṇḍiyl perrapadi.



3. Uḍaiyanambiyai Vēdar-vaḷiparittapadi.



4. Uḍaiyanambikku olai vēṇṇarūḷinapadi.



8. Isaiṇāniyār.



5. Uḍaiyanambiyai aṇḍakōṇḍrūḷinapadi.



9. Śadaiyaṇār.



6. vaṇa-ōlai kaṭṭinapadi.



10. Tirunilakaṇḍapperumbaṇār.



7. Uḍaiyanambi eḷunderuḷugirār.



11. Kō-Śeṅgapperumai.

(14) his son Gōvindavarman ;

(15) his dear son *Mahārāja* Mādhavavarman or Janāśraya-*Mahārāja* who crossed the Gōdāvarī to conquer the East.

The Chikkulla and the Rāmatīrtham plates together supply only four names, for Nos. 6 to 3 are identical with Nos. 10 to 12 as proved by Professor Hultzsch. That Nos. 13 to 15 were the successors of Vikramāndravarmān (II) of the Chikkulla and the Rāmatīrtham plates is established by the palæography of the plates, No. 7 of Appendix A of 1914, and by the title Janāśraya-*Mahārāja* applied to Mādhavavarman which does not occur in the earlier inscriptions which mention that king. No connexion can be established between the kings mentioned in copper-plates Nos. 12 and 11 of Appendix A since the latter must at least be a century later than the former, as already stated. But Mādhavavarman III (No. 5 above) and Mādhavavarman IV (No. 6 above) may possibly be identical. The Trikūta-Malaya country and the town Trivaranagara which are mentioned with reference to the early kings Mādhavavarman II (No. 3 above) and Mādhavavarman III (No. 5 above) respectively must be looked for to the north of the Gōdāvarī. We have perhaps to connect them with Trikūta and Tripura of the Traikūta kings mentioned at page 179 of the Bombay Gazetteer, Vol. I, Part II. Trivaranagara is perhaps the same as Tripura or Tripuri which has been identified with Tevar near Jubbalpur (*Epigraphia Indica*, Vol. VIII, p. 285) and Trikūta-Malaya is Trikūta mentioned in the Bālāghat plates of the Vākātaka king Prithivishēna II. These identifications, if correct, confirm only my original suggestion (*Annual Report* for 1909, page 110) that the Vishnukundins ' must have been a distinctly northern family.'

11. Copper-plates Nos. 9 and 10 which also belong to the collection of Mr. Brindavanam Gopalacharlu of Īpūr village (Tenali taluk, Guntur district) are, again, two valuable old documents of the Eastern Chalukya kings [Jayasīma]-Vallabha Sarvasiddhi and Vishnuvardhana (III)-Vishamasiddhi (?). Both the sets consist of three plates each of four written sides with slightly raised rims. They are strung on a ring bearing a circular seal. The plates of No. 9 measure a little over 8" in length and over 2½" in breadth. Their ring is 3" in diameter and the seal a little over 1½". The latter bears on a counter-sunk surface the legend *Śrī Sarvasiddhi* engraved in old Telugu characters with a lotus below and a crescent above. In the case of No. 10 the plates measure 6½" by about 2½" in the broadest part at the margin, the ring is 3" in diameter and the seal 1½". The latter bears on a counter-sunk surface the legend *Śrī Vishamasiddhi*. Below the legend is an expanding lotus flower of seven petals and above it are the crescent and a star. The plates (in both cases) with seal and ring weigh 35 tolas. The rings of both the sets were not cut when they were received for examination in this office.

EASTERN CHALUKYAS.

The writing on plates No. 9 though very regularly formed is much worn, so much so that the name of the donor-king on the first face of the second plate is extremely doubtful. But the genealogy given commencing as it does with the name Kirtivarman, his son Vishnuvardhana *Mahārāja* and his son the great Bhāgavata. vallabha-*Mahārāja* and combined with the legend *Sarvasiddhi* on the seal, makes it certain that the plates belong to Jayasīma-Vallabha, the eldest son of

[Jayasīma]-Vallabha.

Vishnuvardhana I. Maṅgi-yuvarāja is mentioned in l. 12 as the master of the donee Maṇḍasārman and we know that this prince was the grandson of Jayasīma-Vallabha's younger brother Indra-Bhaṭṭāraka. It is not impossible that Maṅgi-yuvarāja was already a grown-up prince during the last years of the reign of Jayasīma-Vallabha.

12. Plate No. 10 is in clear and legible characters and is very similar to that of the Edēru plates of Vijayāditya II (*Epigraphia Indica*, Vol. V, p. 120 and plate). The kings mentioned are Vishnuvardhana-*Mahārāja* II, his son Vijayasiddhi (i.e., Maṅgi-yuvarāja) and the latter's son Vishnuvardhana-*Mahārāja* (III). A grant of 20 *khandikas* of paddy-land was made in the 23rd year of this king's reign by the princess Prithivipōri daughter of Śrī-Maghinduvarāja to a Brahman named Kēśavaśarman. The relationship of Prithivipōri to king Vishnuvardhana III is not made clear by the wording of the inscription. Records of Vishnuvardhana III (A.D. 709 to 746) are rather rare. The surname Vishamasiddhi which he must have borne, as distinctly

indicated by the legend on the seal, deserves to be noted. The executor (*ājñapti*) of the grant was Kadaṛeya (*i.e.*, Katakārāja) Tina of the Vātatta-gāma (village?)

Vishnuvardhana III-Vishamasiddhi.

We know of three other records of this king which have been hitherto discovered. These are :—(1) No. 9 of Appendix A in the Report for 1914 from which we learn that his queen was Vijaya-Mahādēvī who, it may be hazarded, could possibly be identical with Prithivipōri of our inscription; (2) the Māvinthipalli grant noted at page 90, paragraph 10 of the *Annual Report* for 1915 and (3) the Musinikunda grant made to the Jaina temple at Bezvada (*Annual Report* for 1917, page 116, paragraph 21). From this last it appears that the *Vishamasiddhi* seal which we find attached to the present plates may, as in the other case, be possibly also one of Kubja-Vishnuvardhana I who bore the surname Vishamasiddhi, since Vishnuvardhana III is not known to have possessed this title from any of his own inscriptions.

THE RASHTRAKUTAS, WESTERN CHALUKYAS AND YADAVAS OF DEVAGIRI.

13. In the collection of Kanarese inscriptions from the Ālūr tāluka of the Bellary district, there are, one Rāshtrakūṭa record of the time of Amōghavarsha I, eleven of the early Western Chālukya kings of Bādāmi and of the later Western Chalukya kings of Kalyāṇi and four of the Yādava kings Kannara and Rāmachandra. The Rāshtrakūṭa record is not dated; but it must be one of Nripatuṅga Amōghavarsha I who ruled between A.D. 814-15 and 877-78. The name Duddayya referred to in

Amōghavarsha I.

No. 698 Appendix B as a son of the ruling king is not known from other inscriptions. Perhaps he was not in the direct line of ruling kings. The settlement, however, which this non-descript prince conferred on the twelve revenue divisions (*viz.*, Indavali, etc.), is interesting. It is stated that these were required to pay only the *siddhāya*-tax and that *pullulu*, *bālavana* and the *māyiladere* taxes were remitted till earth and sun lasted, as a gift of Ballaha (Vallabha), *i.e.*, his father Amōghavarsha I. The imprecation at the end calls upon the six *gāmunda*s and the twenty-five *mahājana*-[Ba]lāñjiga to protect the charity.

14. Three records (Nos. 691, 724 and 734 of Appendix B) belong to the early Chālukya kings of Bādāmi whose names Vijayāditya Satyāśraya, Kīrtivarma Satyāśraya and ditya Bhatāra are clear on the impression. In the last of the records where the king's name is not clear, a feudatory

Early records of the Chalukyan kings of Bādāmi in the Bellary district.

chief called Tondamāna Muttarasa is mentioned as having captured Nāgamaṅgala and conferred certain privileges on the *gāmunda*s, residents and accountants (*karana*) of that village. The kings Vijayāditya Satyāśraya and Kīrtivarma Satyāśraya are in all probability identical with Nos. 7 and 9 on the genealogical table given opposite page 336 of Dr. Fleet's *Kanarese dynasties in Bombay Gazetteer*, Vol. I, Part II.

15. The eight remaining western Chālukya records belong to Trailōkyamalla Āhavamalla Sōmēśvara I (A.D. 1044 and 1068), Tribhuvanamalla Vikramāditya VI (A.D. 1076 to 1126), Bhūlōkamalla Sōmēśvara III (A.D. 1126 to 1238-39) and [Perma]-

The later Chālukya kings of Kalyāṇi.

Jagadēkamalla II (1138-39 to 1149). A subordinate of Sōmēśvara I in Śaka 969, Sarvajit, was Gandarādityarasa, the lord of Māhismatīpura and the ruler of the Madhyadēśa, who was then in charge of Sindavādi one thousand, Bennavūr twelve and the *āya-bhatta* village of Muṛugunda (No. 711 of Appendix B). Another subordinate of

Sōmēśvara I.

the same king was the Pallava chief Vira-Nolamba Pallava-Permānadidēva whose wife Dharevaladēvī, is stated in No. 710 of Appendix B to have made a grant to the Śiva temple of Kālapriya and the Vishnu temple at Kañchagāra Belgali, *i.e.*, the present Belagallu.) Vira-Nolamba Pallava Permānadi is already referred to in paragraph 40, Part II of my *Annual Report* for 1916. Of the three records which belong to the time of Tribhuvanamalla Vikramāditya VI, two are in good preservation, *i.e.*, Nos. 697 and 708 of Appendix B, and belong respectively to the 4th and the 50th year of the Chālukya-Vikrama Era. They mention the feudatory chiefs

Vikramāditya VI.

Jōgimayya and Daśavarmadēvarasa. The latter who is hitherto unknown to epigraphists was the lord of Miriñje (Miraj) and Gōkāvī (Gokak), born in the Solar race

and the Kāśyapa-gōtra, whose distinguishing musical instruments were the *Permaṭṭi* and the kettle-drum and who bore the emblems of a tiger and an antelope. Jōgimayya may be identical with Jōyimayyarsa mentioned at page 131 of the *Annual Report* on Epigraphy for 1916 as a feudatory of Vikramāditya VI. To Bhūlōkamalla Sōmēśvara III, the successor of Vikramāditya,

Sōmēśvara III.

belong two records (Nos. 695 and 699 of Appendix B) both of which are dated in the 8th year (Ananda) of Bhūlōkamalla-varsha. It was noticed in the *Annual Report* for 1918, page 134, paragraph 8, that the Chālukya-Vikrama years 8 and 9 given for a Bhūlōkamalla Sōmēśvara III in two records from the Bellary district, were respectively to be restored into 58 and 59. But as Bhūlōkamalla had started an Era of his own called Bhūlōkamalla-varsha, which commenced with the last year of Vikramāditya VI, it will be easier to assume that the mistake in this case is in the name Chālukya-Vikrama which must be changed into Bhūlōkamalla-varsha than in the figures of the regnal years. Vira-Nolamba Irungōla-Chōlamahārāja who held the titles 'the lord of Oreyūr', etc., is mentioned as a feudatory of Bhūlōkamalla Sōmēśvara III in No. 695, and prominence is given in this as well as in No. 699 to a merchant named Saudhare Gaṅgoṇḍa Garuḍi-setti who was occupying the position of the chief minister in charge of the administration of the State. Pratāpachakravartin Jagadēkamalla or Perma-Jagadēkamalla II who succeeded Sōmēśvara III on the Chālukya throne is represented by two records, viz., Nos. 696

[Perma]-Jagadēkamalla II.

and 701 of Appendix B. The former refers to the *Mahāpradhāna*, *Śrīkarana*, *Herilāla-sandhivigrahi* and the *sēnādhipati* Kēsimayya, son of Kamma-Nāya[ka] who was the *hergade* of Manedade-nādu, Mi[diri]-nādu, Kosage, . . . [lū]lūru-nādu, Kallakelagu-nādu, Kolipāke-nādu and Sindavādi-nādu. His son the *Danda-nāyaka* Chiyamarasa was ruling the Sindavādi-nādu under his father. The records are dated in the 5th and 6th years respectively of the Jagadēkamalla Era, whose first year according to Dr. Fleet was the Siddhārtin *Saṃvatsara*=A.D. 1139 (Dynasties of the Kanarese Districts, page 457).

16. Of the Yādavas of Dēvagiri we have four records, viz., two of Kalnara or Kamharadēva (Nos. 732 and 733 of Appendix B) and two of Rāmachandra (Nos. 717 and 718 of the same appendix). A *Mahāpradhāna* of the former was the *Sarvādhikārin* Jōgama-Rāhutta ruling the Sindavādi country. One of the latter's subordinate in

The Yādavas of Dēvagiri.

the 17th regnal year Sarvajit, was Rājakulada-rāya son of Dēvarāṇe who gave four villages in the Sindavādi-nādu to a certain Nāgeya-Nāyaka, son of Kammeya-Nāyaka who held the titles of *Nāyaṅkarāchārya*, *Ekāṅgavīra*, *Svayambhu-khaṇḍeya-rāya*, etc. Another subordinate officer of Rāmachandra in his 5th year Dhātṛi was Lakhumidēva-Nāyaka (son of ?) Vāsudēva not mentioned in other records of the king, known so far.

THE CHOLAS.

17. During the year under report the ancient Śiva temples of Tiruvārūr in the Tanjore district, Tirumalavādi in the Trichinopoly district and the Vishṇu temple of Arulālapperumāl at Conjeeveram which contain a very large number of inscriptions, were visited with the sole object of securing the records left uncopied in previous years.

In Tiruvārūr, the Tyāgarāja shrine was completely covered with chunam plaster; and special arrangements had to be made through the Collector of Tanjore to have the plaster removed by the trustees of the temple. Many records of the time of the early and medieval Chōlas were secured from Tiruvārūr and Tirumalavādi. An inscription of Rājarāja I found in the latter place (No. 92 of 1895) records an order of the king that the central shrine of the Vaidyanātha temple should be rebuilt and that before pulling down the walls, the inscriptions engraved on them should be copied down to be re-engraved on the renovated wall of the building. The fact is borne out by the form of the characters employed in the re-engraving of the early inscriptions.

18. No. 1 of 1920 dated in the 10th year of Parakēsarivarman who cannot be identified refers to the gift, by the queen Nakkaṇ Tillai Aḷagiyār *alias* Śōlamādēviyār, of a silver spittoon (*piṅgalam*) for the betel leaf offered to the temple of Tirumalavādi-Udaiyār which is referred to in No. 98 of 1920 as *Puṇalvāyil Śrī-Kōyil* on account of its close proximity to the river Kollidam, a branch of the Kāvērī.

Parakēsarivarman.

19. No. 14 of 1920 is dated in the 27th year of Rājākēsari-varman but from the astronomical details it is attributable to Rājārāja I who ascended the throne in 985 A.D. It records a gift of land by Ilaṅgōṇ Pichchi, queen of Rājārāja I. Ilaṅgōṇ Pichchi, the senior queen (*mūta deviyār*) of Rājārāja I.

20. No. 680 of 1919 copied from the Tyāgarāja shrine at Tiruvārūr and dated in the 20th year (= A.D. 1030) of Rājēndra-Chōla I records a long list of gifts made to the god Vīdi-Viṭaṅkar, another name of Tyāgarāja, by Anukkiyār Paravai Naṅgaiyār, by Arumolikūttan Lōkamārāyaṇ and by Íṣaṇaikkurai-udaiyār Nakkaṇ Orri between the regnal years 16 and 18 of the king, in which period the shrine seems to have been built of stone by Anukki Paravai Naṅgaiyār and the gifts engraved on the walls in the 20th year. It is stated that between the 38th day and the 199th day of the 18th year the same lady covered the shrine of Vīdi-Viṭaṅkar (Tyāgarāja) with golden tiles mentioning the different weights of gold used in each set whose number is also given. The other parts of the shrine besides the central *vimāna* appear to have been covered by copper the total weight of which is also noted. The long list of endowments include amongst others, gold ornaments set with jewels, pearls, necklaces, ornaments for images set up in the temple, gold utensils for bathing the god and a large number of lamp-stands. One of the lamp-stands had to be lit at the place where the king Rājēndra-Chōladēva and Anukkiyār Paravai Naṅgaiyār took their stand in the temple. The above endowments were not recorded in the registers of the temple treasury until the 20th year. During the time of Rājēndra-Chōla's successors, *viz.*, Rājādhirāja I and Rājēndradēva more ornaments and utensils appear to have been given and additional parts of the temple constructed.

21. No. 456 of 1919 dated in the 29th year of Kulōttuṅga III, records a gift of lamp by Bētarasa, son of Madurāntaka Pottappichehōla Manumasiddarasa to the temple of Arulāpperumāl at Conjeeveram. No. 589 of 1919 copied in the same temple and dated in the 35th year of Kulōttuṅga III records that the shrine of Anantālvār was built by Śīya-Gaṅgaṇ son of Chōlēndrasimha, lord of Kuvalālapura and born of the Gaṅga family in Śaka 1134 (A.D. 1212).

22. In his *Annual Report* for 1908 paragraphs 65 and 66, Mr. Venkayya has referred to the sculptures of the Airāvātēśvara temple at Dārāśuram near Kumbhakōnam which was constructed by Kulōttuṅga III. The north, west and south walls of the central shrine which contain a belt of these sculptures represent scenes from the lives of the Śaiva devotees as related in the *Periyapurāṇam*. Sketches were prepared in subsequent years by Mr. P. Visvanatha Ayyar, the artist and photographer of my office, and these scenic representations of the 13th century are now reproduced in plates I to VI. Detailed descriptions of the scenes *seriatim* are appended below to help easy identification of the sculptures.

PERIYAPURĀṆAM SCULPTURES IN THE TEMPLE AT DARĀŚURAM NEAR KUMBHAKONAM.

North Wall.

1. *Avanāśiyāṇḍār Mudalaivāyppillai*—(No. 1 on the north wall). Here a crocodile disgorges a male child which is being received by a woman, evidently the mother of the boy in accordance with the tradition relating to this incident. Sundaramūrtti Nāyaṇār, by singing a hymn in praise of the god, makes the crocodile in the tank in front of the temple at Avanāśi (in the district of Coimbatore) vomit forth the child which it had swallowed while the mother was bathing therein. The father of the child is close by, uplifting his hands in an attitude of worship.

2. *Tirumurugaṇpūṇḍiyil perṇapadi* (No. 2 on the same wall). *Enroute* to Tiruvārūr from the Chēra country and very near Tirumurugaṇpūṇḍi the treasure which Sundaramūrtti had obtained from the king was carried away by the pseudo-robbers sent by the god. At this he approached the deity in the temple at Tirumurugaṇpūṇḍi when the god commanded the wealth to be restored to him. The thieves are seen piling up the wealth in front of Sundara.

3. *Uḍaiyanambiyai vēḍarvaḷiparittapāḍi* (No. 3 on the same wall).—This refers to the above incident. The thieves are seen molesting the men that accompanied the treasure and carrying it away.

4. *Uḍaiyanambikkū ḷai vēṇṇarūḷinapāḍi* (No. 4 on the same wall).—Herein the sculpture refers to a quite different story altogether from what is understood by the label above. There was a young woman by name Śāṅgili who was leading a life of celibacy spending her time in the service of the god at Tiruvoṇṇiyūr. At the time when Sundaramūrtti visited the temple at Tiruvoṇṇiyūr he was enamoured of her and the god arranged to get them united in marriage but stipulated that Sundara should take an oath, as desired by Śāṅgili, "never to part". As it was sacrilegious to take oath in a temple Sundara prayed that the god should absent himself from the temple temporarily and stop below the *maḷai* tree. But the god instructed Śāṅgili to insist on the oath being taken below the tree under which he would stop. She points out the tree in the sculpture. Every year a grand festival is conducted in commemoration of this event under that particular tree.

5. *Uḍaiyanambiyai āṇḍukondarūḷinapāḍi* (No. 5 on the same wall).—When the marriage of Sundara was arranged, God in the form of an aged Brahman suddenly appeared before him and proved by documentary evidence that he was his vassal from his grandfather's time. When asked to point out his residence the old Brahman entered the temple at Tiruveṇṇainallūr and there miraculously disappeared into the *linga* while Sundara observed.

6. *vāṇa-ḷai kāṭṭinapāḍi* (No. 6 on the same wall).—This refers to the proof given by God by showing the cadjan leaf containing the bond referred to in No. 5 above.

7. *Uḍaiyanambi eḷundarūḷugirār* (No. 7 on the same wall).—This sculpture cannot be identified clearly. Probably this refers to the birth of Ālālasundara, one of the beloved devotees of God Siva. On one occasion Ālālasundara while collecting flowers for God met by chance the two celestial women Aninditai and Kamalini who also came there to gather flowers for Pārvatī. There was mutual admiration. Śiva on this account directed Ālālasundara and the two ladies to be born on the earth in order that they might live together as husband and wives. Ālālasundara was born as Sundaramūrtti and the ladies as Śāṅgili and Paravai both of whom married Sundaramūrtti.

N.B.—The above 7 scenes relate to the miracles in Sundarar's life.

8. *Isaiṇāṇiyār* (No. 8 on the same wall).—The woman who brought forth the great Sundarar.

9. *Śuḍaiyaṇār* (No. 9 on the north wall).—The father of the famous Sundarar.

10. *Tirunīlakandapperumbāṇār* (No. 10 on the same wall).—This *bhakṭa* (devotee) is reputed for playing on a harp the songs in praise of the Almighty. Here he is seen in front of the temple at Madura with the instrument then in vogue. His devoted wife is holding a pair of *jālara* (cymbals) to sound with the same in order to help her husband to keep time.

11. *Kō-Śeṇṇapperumāl* (No. 11 on the same wall).—This is a Chōḷa king who, by his great devotion, attained to the rank of Saints (Nāyaṇārs). As a king he is represented with a crown.

12. *Nēśāṇḍār* (No. 12 on the same wall).—This weaver of Kampili was so devoted to Śaivas that all the cloths and underwears he turned out daily in his loom he gave away as presents to the deserving and thus obtained salvation. He is seen disposing of his cloths.

13. *Pāṇḍimāḍēvī* (No. 13 on the same wall).—She was the wife of the Pāṇḍya king Neḍumāraṇ. She was the daughter of a Chōḷa king. She went by the name of Maṅgaiyarkkaraśiyār. When the king favoured *Jainism* she with the help of Sambandar, who then visited Madura, got him converted to his former religion—Brahmanism. Sambandar is seen seated on a stool.

14. *Appālum-adichchārnda-adiyār* (No. 14 on the same wall). This general name refers to those living beyond the three ancient kingdoms of Chēra, Chōla and Pāndya, who were staunch devotees of Śiva. Only three are represented in worshipping attitude in front of the temple.

15. *Mulunīru-pūsiya muṇivar* (No. 15 on the same wall). This applies to those that smear holy ashes over the whole of the body as laid down in the Āgamas. Six of these are shown worshipping God in front of a temple.

16. *Mukkālam-tirumēni-tiṇḍuvār* (No. 16 on the same wall). Those that perform *pūjā* (worship) to the *liṅga* thrice a day—dawn, midday and evening—according to the Āgama rules are counted amongst Śaiva devotees. Three devotees are seen worshipping the *liṅga* and of these the one on the right has a conch placed on a tripod and a bell which probably denotes the morning service.

17. *Tiruvārūr-piṇḍār* (No. 17 on the same wall). Those born in the holy city of Tiruvārūr in the district of Tanjore are counted amongst the Śaiva devotees. Four devotees are seen in front of a temple and on the other side is a tree with a bull under it.

18. *Paramaṇaiyē-pāḍuvār* (No. 18 on the same wall).—This refers to the devotees that entertain the idea that Śiva alone is the greatest of the gods and sing His praise. Three such female devotees are seen with *jālaras* (cymbals) in the hand in the act of singing the God's praise. The Śiva temple here has a seated bull in front.

19. *Pattaraiyē-panivār* (No. 19 on the same wall).—The devoted of the devotees are honoured as Nāyanmārs. In this group several are seen in the attitude of worshipping the Śaiva devotees.

20. *Kōtpuliyāṇḍār* (No. 20 on the same wall).—This Nāyanār of Tirunāṭṭi-yattāngudi in the Tanjore district was a commander-in-chief under a Chōla king. When going to serve in the army, he left instruction for the paddy stored by him being made use of only for the God but during a famine his relations used the grain themselves. On return he murdered them for the sin thus committed without even sparing a baby. This pleased the Almighty very much who appeared with his consort on a bull and admitted him amongst his retinue (*gaṇas*).

21. *Puḡalttunaiyār* (No. 21 on the same wall).—This *gurukkuḷ* (temple priest) of Śrīvallipputtūr was faithfully worshipping the *liṅga* of the place even during the famine days. On account of the poor food he had then and the consequent weakness in his health the brass pot containing water slipped over the *liṅga* while bathing it and in his anxiety he fell into a stupor but the Almighty appeared to him in his dream and made him understand that under the *bali-pīṭha* there would appear a coin daily with which he could have his daily needs satisfied. In the illustration not only the individual is seen bathing the God but the *bali-pīṭhā* also.

22. *Śeruttunaiyāṇḍār* (No. 22 on the same wall).—He was a native of Tanjore. While worshipping the god in the temple at Tiruvārūr, the Nāyanār observing the wife of Kalarśiṅgar, a devotee who was present then, smelling the flowers intended for the God, could not put up with this sacrilegious act and cut her nose with the sword. We find another in a sitting posture preparing garlands out of the flowers given by a lady.

23. *Idaṅgaliyāṇḍār* (No. 23 on the same wall).—He was a king of Kodumbālūr. A thief who stole the paddy in the granary was produced before him to be punished and he inquired into the cause. On ascertaining that in order to feed the Śaiva devotees the paddy was stolen, Idaṅgaliyāṇḍār not only released him but also made it public that anybody in need of wealth to feed *bhaktas* may freely make use of his granary and his treasury. While he is seated another standing below is seen tomtoming.

24. *Kalarśiṅgaṇār* (No. 24 on the same wall).—This Kāḍava (Pallava) king who subdued other kings and repaired all Śiva temples found fault with his wife who took out a flower intended for the God and smelled the same thinking that it was a stray flower and was not intended for the God. Śeruttunai Nāyanār (No. 22 above) who saw this cut the nose of the lady. The king who came to the spot

Plate II.
North Wall—cont.



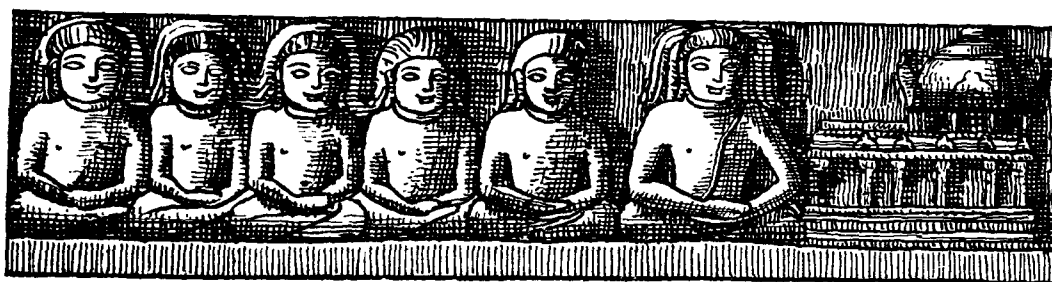
12. Nésandár.



13. Pandimādevi.



14. Appālum-śicchoharnda-aḍiyar.



15. Muḷunirupāṣiṃ Muṇivar.



16. Mukkalam-tirumēṇitinquvār.



17. Tiruvārūr-piṇḍār.



18. Paramaṇaiyē-paḍuvār.

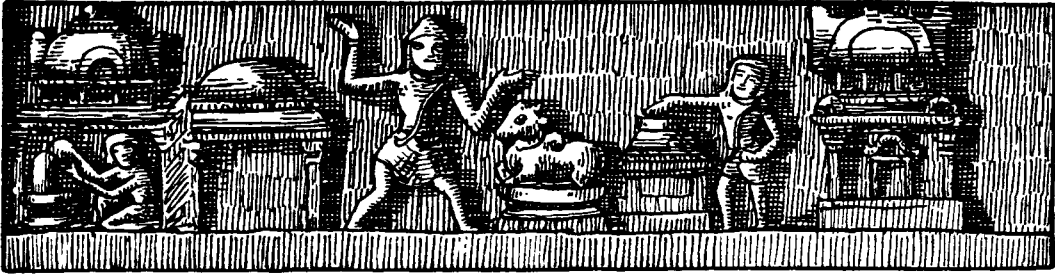
Plate III.
North Wall—cont.



19. Pattaraiyē-panivār



20. Kōṭpuliyaṇḍār.



21. Puḡaḷttuṇaiyār.



22. Śeruttuṇaiyaṇḍār.



23. Iḍaṅḡaliyaṇḍār.



24. Kaḷarsīṅḡaṇḍār.



25. Muṇaiyaḍuvār.

Plate IV.
West Wall.



26. Vayilar.



27. Nedumaranar.



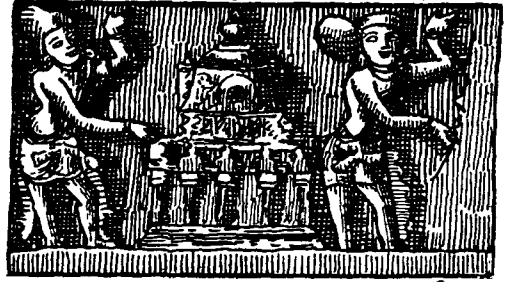
28. Kariyar.



29. Sirappuliandar.



30. Kanampulandar.



31. Aiyadigal Kadavarkonar.



32. Sattiyandar.



33. Kaliyanar.



34. Kalikkambandar kadai.



35. Adipattar kadai.

immediately was much offended at this, but on Śeruttunai Nāyaṇār informing him what had happened, he cut her two hands as they were directly responsible for the sacrilegious act as shown in the illustration.

25. *Muṇaiyaḷuvār* (No. 25 on the same wall).—This native of Nidūr in the Chōla country helped all weak parties in battle, by receiving wages and utilized the income for feeding the Śaiva devotees.

West Wall.

26. *Vāyilār* (No. 1 on the west wall).—This Nāyaṇār of Mailāppūr is one of those that truly worshipped God Śiva by meditation. He is shown in a sitting posture with a beard and rosary under a tree.

27. *Neḷumāraṇār* (No. 2 on the same wall).—This refers to the Pāṇḍya king Kūṇ-Pāṇḍya who favoured Jainism, but advised by Maṅgaiyarkkaraśi his wife and Kulaśirai his minister, he was able to go back to Hinduism on the occasion of Sambandar's visit to his place. His hunch-back was straightened and he was consequently called Neḷumāraṇār or Niṇṇaśirneḷumāraṇ in full. The king is seated on a pedestal and the other attendants are seen below.

28. *Kāriyār* (No. 3 on the same wall).—This native of Tirukkadayūr (Māyavaram taluk, Tanjore district) was highly proficient in Tamil literature and was the author of *Tirukkōvai*. He obtained plenty of wealth from the three famous kings—Chēra, Chōla and Pāṇḍya—but spent all in renovating Śiva temples. At last he reached Mount Kailās. In the illustration he is seen approaching the Holy Mount.

29. *Śirappuliāṇḍār* (No. 4 on the same wall).—Born at Ākkūr in the Tanjore district he spent his time in worshipping the Śaiva devotees giving them money and feeding them. He is shown as making presents to his fellow devotees.

30. *Kaṇampulāṇḍār* (No. 5 on the same wall).—He was born at Irukkuvelūr (Vaidiśvaraṅkōyil) in the district of Tanjore. He was in the habit of regularly burning lamps in temples. Once, in Chidambaram, when he could not get money to buy ghee he began to collect grass from the sale-proceeds of which he was burning the lamps. On a certain day when the grass collected could not find a sale he burnt the grass itself. But finding that the grass was not sufficient to keep the fire burning until the required hour he set fire to his own lock of hair. In the illustration he is seen burning the hairs in the fire. His wife behind is holding the grass bundle (torch?).

31. *Aiyaḍigal Kāḍavarkōṇār* (No. 6 on the same wall).—This Pallava king of Conjeeveram was a bigotted Śaiva and relinquished his kingdom in favour of his son and went abroad renovating the Śiva temples.

32. *Sattiyāṇḍār* (No. 7 on the same wall).—A native of Variṇḍiyūr in the Chōla kingdom. He was in the habit of cutting the tongue of those that spoke ill of Śaiva devotees. Here he is seen in the act of actually cutting the tongue of one with a sickle in his hand.

33. *Kaliyaṇār* (No. 8 on the same wall).—This wealthy oil-monger of Tiruvorriyūr after he had spent away his wealth in burning lamps in temples was in the habit of obtaining his wages for pressing oil and utilize the same for burning lamps in the temple. On a certain day when he could not get his wages he began to cut his head and used the blood instead of oil to burn the lamp. The Nāyaṇār is seen in front of the temple in the act of severing his head to obtain blood for the purpose.

34. *Kalikkambāṇḍār kadai* (No. 9 on the same wall).—This *bhakta* was in the habit of feeding the Śaiva devotees daily. One day before meals while about to wash the feet of one who appeared as a *bhakta* he found his wife hesitating to pour water as the individual turned out to be their old servant. This roused his anger and he cut her hand with the sickle. Piles of pots with food are heaped up. Three persons are seen sitting at meals. Śiva and Pārvati appear seated on their *ṛishaba* (bull) to give salvation to them.

35. *Adipattar kadai* (No. 10 on the same wall).—This fisherman of Negapatam was in the habit of dedicating the best of the fish he got daily from the sea to the god of the place. One day when he secured an only golden fish he willingly

offered it to the god. Śiva with Pārvati appeared on a *riṣhaba* (bull) and gave him salvation. The Nāyaṇār is seen holding the fish in one hand and others drawing the net spread out in the sea.

36. *Naraśiṅga-muṇaiyaraiyar* (No. 11 on the same wall).—This king was giving presents to all wearing holy ashes especially on the days of Ādrā asterism. On such a day even when a pseudo-Śaīva appeared before him he extended his generosity to him by paying double the amount. The king is shown with a beard, seated with his queen behind. Six others are seen in front receiving the present.

37. *Pugaḷchchōḷaṇār* (No. 12 on the same wall).—This Chōḷa king who was ruling at Uraiyūr (Trichinopoly) once ordered his army to proceed against Adigan, a chieftain who failed to pay his tribute. On returning from thence they brought the heads and wealth of the enemies' army. On noticing in the midst of the heaps of heads one with matted hair, and finding it to be one of a *bhakta*, he became compunctious and entered the sacrificial fire with that head placed over his in a gold plate. Then Śiva and Pārvati appeared before him as is shown in the illustration.

38. *Poyyadimaiyillāda pulavar* (No. 13 on the same wall).—This refers to the poets of the last *saṅgam* (learned assembly) of Madura who were staunch Śaivites. Nine of them are seen in the illustration between a shrine and a *maṇḍapa*.

39. *Kūṟruvaṇār* (No. 14 on the same wall).—This devotee conquered many chiefs and acquired enormous wealth. He had all the paraphernalia of an anointed king except the crown. When the Brahmans of Tillai (Chidambaram) refused to crown him king saying they would crown none but the Chōḷa king, he prayed to God Naṭarāja to crown him with his holy feet. God blessed him accordingly. His vāssals are seen paying homage to him.

40. *Gananādāṇḍār kadai* (No. 15 on the same wall).—This devotee of Shiyali (Tanjore district) was in the habit of daily instructing all who approached him in the matter of performing several kinds of services to God—raising flower-gardens, bringing water for the sacred bath, decorating temples, lighting lamps and reciting sacred hymns. At last he reached heaven. In the illustration he is seen instructing the several disciples who are standing on either side in front of the Almighty.

41. *Śēramāṇ-Perumāl kadai* (No. 16 on the same wall).—This is another name of Perumākkōḍaiyār who was king of the Chēra country. As directed by God in a dream, he gave plenty of wealth to poet Bānapattirar of Madura and with Sundara reached Kailās in his last days. In the illustration he is seen getting down the elephant and worshipping poet Bānapattirar.

42. *Śiruttōṇḍar kadai* (No. 17 on the same wall).—This devotee of Tiruchengāttāṅgudi in the district of Tanjore was a military officer at the beginning and led a successful campaign against Vātāpi (the modern Bādāmi in the Bombay Presidency). He would not eat his daily meals unless he found one to partake of the same in company. Later on he was residing in his own village and doing service to the God, who in the disguise of a Bhairava mendicant commanded him to cook the flesh of his only son for him, which he did. But then the God in disguise would not eat in the house of a childless couple. When the husband and wife were perplexed, the mendicant Bhairava commanded them to call for the boy who immediately came running. Thus he attained salvation. The boy as received by the mother in her arms is shown in the illustration.

43. *Śākkīyaṇār* (No. 18 on the same wall).—This devotee first adhered to Jainism. Finding it to be untrue he went back to Saivism and spent his days in the worship of the *liṅga*. In the act of worshipping he forgot himself so much in his devotion that he took the bricks that were lying by and threw them over the *liṅga* without perceiving what he was doing. Thinking that this act of his should have been at the instigation of Śiva, he continued to do the same. Śiva was much pleased with this form of worship.

South Wall.

44. *Eṅarkōṇ Kalikkāmāṇḍār* (No. 1 on the south wall).—He was a hereditary military officer but became in his later years a true devotee of Śiva. He executed

Plate V.
West Wall—cont.



36. Narasiṅgamunaiyariyar.



37. Puṅḷchehōḷanar.



38. Poyyaḍimaiyillada pulavar.



39. Kūruvaṇar



43. Śakkiyaṇar.



40. Gaṇaṇāṇḍar kadai.



41. Śeramāṇ-Perumaḷ kadai.

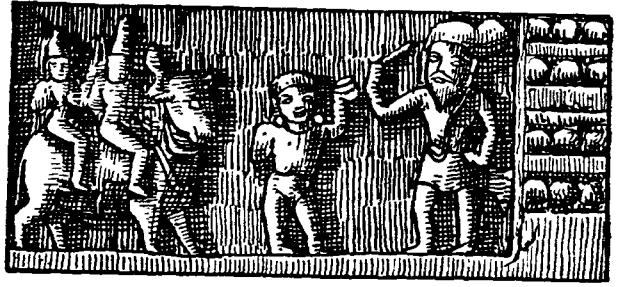


42. Śiruttōṇḍar kadai

Plate VI.
South Wall.



44. Eyarkōṅ Kalikkāmāṇḍār



45. Āludaiyapḷaiyār.



46. Nammāṇḍiṇḍigal.



47. Sēyṇālōr-pillaiyār kadai.



48. Tirukkuriṇṇuṇḍar.



49. Tiruṇālaippōvār.



50. Ilaiyemāraṅḡuḍi Mārār kadai.

repairs to the temple at Tiruppaṅgūr near Vaidīśvaraṅkōyil. On learning that God acted as mediator between Sundaramūrtti and his wife Paravai he got offended with Sundarar. In order to show to him what a true devotee Sundara was, God made him suffer from paralysis and sent Sundara to cure him of it. Being displeased at the idea of getting cured at Sundara's hands he killed himself. When Sundara approached the house he was informed that the Nāyaṇār was sleeping on the cot. On approaching the cot, Sundarar recognized the true state of affairs and attempted to commit suicide. Thereupon Kalikkāmānāyaṇār was brought to life and prevented Sundarar from killing himself.

45. *Āḷudaiya-pillaiyār* (No. 2 on the same wall).—This is the boy-devotee Sambandaṇ. While yet a child, his father left him on the bank of the tank within the temple at Shiyali. When the child felt the need of mother's milk, God asked Pārvati to feed him with the same. He was thus favoured with it in a golden cup. On completing the bath, the father finding a cup of milk before his boy began to chastise him and asked him from whom he got it. The youth pointed out the God and Goddess on the *ṛishaba* (bull). We find the boy holding a cup in his hand and the father in the act of punishing him with a cane in his hand.

46. *Naminandi-adigaḷ* (No. 3, same wall).—He was a native of Ēmappērūr near Tiruvārūr. He was desirous of burning a lamp in the shrine of Aranēri within the temple at Tiruvārūr. On the Jainas residing near the temple refusing to let him have some ghee for the purpose he was much perplexed, when there arose an aerial voice directing him to burn the lamps with the water of the tank close by which he did to the astonishment of all. He is seen in the act of carrying water in a pot on the left side and lighting the lamp in front of the shrine on the right.

47. *Śēyṇālūr-pillaiyār kadai* (No. 4, same wall).—This is Chandēśvara who is seen in all Śiva temples. When he was devoutly worshipping the *liṅga* his father scolded him and kicked the pot containing the milk intended for the sacred bath. For causing this obstruction Chandēśa cut his father's leg with the axe. Pleased with this high devotion Śiva made him the head of all the devotees and also crowned him with a garland. Both the acts of cutting the father's leg and his being crowned with a garland are seen in the illustration.

48. *Tirukkuripputtandar* (No. 5, same wall).—This washerman devotee of Conjeeveram was in the habit of getting the clothes of all *bhaktas* washed. To test his sincerity God Ēkāmbaranātha in the disguise of an old Brahman gave his torn rag for being washed and returned before dusk the same day and at the same time brought on a heavy storm and darkness soon after. Unable to fulfill his promise, this Nāyaṇār attempted to dash his head against the stone, which God prevented and gave him salvation. To the left Śiva appears as an old Brahman holding a stick and in his front this Nāyaṇār with the torn cloth on his shoulder.

49. *Tirunāḷaiappōvār* (No. 6, same wall).—This is the famous Pariah saint Nandaṇ who joined the Nāyaṇārs by the grace of God Naṭarājā at Chidambaram. When he was precluded from entering the temple being an outcaste, God Naṭarāja directed him to get himself purified by entering the sacred fire. This he did as seen in the illustration.

50. *Ilaiyamāraṅguḍi Mārār kadai* (No. 7, same wall).—This *bhakta* was fond of feeding all pure devotees of Śiva. At a time when he had no food-grains, Śiva as an aged Brahman went to him at midnight and asked for food. He collected the paddy seeds sown in the field in the morning and had the food ready. Then he woke up the aged Brahman who was pretending to be asleep. The Brahman manifested himself into Śiva with Pārvati on a bull. The Nāyaṇār is seen on the left in the act of holding a basket and the Brahman sitting in the middle; while on the left on a bull the God and Goddess are seen.

23. Of the large number of inscriptions of Rājārāja III secured during the year, No. 91 of 1920 copied from Tirumaḷavādi and dated in the 7th year (= A.D. 1233) deserves notice. A certain Kūṇṇūrudaiyāṇ Terri Periyāṇ alias Ediriliśōḷa Mūvēṇḍavēḷāṇ repaired the *nṛitta-maṇḍapa* in the temple of Tirumaḷavādi-Uḍaiyār, the Vishṇu

sāmanta of the king, Telīnganādudaiyān by name, is the donor figuring in No. 154 of 1920. Kōṅgūr was called Jayāṅgondaśōlanallūr and it is not unlikely that Jayāṅgondaśōla was the surname of Vīrarājēndra or his predecessor Parakēsarivarman Tribhuvanachakravartin Vīra-Chōla, both of whom claimed to have ruled the two Kōṅgus. *Amudaṇ-achchu* mentioned in No. 182 of 1920 seems to have been a standard coin of currency of those times in addition to *ānai-achchu* and *uṇḍi-achchu* noticed in paragraph 20 of the *Annual Report* for 1915-16. '*Rājakēsari-kāl*' (No. 181 of 1920) and '*Purakēsari-kāl*' (No. 183 of 1920) were evidently the names of the standards measures of quantity and '*Parakēsari-kal*' occurring in the latter, the name of the touch-stone for testing the standard fineness of gold; and a gold bar of the royal standard of purity seems also to have been kept for purposes of test and verification—compare the expression “பரகேசரிக்கல் துளைநிறை செம்பொன் ஆணி ஒட்டிப் பது” in No. 186 of 1920.

31. In the *Annual Report* for 1905-06 it has been pointed out that there were two Vikrama-Chōlas who succeeded Vīrarājēndra, one probably a Parakēsari with a reign of at least 8 years from 1255 A.D. and

His successors.

the other a Parakēsarivarman Tribhuvanachakravartin whose reign began in 1273-74 A.D. and extended to at least 27 years (No. 6 of the list in paragraph 39 of the *Annual Report* for 1909-1910). Several inscriptions of Vikrama-Chōla have been discovered this year with regnal years ranging even to so high a figure as 30; but it is not possible to identify to which of the two kings they belong. Only this much can be inferred therefrom that the reign of one of them, presumably the latter, extended to 30 years. No. 196 of 1920 is a record of the 13th year of a still another Vikrama-Chōla, with the epithets Parakēsari Tiruchchirrambalamudaiyān.

32. The date of Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya whose reign has been fixed in the *Annual Report* for 1905-06 to have begun in 1265 A.D.

Vīra-Pāṇḍya.

and to have continued for at least 16 years still remains the same.

Sundara-Pāṇḍya is represented by some inscriptions of which the highest regnal year is 28 as against 37 in previous years' collections; but in the absence of any specific data, his place in the Kōṅgu chronology continues indefinite. No. 160 of 1920, a record of Alāṅgiyam *alias* Uttamachōlanallūr, mentions a gift of land for the maintenance of a *maṭha* for Nāyaṇār

Sundara-Pāṇḍya.

Jñānamūrttidēvanāyaṇār made in the reign of a king whose name has tentatively been read as Emmaṇḍalamum-kōṇḍaruliya Vīra-Sundara in the [7]51st year, Arpaśi month. It is not understood who this king is and to what era the date belongs.

33. No. 208 of 1920 is the only inscription of this year's collection which mentions a Chēra king. It is in much damaged Vaṭṭeḷuttu characters and is dated in the 6 + 9th year of Kō-Varaṅga Parāntaka

Varaṅga Parāntaka, probably the Chēra king Kōkkandāṇ.

who bears the characteristic Chēra title of

Chandrādityakulatilaka and also calls himself a *Sārvabhauma*. His name which is composed of the names of the Pāṇḍya king Varaguna (862 A.D.) and the Chōla king Parāntaka (A.D. 907) leads to his probable identification with Kōkkandāṇ-Vīranārāyaṇa or Kōkkandāṇ Ravi, the contemporary Chēra kings of the time who had entered into political relations with the Pāṇḍya Varaguna and the Chōla Parāntaka as surmised on page 59 of the *Annual Report* for 1910-11 and on page 61 of the *Annual Report* for 1911-12 or with some other immediate successor in the Chēra line. It may also be remembered that Parāntaka I married a daughter of Kōkkandāṇ-Ravi, S.I.I., Vol. II, p. 386.

34. With the additional information now available, the following may be taken as a tentative list of the Kōṅgu kings so far known:—

Kōnāṭṭāṇ Vikrama-Chōladēva probably also called Kō-Kalimūrkhā Vikrama-Chōladēva from 1[00]4 to at least 1046 A.D.

Parakēsarivarman Abhimānachōla Rājādhirāja from 108 * to at least 1100 A.D.

Rājakēsarivarman Rājādhirāja Uttama-Chōla with a reign of at least 17 years.

Rājādhirāja Vīra-Chōla from 1118 for at least 5 years.

Perumāḷ Vīrachōḷadēva or Vīraśōḷa-Kalimūrka-Pērumāḷ with a reign of at least 24 years.

Rājakēsarivarman Uttama-Chōḷa Vīranārāyaṇa, probably also called Rājakēsarivarman Tribhuvanachakravartin Vīranārāyaṇa and Kōṇēriṇmaikondāṇ with a reign of at least 10 years.

Rājakēsarivarman Kulōttunga-Chōḷadēva from about 1149 to about 1183 A.D.

Parakēsarivarman Tribhuvanachakravartin Vīra-Chōḷa 'who ruled the two Koṅgus', also called Kōṇēriṇmaikondāṇ with a reign of at least 23 years.

Rājakēsarivarman Tribhuvanachakravartin Vīrarājēndradēva also called Kōṇēriṇmaikondāṇ from 1207 to at least 1252 A.D.

Parakēsarivarman Vikrama-Chōḷa from 1255 to at least 1263 A.D. 1273-74

Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya from 1265 to at least 1281 A.D. P. ...

Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷa from 1273 to at least 30 years.

35. The kings whose place in the Koṅgu line has yet to be fixed in the light of future researches are—

Rājarāja Karikāḷa-Chōḷadēva perhaps also called Rājarāja (12th year), who must have been a very early king of this line if not identical with Rājarāja the Chēra feudatory of Jātavarman Sundara-Chōḷa-Pāṇḍya (page 294 of *Epigraphia Indica*, Vol. XI), Sundara-Pāṇḍya whose latest year is 37, and several unspecified and unidentifiable Rājakēsarivarman Kōṇēriṇmaikondāṇs and Parakēsarivarman Kōṇēriṇmaikondāṇs.

THE VIJAYANAGARA KINGS.

36. Conjeeveram, the queen-city of the south, which has passed through many vicissitudes and whose possession was coveted by successive dynasties of kings with varying degrees of success, was taken up first in the talukwar survey arranged for the field-season and the work of copying was started in the Varadarājasvāmin temple at Little Conjeeveram, the result being a yield of over 300 inscriptions exclusive of those copied in previous years.

A pretty fair proportion of the inscriptions are records of the later Chōḷas, and their feudatories Gandagōpāla and Vijayagandagōpāla. These latter have been dealt with separately under 'Miscellaneous dynasties'. More than fifty per cent belong to the Vijayanagara kings from Vīra-Sāyaṇa Uḍaiyār down to Venkata II, who despite their general religious toleration as evidenced by their charities to both Śiva and Viṣṇu temples, seem, however, in later times to have developed a special predilection to Vaiṣṇavism and to have made the Varadarāja temple an object of their special adoration. The inscriptions are not, however, historically fruitful and do not add to the knowledge we already possess about these kings and their times. They record mostly gifts for offerings and cakes for the god appending monotonous and exceedingly detailed grocer's lists of the ingredients required for the preparation of the cakes and the ratios of their distribution to the temple servants and others.

37. The earliest Vijayanagara king represented in this year's collection is Vīra Sāyaṇa Uḍaiyār. The astronomical data furnished in the inscription for his 14th year work out correctly for Śaka 1285 (October 12, 1363 A.D.); and as we know from No. 188 of 1903 that the 15th year of Vīra-Sāyaṇa Uḍaiyār, son of Kampana I, corresponded to Śaka 1285, we are enabled to identify the king of the present inscription with that same son of Kampana I.

Another inscription (No. 241 of 1920) of the *Mahāmandalēsvara* Vīra Sāyaṇa Uḍaiyār discovered at Kāṅgayam in the Coimbatore district is dated in the cyclic year Bundhubi corresponding probably to Śaka 1304 (roughly A.D. 1382-83) and belongs therefore to the son of Bukka I.

38. In a record (No. 662 of 1919) of Kampana II dated in Śaka 12[96] figures the donor, Kōṇappa, a son of Muddappa, who vaunts the Vijayanagara titles of *Arumbakandāṇ* and *Bāshaikkuttappuvarāyagandāṇ*. Two records of the same king (Nos. 135 and 136 of Appendix C) dated in Pramādicha (corresponding to Śaka 1295) copied in the Dharapuram taluk (Coimbatore district) are the earliest Vijayanagara

Kampana II.

records hitherto discovered in Kōngu and they state that the temple of Nāgīśvara-mudaiyār which was defiled and devastated during the Muhammadan raids (*Tulukka-vānam*) was restored by a certain Āvudaiyarājā, a local chieftain. This leads to the not improbable conclusion that Kōngu was at this time a Vijayanagara viceroyalty.

39. In No. 661 of 1919 belonging to Harihara II in Śaka 1325, the donor Obhaḷadēva Mahārāya, son of Pillaiyār Podukkamūr Siddharaśar is mentioned with a long string of Sanskrit epithets, such as
 Harihara II. *Vṛishabhakūṇehana, Bhāradvājagōtra-javitra, Mailāyurandhara, Mallāpuravallabha, Pallavāditya, Jagadēkabhairava, Bhuvani-nārāyaṇa, Rūpakandarpa*, etc.

40. Harihara III is also represented by an inscription in the same tāluka (No. 227 of 1920) dated probably in Śaka 1330, which mentions that a village called Ālambādī was permitted to be colonised by ryots for cultivation purposes and that gifts of *Dēvarāyapaṇ* (same as the *Dēvarāya-pagodas* mentioned on page 85 of the *Annual Report* for 1910-11) and a tax of one *panam* per village were given to the temple for its expenses.

41. Of Kumāra Mallikārjuna this year's collection gives only one inscription in Conjeeveram and about half a dozen in Dharapuram. In No. 212 of 1920, Kampayanāyaka is mentioned as the king's *கருவக்கன்*, the meaning of which designation is not clear, whereas he is the king's agent or viceroy (*kāriyattu-kaḍavar*) in No. 216 of 1920.

42. No. 658 of 1920, a record of Virūpāksha II, son of Dēvarāya Mahārāya, contains some interesting information in regard to the facilities afforded to tenants for bringing waste lands under cultivation and mentions that a piece of land, situated in the middle of certain temple property in Padaiparru *alias* Tēperumālnallūr, which was, on account of its high level, unirrigable and was therefore lying waste from time immemorial (*anādikarambu*) overgrown with heath and other wild shrubs, was purchased as *ulavukkāni*, that its profitless level was tackled and that it was then made irrigable by means of a new channel and that the income accruing from the land, as thus improved, was distributed between the Varadarāja and Tirumaliśaiālvār temples in a certain ratio.

43. In No. 601 of 1919 issued in the reign of Bhujabala Vīra-Narasiṅgadēva Mahārāya in Śaka 1431 a *Seṭṭi* of Narasiṅgarāyapuram provides, among other things, for offerings to Tirukkacchinambi, the *Seṭṭi* saint of Conjeeveram and a contemporary of Rāmānuja, whose memory is now seen perpetuated in the name of the Tirukkacchinambi street (the present Chetti street) and in a small shrine in it dedicated to him.

44. Inscriptions belonging to Krishnarāya have mainly been copied at Conjeeveram, while Ālūr in Bellary and Dhārāpuram in Coimbatore have also contributed a small number. Of these, two copies of the same inscription (Nos 474 and 533 of 1919) copied at Conjeeveram give a complete list of Krishnarāya's conquests prior to Śaka 1438 and contain so far as the historical introduction is concerned the same information as in No. 574 of 1902 (Tamil inscription at Tiruvannāmalai) and No. 196 of 1903 (Telugu inscription at Kālabasti), a portion of which has been summarised on page 7 of the *Annual Report* for 1902. The second series of the king's conquests were that with a view to subdue the country of Kalinga, he started again for Bezvada, laid siege to the fort of Kondapalli and captured alive the (Oriya) chiefs Prabharāju-Śirasechandra Mahāpātra, Bōḍajana Mahāpātra, Bijilikhan and others who were assembled within that fort and promising them pardon proceeded further storming the Telingāna forts of Anantagiri, Undrakonda, Aruvapalli, Jallipalli, Kandikonda, Kappaluvāyi, Nallakonda, Kambamettu, Kanakagiri, Sankagiri and other fortresses on the way, and marched to Simhādri and after erecting a pillar of victory at Pōṭṭunūru in

the very heart of the Kalinga country he performed certain *Mahādānas* in company with his consorts, who had accompanied him in his campaigns and thence returned to Vijayanagara via Rājahmundry. Certain discrepancies between the accounts of these campaigns as culled from lithic records and as collected from Telugu literature are noticed, on page 180 of the Director-General's Annual for 1908-09. The king then made a religious tour in the south and halting at Conjeeveram on the way made to the Varadarāja Perumāl at Vishnu-Kāñchi a present of the *Puṇyakōṭi-vimāna* which he gilt with gold for 1,000 *varāhas*. This gift of the king which is mentioned as having been made for the merit of his father Narasānāyaka and his mother Nāgalādēvi is again recorded in three trilingual (*Tamil*, *Kanarese* and *Telugu*) inscriptions (Nos. 478, 513 and 569 of 1919) which begin with the usual historical introduction in Sanskrit that is generally found in his copper-plate grants (vide *Epigraphia Indica*, Vol. I, p. 362) giving the genealogy of the Tuluva dynasty from Īśvara down to Krishnarāya. while No. 664 of 1919 records the same bare gifts in Tamil verse and No. 510 of 1919 in Kanarese prose. When three months later, the king again camped at Conjeeveram and had granted two villages for the floating festival of Ekāmrānāthaśvāmin at Big Conjeeveram, No. 641 of 1919 informs us that a deputation consisting of the trustees and other employees of both the Śiva and Vishnu temples waited on the king and after some representations made on either side in regard to the boggy nature of the soil near *Sippiyar-madu* that lay on the car-track the parties came to an agreement, fixing the routes to be followed by the cars and *vāhanas* of the two temples in their festive rounds. The king also with a characteristic display of liberality availed of this occasion to present a car each to the Vināyaka and Kṛṣṇa images of the two temples.

45. In No. 370 of 1919 we get the information that the Mādhva teacher Paramahansa Parivrajakāchārya Vyāsa-Tīrtha, the disciple of Brahmanya-Tīrtha, secured from the king, the village of Pulambākkam in Padaivīḍu-rājya, for conducting the Āvaṇi festival, in his own name, of god Varadarāja and also got the king's sanction for presenting a Śēshavāhana of gold which had to be used as a vehicle of the god on the fourth day of all festivals.

46. In No. 418 of 1919, Rāyasam Ayyapparasa is mentioned as the son of Goṭtimukkil Timmarasa of the Bhāradvāja-*gōtra*, and the Āśvalāyana-*sūtra*, while in No. 53 of the *Nellore Inscriptions* he is stated to be the son of Vēmarasayya and the subordinate of Rāyasam Timmarasayya and on page 192 of the Director-General's Annual Report for 1908-09, he is mentioned as the son of Koṇḍamarasayya.

From the Dhārāpuram inscriptions (Nos. 286 and 290 of 1920) we learn that Koṇḍamarasayya and Timmā-Danāyaka Udaiyar were the agents of the Vijayanagara kings in their southern dominions at this period and that one Vālayadēva-Mahārāja was the trusted sub-agent 'the right hand' in Koṅgu under them till Śaka 1454. In No. 214 of 1920 the latter is himself promoted to the Chief agent's place with the title of *Mahāmaṇḍalēśvara* and has a sub-agent under him in the person of Raghupatidēva-Mahārāja.

No. 213 of 1920 is dated in Kali 4633, Viya, evidently a mistake for Vijaya, corresponding to Śaka 1454-55 in the reign of Krishnadēvarāya; but as we know that Krishnarāya died in Śaka 1452 and was succeeded by his half-brother Achyutarāya in the same year, there seems to be some mistake either in the name of the king mentioned or in the date given in the record.

47. Achyutarāya is represented by a fairly large number of inscriptions ranging from Śaka 1450 to 1463 although his regular coronation took place at Tirupati in Śaka 1452. Two inscriptions (Nos. 511 and 543 of 1919) mention that he performed the *tulābhāra* of pearls and No. 543 of 1919 refers to *Mahādānasahasragōḍāna* and other ceremonies performed by him at the time of his visit to the Varadarāja-svāmi temple in company with his wife

Achyuta.

Varadādēvi and his son Chinna Venkaṭadri. Two epigraphs (Nos. 374 and 373 of 1919) dated in Śaka 1452 and 1461 respectively, relate to offerings to the god during the *Chāturmāsa-Ēkādaśi* days and on the *Kauśika-Dvādaśi* day and for the reading of the *Kauśika-purāṇam* instituted in the temple by Parāṅkuṣa-jīyar, the disciple of Śrīmat Vēdamārgapratishṭhā-

chārya Paramahansa Parivrājakāchārya Vēdāntāchārya *alias* Śrīman Nārāyaṇa^o-jīyar, who were evidently the third and second pontiffs of the Ahūbalam mutt; but the dates of their assumption of the *gādi*, viz., 1473 and 1458 A.D. as given in the *Sannidhi-Guruparamparai* are ante-dated by nearly a cycle of sixty years. Śālaippākkam Narasayya, the king's agent in the reigns of Krishṇadēvarāya and Achyuta, is mentioned in No. 481 of 1919 as the son of Virūpāksha-Daṇṇāyaka and had himself a son called Sitamaraśar (No. 648 of 1919). In No. 498 of 1919 Kumāra-Daṇṇāyaka, who is praised to have excelled Rama himself in having harassed (the sea of) Kāñchi and whose relationship to Virūpāksha-Daṇṇāyaka is not known, is mentioned as having made some gifts to the Varadarāja temple for the merit of the latter's son, Rāyasām Narasayya.

48. No. 584 of 1919 is somewhat interesting in that Śāluva-Nāyaka, who was deputed with the work of dividing equally, between the Ekāmranātha and Varadarāja temples, the villages which were granted by the king at the time of his coronation in the year Virōdhin (1529-30 A.D.) failed in his trust and with pardonable partiality allotted a bigger portion to the Śiva temple and that, when this irregularity on the part of his agent was brought to the king's knowledge while he was camping at Conjeeveram, he ordered a revised allocation to be made and had the necessary documents drawn up in his presence.

A cursory insight into the system of leasing temple lands in those days is furnished by No. 655 of 1919, which records that the *mēlvāram* on areca, cocoanut, mango and other trees grown on the *tiruvilaiyāttam* lands of the temple was formerly three-fourths of the yield, the remaining one-fourth going to the cultivator and that when in a severe drought the above trees withered, the tenants were asked to plant fresh trees and pay up *mēlvāram* in the reduced ratio of two-thirds and that, in the case of sesamum, green-gram and sugar-cane, the rates obtaining in adjacent villages were adopted and in cases where betel, plantain and other quick-yielding crops were reared side by side in newly planted areca and cocoanut groves, the *mēlvāram* was fixed at three-fourths of the old rates.

Kandālai Rāmānujajyāṅgār, Paravastunayinār and Vada Tiruveṅgaḍa-jīyar are some of the names occurring in the inscriptions of this king's reign and the distinguishing prefixes of Kandālai and Paravastu are found among the family names of important Śrī Vaishṇava families like the Tātāchāryas of Conjeeveram.

49. The inscriptions of this king collected during the year are, as usual, studded with the names of a number of influential men, royal kinsmen and others who flocked round the throne of the last puppet monarch of the Tuluva line, watchful of every opportunity to fileh more and more power into their own hands. Many of them have already been noticed in the reports of previous years—such as—Rāmarāja-Timmarāja-Chinna Timmarāja, and his brother Rāmarāja-Timmarāja-Vitthala, the able general of Sadāśiva, and their relatives Rāmarāja-Varadarāja-Vallabhayyadēva and Rāmarāja-Vitthalarāja-Chinna Timmayyadēva, and the latter's son Bāppu-Chinna Timmayyadēva all of the lunar race, and of the Ātrēya-gōtra and the Āpastamba-sūtra. In No. 504 of 1919, the donor is one Rāṅgayyadēva-Chōla Mahārāja, son of Manumapalli Śalukkayyadēva-Chōla Mahārāja of the Kāśyapa-gōtra, Āpastamba-sutra and of the solar race and bearing the *birudas* Mahāmaṇḍalēśvara and Appratīkamalla.

The Maṭṭli chief Varadarāja, son of Sōmarāju Pōtturāju figures in No. 528 of 1919 and he is distinguished by the *birudas* of *Kāvērī-vallabha*, *Katikasurāhāra*, *Oṭtētturājuḷattigunaganda* and *Gajasimha*. He is evidently the son-in-law of Krishṇadēvarāya and the same individual as is mentioned in No. 434 of 1911. Śūrappa Nāyaka is mentioned in No. 482 of 1919 as the son of Pōttu-Nāyaka of the Kāśyapa-gōtra and is probably the same as the individual figuring in another inscription of Sadāśiva's reign (No. 391 of 1912) where he is stated to have made some presents for the merit of one Krishṇappa-Nāyaka.

In No. 729 of 1919 dated in Śaka 1479 figures one Siddhirāju Śrī Rāṅgarāya who is perhaps identical with the agent of Yaṛa Tirumalarājayya, who was enjoying the *jāghir*

of *Kondavidu*—*vide* Director-General's Annual Report for 1911-1912, p. 180; and it is not unlikely that Nāgarāj referred to in No. 550 of 1919 as the son of Kadappai Siddhirāja of the Ātrēya-gotra and of the lunar race was a brother of his.

Four generations of a branch of the Tālappākkam family of poets are given in Nos. 495 and 496 of 1919, viz., Annamayaṅgār, his son Periya Tirumalayaṅgār, his grandson Chinna Tirumalaiyaṅgār and his great-grandson Tiruveṅgaḷappaṅgār.

50. The epigraphs belonging to this king in this collection are only five in number and one of these, No. 380 of 1919, is dated in Śaka 1493 and it may be surmised

Śrīraṅga II.

that it was the year of his accession to the throne since the latest record of his predecessor Sadāśiva is dated in Śaka 1492 and Tirumala I's short *de-jure* reign has also to be located between these two reigns. Achyutappa-Nāyaka, the son of Adappam Chinnadēvappa-Nāyaka of Vēppambattu is mentioned as the donor therein and Tōppūr Tirumalai-Nāyaka figures in No. 479 of 1919 as *dalavāy* of *Mahāmandalēśvara* Rāmarāju Venkaṭapatidēva Mahārāja, who is presumably Venkaṭa I who must have continued in a subordinate viceroyalty in Śaka 1504 during his brother's régime till the time of his own accession in Śaka 1508.

No. 383 of 1919 records the information that the right of supervising the repairs and the items of service in the Varadarāja temple which was in the hands of one Rāmayya, was cancelled at the instance perhaps of Kumāra-Tātāchārya, the manager of the temple affairs and was ratified by the order of Venkaṭapatidēva, that the contract was thereafter conferred, for a lump sum of 500 *poṇ* which was credited into the temple treasury, in favour of Tiruveṅgaḍaśirukkaṇ *alias* Parāṅkuśa Tirupaṇipillai of Tiruppullāṇi of Pāṇḍi-maṇḍalam, a probable partisan of the all-powerful Tātāchārya, that the lessor was allowed to enjoy the perquisites of his office such as prasāda, cakes, fees, house-site, etc., and that the items of the *nīrvāha* (superintendence) were the arrangements for the Śrījayanti-*urīyaḍi*, the floating festival and the supply of civet, champaka oil, clothes, etc., for the god on certain occasions. Two Tamil verses in No. 663 of 1919 praise a certain Rāmānujayya who is stated to have hailed from the same Tiruppullāṇi and attained to undying fame in his devoted service and *tiruppani* to god Varadarāja.

51. The next king of the Karnāṭa line, Venkaṭapatideva-Mahārāja is represented by half a dozen records ranging in dates from Śaka 1509 to Śaka 1527 and in all of them one *Vēdamārgapratishthāchārya Ubhayavēdāntasthāpanāchārya* Ēṭṭūr Tirumalai Kumāra Tātāchārya finds prominent mention as the manager-general of the temple affairs (*śrī-kārya-durandhara*) with a staff of subordinates under him, while in some of the later records of Śrīraṅga II, he figures with his single name of Kumāra Tā-

Venkaṭa I and Tātāchārya.

tāchārya without the resounding Vaishṇavite titles tagged on to it. This, in itself, shows that he basked in the sun of royal favour of king Venkaṭapati, to whom he was the spiritual *Guru* who officiated at his coronation, and who in his excess of admiration for his *āchārya* is said to have offered the whole kingdom to him. That this Kumāra-Tātāchārya who was also known as Lakshmikumāra and Kōṭikanya-kādāuam Tātāchārya, lived in kingly splendour at Conjeeveram at the latter part of his life is evidenced by the large number of inscriptions engraved on the temple walls. He is mentioned in No. 354 of 1919 to have gilt the *vimāna* of God Venkaṭēśa on the Phanipatigiri (*i.e.*, Śēshāchala—Tirupati) with gold in the year Promōdūta corresponding presumably to Śaka 1492 and in No. 363 of 1919 to have weighed himself separately against gold and silver and to have used all that wealth in the service of Varadarāja in erecting the Kalyāṇakōṭi-*vimāna* in gold for the goddess Lakshmī in the same temple. In the Sanskrit verses contained in No. 475 of 1919, his gifts of all the necessary *vāhanas* (vehicles) in gold and silver, of the elephant, the horse, the snake, the Garuḍa, Hanuman, the palanquin, the swan and the lion and of certain other costly jewels and ornaments to the god, his founding of beautiful *agrahāras* for Brahmins and the digging of a tank called Tāṭasamudram are mentioned in glowing terms. No. 650 of 1919 which is dated in Śaka 1536 expressed by a *chronogram*, Ānanda, refers to the erection by him of the Kalyāṇakōṭi-*vimāna* to the goddess perhaps in emulation of the Punyakōṭi-*vimāna* set up by Krishṇadēvarāja, which Tātāchārya is stated in No. 649 of 1919 to have repaired

and regilt as it got defaced and weather-beaten in the course of a century. No. 651 of 1919 is an inscription containing the *Hanumadvimsati*, a poem of twenty verses composed by Tātāchārya in honour of God Hanumān, whose image he set up in the temple on the bank of the tank called Tātasamudram (Ayyaṅkuḷam) which was dug by himself.

52. No. 502 of 1919 is dated in Śaka 1564 in the reign of Venkāta II, 'who was seated on his jewelled throne at Ghanagiri' and records a gift by Tam-mappa-Nāyaḍu, son of Pāchada Chinna Kṛṣṇappa-Nāyaka.

MISCELLANEOUS.

53. No less than sixty new inscriptions of the chiefs bearing the name or surname Gaṇḍagōpāla and distinguished by the epithets *Vijaya*, *Vīra*, or *Rāja*, have been copied in the Varadarāja-Perumāḷ temple at Conjeeveram. These feudatories of the Chōḷas, sometimes wielding independent authority, have been often met with in records coming from the districts of

Gaṇḍagōpālas,

North Arcot, Chingleput, Nellore and

part of Guntur. Rai Bahadur V. Venkayya has given a detailed account of them and their Telugu origin (as evidenced by the Telugu prefixes, *tammu*, *allu* and *manuma* or *manma* which very frequently occur along with their names) in his *Annual Report* on Epigraphy for 1900, pp. 17 to 20. And again in reviewing the *Nellore Inscriptions* of Messrs. Butterworth and Venugopal Chetti he has discoursed on the same subject in the light of the numerous inscriptions of that dynasty included in the Nellore volume. Following Mr. Venkayya's remarks and the valuable information supplied in this connexion by the two inscriptions of Tiruvāṅgāḍu and Tirup-pāṣūr published by Dr. Lüders in *Epigraphia Indica*, Vol. VII, pp. 119 ff., we may see what additional matter could be derived, if at all, from the new inscriptions at Conjeeveram. These include among them four records of (1) *Tribhuvanachakravartin* Alluntikka-Mahārāja Gaṇḍagōpālādēva supplying dates from the 3rd to the 6th year of his reign with the required astronomical details for verification; twenty-two records of (2) Madhurāntaka Pottappichehōḷaṅ Manumaśiddaraṣaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla with rarely any astronomical details of date but invariably the regnal years (15th to 22nd) of a king Rājarāja who is perhaps identical with the Chōḷa Rājarāja III (A.D. 1216 to 1243); nine records of (3) Madurāntaka Pottappichehōḷaṅ who signs his name as Rāja-Gaṇḍagōpāla or *Allālanātha padatāṇchchunu* and issues orders under royal writ (శ్రీమత) in the 2nd to 25th year of an unknown king; nineteen records of (4) *Tribhuvanachakravartin* Gaṇḍagōpālādēva or *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpālādēva with the regnal years 3rd to 31st of his own reign with full details of date and two records of (5) *Tribhuvanachakravartin* Vīra-Gaṇḍagōpālādēva with the regnal years 3 and 4 of perhaps his own reign.

54. The identification of these chiefs and the exact period of their rule could be fixed only tentatively. The first was as per statements made in his own records a Telugu-Chōḷa king of Nellore (cf. also the gift of 1,750 gold pieces called *Nellūr-pudu-māḍai* made to the temple of Arulāpperumāl in No. 441 of 1919, Appendix B). He must have been evidently also a contemporary of the Kākatiya king Gaṇapati

Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpālādēva.

(Śaka 1120 to 1182) one of whose ministers Kōṇ Kāṭṭaiyaṅ is mentioned in No. 608 of Appendix B as making a donation to

the same temple. The title *Tribhuvanachakravartin* which he uses in all the five records and the mention of regnal years as in the case of established dynastic rulers, prove beyond doubt that he was an independent sovereign. His initial date, however, is to be fixed from the astronomical details supplied for his 3rd, 5th and 6th years (vide p. 92 of App. F).

55. Madhurāntaka Pottappichehōḷaṅ Manumaśiddaraṣaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla whose records are comparatively numerous appears to have been a powerful subordinate of the Chōḷa king Rājarāja III. Mr. Venkayya identifies him with Chōḍa-Tikka mentioned in Tikkana-Sōmayāji's *Nirvachanōttara-rāmāyaṇamu* (see also *Annual Report on Epigraphy* for 1908, p. 85). He was a great devotee of the

God Varadarājapperumāl as already known to us by No. 53 of 1893. He provided for a permanent service in the temple called Gaṇḍagōpālaṅ-*sandi* as will be seen in the sequel. No. 446 of Appendix B supplies a big Sanskrit introduction for him and like the Tiruppāsūr, Tiruvorriyūr, Tiruvālaṅgādu and the Nandalūr inscriptions, it mentions Vishnu, Brahmā, Marīchi, Kaśyapa, Sun, Manu, etc., among the ancestors of the Chōla family to which the chief belonged and after giving the Puranic names of Ikshvāku, Kakutstha, Māndhātā, Sagara, Bhagīratha, Hariśchandra, Śibi, etc., it mentions Karikāla, who constructed the Kāvēri-banks and in battle pulled out the third eye of [Trilōchana]-Pallava. In this family after many important kings had

Madhurāntaka Pottappichchōlaṅ Manmasiddharasaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla.

passed away was born Vijjaṇa and in his family was Erasiddhi whose son Manmasiddhi married Śrīdēvī. The son of Manmasiddhi was Gaṇḍagōpāla "the

cataclysmic fire to the ocean, *viz.*, Kalyānapurī (the capital of the Chālukyas), the sole hero of the world who cut off the head of Prithvīśvara (the Velanāṇḍu king), who crushed the pride of the Sēuna king and was the supreme lord of Vikramasimhapurī (*i.e.*, Nellūr)." This description of Gaṇḍagōpāla suitably fits in with the identification made by Mr. Venkayya. For, it is further stated of this Gaṇḍagōpāla, later on called by his full name Madhurāntaka Pottappichchōlaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla, that having acquired his ancestral kingdom in due succession, he captured the wealth of all princes who were self-willed, shook the southern quarter, killed the kings of the south, took Kāñchi and was ruling there after making it his own." The inscription registers that he established the service called Gaṇḍagōpālaṅ-*sandi* in the Varadarāja temple in Śaka 1153 (A.D. 1231) which corresponds to the 15th year of Rājārāja (III). It may also be noted that in two other instances (Nos. 385 and 514 of 1919 dated in the 14th and 15th years of Rājārāja III), a certain Gaṇḍagōpāla is mentioned with the title 'Pillaiyār'; while in No. 367 of 1919, a record of the 16th year of the same Chōla king dated in Śaka 1154, the same title is applied to Madhurāntaka Pottappichchōlaṅ Tirukkālattidēvaṅ Gaṇḍagōpāla. In the 18th year of the same king he granted some villages for the maintenance of the *sandi* which had been established by him in his 15th year (No. 454 of Appendix B). In continuance of this same record is one of the 14th + 1st year of Perumāḷ Sundara-Pāṇḍyadēva in which a re-adjustment was made of the villages referred to above. The position of the Pāṇḍya inscription suggests that the 14+1st year of Perumāḷ Sundara-Pāṇḍya was not very far removed from, if it was not actually identical with, the 18th year of Rājārāja. The frequent change of hands and the co-existence of the Pāṇḍya and Chōla rule together with that of powerful subordinate chiefs taking one side or the other about this period of history in the Tondai-maṇḍalam is a matter not unknown to history.

56. The third Telugu-Chōla chief mentioned in the inscriptions is one Madhurāntaka Pottappi-Chōla who in the sign-manual fixed at the end of his records, calls himself Rāja-Gaṇḍagōpāladēva. His orders are issued under the mandate (செருமன்) of the king and thus he could not have been an independent chief properly so called. He established in the temple of Arulāpperumāl a service called Rājagaṇḍagōpālaṅ-*sandi* after his own name and being a great devotee of that god, he calls himself at

Madhurāntaka Pottappi-Chōla Rāja-Gaṇḍagōpāladēva. the end of some records ' (the servant) who bears the stamp of the feet of the blessed Arulānātha (*Sri-Arulānātha-pada-lāñchhanasya*) or Allādanātha ' in place of the usual signature Rājagaṇḍagōpāla

(see Nos. 556, 607 and 609 of Appendix B). In a Tiruvorriyūr record he signs his name as Mānavijaya (No. 241 of 1912). It may be noted that the first two records which come from Conjeeveram, supply the names of many of the public streets of that town, its community of merchants known as Vāṇiga-nagarattār and its Bauddhappalli (Buddhist *vihāra*). Some of the street names were Mummudichōla-perunderuvu, Arumolīdēva-perunderuvu, Nigarili-chōla-perunderuvu, Gaṇḍagōpāla-perunderuvu, and Kūrai-vāṇiya-perunderuvu evidently so called after the ruling kings and governors even as many important roads and suburbs are called to-day. The existence of a Bauddhappalli at Conjeeveram cannot but be of much corroborative interest since successful investigation in this direction had been already made by the

late Mr. T. A. Gopinatha Rao and the opinion expressed that the present image of Kāmākshī itself may have been one of the Buddhistic goddess Tārādēvī. Besides the figure of a full-sized standing Buddha within the temple of Kāmākshī—now

Conjeeveram streets and Buddhist Vihāras. lying in some unused corner of it—there is nothing else either in the structure of the Kāmākshī temple or in the existing methods of daily ceremonial to justify such a conclusion. The truth, however, remains that the later debased forms of Śakti-worship were introduced into Hindu temples chiefly through Mahāyānic Buddhist influence and that the powerful Advaita philosophy of Śaṅkarāchārya was the only force that successfully stemmed its evil effects. The strange traditions too that are said to be connected with the Kāmākshī temple and its revival by Śaṅkarāchārya whose image is seen established within that temple, may be compared with the similar story remembered of the temple at Tiruvorriyūr near Madras (*Annual Report* for 1912, pp. 67 and 68). Rāja-Gaṇḍagōpāla must have been also like Madhurāntaka Pottappichehōlaṇ Manumaśiddaraśaṇ Tirukkālattidēvaṇ alias Gaṇḍagōpāla, a subordinate of Rājarāja III (No. 198 of 1912). He was a powerful deputy. The incoming and outgoing bags (of grain?) in certain villages granted by him to the temple of Arulālapperumāl were impressed with the Gaṇḍagōpālaṇ-seal for purposes of tolls (No. 609 of Appendix B).

57. The next king whose records may be noticed are those of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. In his *Annual Report* for 1900, p. 20, paragraph 51, Mr. Venkayya remarked that “with the little that we know of his history at present we cannot safely identify him with any particular king. In the Tamil country his inscriptions have been found ranging from the 3rd to the 22nd year of

Vijaya-Gaṇḍagōpāla. his reign.” As seen already the latest date for him found in the present collection is the 31st year (No. 500 of Appendix B). It has been stated on the authority of three inscriptions copied at Conjeeveram in previous years (Nos. 27, 35 and 36 of 1890) that he succeeded to the throne in Śaka 1172 and was a member perhaps of Branch C of the Telugu-Chōla genealogy printed at page 17 of the *Annual Report on Epigraphy* for 1900. Evidently he was an independent sovereign. The coin *Gaṇḍagōpāla-māḍai* current at that time was perhaps issued by him (Nos. 385 and 428 of Appendix B). He seems to have had a Telugu-Pallava subordinate named Nallasiddaraśaṇ who held the imperial titles *Mahārājādhirāja*, *Rājaparamēśvara*, *Pallavakulatīlaka*, *Mukkanti-Kāduvēttivamśavatāra*, etc. The wording of the inscription leaves us in doubt as to the exact status of Nallasiddha with reference to Vijaya-Gaṇḍagōpāla. It almost appears even as if Nallasiddha was the real name of the ruling king while Vijaya-Gaṇḍagōpāla was only his titular surname. No. 39 of 1893, also coming from Conjeeveram, refers to Tribhuvanachakravartin Gaṇḍagōpāla (i.e., Vijaya-Gaṇḍagōpāla) and his subordinate Nalu-Siddharaśaṇ of the Pallava family. No. 228 of the collection for 1910 refers in more definite terms to Nallasiddaraśaṇ of the Pallava lineage as a subordinate of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. A different Vijaya-Gaṇḍagōpāla also of Pallava descent is again mentioned in the Tripurāntakam inscription No. 272 of 1905, and still another in a record from the Ātmakūr taluk (*Nellore Inscriptions* A. 25) where this Pallava king is stated to have had a Chōla feudatory. It appears therefore clear that there existed two chiefs by name Vijaya-Gaṇḍagōpāla, one a Telugu-Chōla in the south and another a Telugu-Pallava in the north, both ruling almost contemporaneously in the central Tamil and Telugu districts of the Madras Presidency. In this connexion, it may be noticed that, in No. 624 of Appendix B, a damaged inscription partly in Tamil verse, a Vira-Gaṇḍagōpāla is mentioned as born of the Bhāradvāja-gōtra in the illustrious Pallavakula. The southern Vijaya-Gaṇḍagōpāla calls himself a Chōla in the Conjeeveram copper-plate published by Professor S. V. Venkatesvara Ayyar (*Epigraphia Indica*, Volume XIII, page 194 ff). If its date is correct it supplies for him the latest date, viz., the 42nd year which, as Mr. Ayyar says, tallies with the year of accession of Rāja-Gaṇḍagōpāla whose 9th year corresponded to Śaka 1221 (No. 194 of 1894).

The successor of Vijaya-Gaṇḍagōpāla was therefore a Rāja-Gaṇḍagōpāla different of course from the one mentioned in the preceding paragraph as a contemporary and

subordinate of Rājarāja III. But from a record of Vīra-Gaṇḍagōpāla copied at Tirup-pukkuli near Conjeeveram (No. 179 of 1916) it becomes clear that Vīra-Gaṇḍagōpāla was the actual successor of Vijaya-Gaṇḍagōpāla. It is possible that Vīra-Gaṇḍagōpāla had also the surname Rāja-Gaṇḍagōpāla. Nos. 603 and 624 of Appendix B are two inscriptions of a Vīra-Gaṇḍagōpāla who is perhaps the same as the Vīra-Gaṇḍagōpāla who succeeded to the throne in Śaka 1212 or roughly A.D. 1290-91.

58. The Hoysalas are represented in this year's collection by 16 inscriptions, four of which are dated in the reign of Vīra-Ballāla and the rest in that of Vīra-Rāmanātha.

A few other inscriptions from Conjeeveram (Nos. 408, 611, 612, 615, and 617 of 1919) dated in the regnal years from 14th to 24th of Rājarāja (III) (1216-1243 A.D.), though they cannot be called Hoysala epigraphs proper, are however records of gifts made by certain important *Mahāpradhānas* and *Sāmantas* of the contemporary

Vīra-Narasimha II.

Hoysala king Vishnuvardhana Vīra-Narasimha II (1217 A.D.). The names of the individuals figuring in them are the two brothers (?) Paramaviśvāsirāya-Daṇḍanātha Dandinagōpa and Appaya-danāyaka and the former's son Mādappa and the latter's three sons Kēśava, Goppayya, and Mallayya. Another inscription, No. 404 of 1919, mentions a Dandinagōpa Jagadobbaganda Goppayya, the son of Mallayya; and Vālayya-Daṇḍanāyaka, son of Dūtapillai-danāyaka figures in No. 39 of 1920 from Tirumalavādi. It may be noted that the Tiruvēndipuram inscription (*Ep. Ind.* Vol. VII, p. 161) refers to the two famous generals of Vīra-Narasimha II, named Appana and Samudra Goppaya.

All the inscriptions of Vīra-Rāmanātha, the Viceroy of the southern Hoysala dominion, come from Tirumalapādi in the Trichinopoly district and are dated in regnal years running up to 25, which is, at present, the highest date found for him in the Madras Epigraphical collection.

Vīra-Rāmanātha.

They uniformly record private gifts of land or gold for providing for the sacred bath of the god Tirumalapādi Udaiyār, an unfailing supply of potfuls of Kāvērī water, which seems to have acquired special sanctity at this place on account of the northward deflection of the river's course (*utlaravāhinī*), and the temple is itself very picturesquely situated at the river's bend being called 'புனல்வாயில் ஸ்ரீகேசயில்' in No. 98 of 1920. *Mahāpradhāni* Vīrayya-dannāyaka, who was probably a subordinate of the king is mentioned in No. 21 of 1920, and his sons figure as donees in Nos. 41 and 56 of 1920.

59. No. 401 of 1919, a record of Vallāḍaḍēvar is dated in the cyclic year Bhāva(ka), corresponding in all probability to Śaka 1256 (= 1334-35 A.D.) which falls into the reign of Ballāla III (A.D. 1292-1342). It mentions the fact that,

Ballāla III.

when on the second day of the month of Tai in that year, the king was encamping at Kāñchīpuram, one Kampaya-dannāyaka, bestowed some presents to the Varadarāja-Perumāḷ temple for the merit of one Yechchaya-dannāyaka. Mallappa-dannāyaka is the name of another subordinate mentioned in No. 397 of 1919. This visit of the king to Conjeeveram was perhaps also the occasion when he presented to the same temple a throne called 'Vīravallālāṇ' which was placed in the Abhisheka-mandapa under a canopy (*pandal*) called 'Ariyaṇṇavallāṇ' to seat the god on the festival days, when *Tiruvāymoli* (*Śaḍagōpaṇ-pāṭṭu*) was chanted in His presence and honours and presents granted to deserving persons for meritorious service rendered to the temple. The four inscriptions (Nos. 572 to 574 and 585 of 1919) which detail the above incidents contain, though not dated in particular cyclic years, sufficient astronomical data and references to the famous Śāluva Maṅgu-Mahārāja to justify their dates being fixed between the years Śaka 1280 and 1283. Three inscriptions of Ballāla III found in the Dhārāpuram taluk in the Coimbatore district in the cyclic years corresponding presumably to Śaka 1256 and 1258 testify to the fact that, after the disintegration of the Hoysala dominion in about 1310 A.D. by the series of victorious Muhammadan raids under Malik Kafur, Vīra-Ballāla retired south but still managed to nurse his waning greatness in a corner of the Kōṅgumaṇḍalam.

60. The collection of copper-plate inscriptions for the current year (Appendix A) includes six grants of the Reddi kings *viz.*, one of Vēmaya-Reddi (No. 5), one of Anna-Vēma (No. 6) and four of Kōmaṭi-Vēma or Pedda-Kōmaṭi-Vēma (Nos. 7, 8, 13 and 14). All the plates have been secured from the Guntur district, where the kingdom of the Reddis of Konḍavīdu chiefly lay. An attribute of Vēmaya-Reddi, the first Reddi king and the founder of the family, states that he planted different kinds of gardens

The Reddis.

near many a town. This special administrative measure speaks highly of the cultured tastes of this ruler of the 14th century and of the sanitary principle which he inculcated nearly 600 years ago, in laying out such gardens for the benefit of the citizens. Kōmaṭi-Vēma, Prōlaya-Vēma or Anna-Vēma as he is called in the Telugu work *Harivamsamu* (*Epigraphia Indica*, Vol. VIII, p. 9 ff) is stated to have defeated the Gujjaras, to have captured kāchūri-durga (the Raichur fortress), to have built sacred steps in the famous temples of Śrīśailam and Ahōbalam, to have played in the waters of (*i.e.*, to have extended his dominions so as to include) the Kundiprabhā (the river Gundlakamma) (*Epigraphia Indica*, Vol. VIII, p. 10), Sahyajā (Cauvery)

Vēmaya-Reddi.

and the Gautamī (Gōḍavārī), to have crushed the pride of Kalingarāya, to have hunted like beasts the kings of Manniya (*i.e.*, the chiefs of the hill tracts), shattered the chief of Jantarnādu and to have been a terror to the Pāṇḍya king. The plates quoted above also mention Vēma's conquest of the Mlēcchas (Muhammadans) who had taken back all the *agrahāras* of the Brahmans. Our present record refers to the revenue and survey settlement made by him in Rāmatīrtham and five other villages in the Śrīśaila country and the Ammanambrōlu district. The year Śaka 1257, Yuvan, which is herein supplied for the king is the earliest date known so far for Vēmaya-Reddi, his Madras Museum plates being dated only in 1267. He was the patron of the Telugu poet Errā-Preggāda who wrote the *Harivamsamu*.

61. The copper-plates (No. 6) of Anna-Vēma which are dated in Śaka 1296 supply the information that his kingdom extended from the eastern slopes of Śrīśailam right up to the eastern ocean and record that the king on this date conferred on Peddividvān who was a great astronomer (*daivajñachūdāmanī*), the son of Guṇḍayārya, grandson of Pōti-Bhaṭṭa, great grandson of Bhīmēśvara-Sōmayājulu and great-great grandson of Nṛsiṃha, a lion to the crowd of elephants, *viz.*, disputants, the village Pachehani Tāṇḍiparru. The statement made in lines 32 to 35 of the text that "the matchless king Anna-Vēma being crowned to rule the kingdom of his paternal estate

Anna-Vēma.

after (the death of) his brother, makes and confirms gifts to Brāhmanas bestowed by the old kings, his father and his brother" suggests that the year Śaka 1296 might have been the actual year of his accession to the throne. Accordingly also we do not find any records of Anna-Vēma dated prior to the Śaka year 1296. Anna Vēma's favourite surname was Pallava-Trinētra which occurs at the end of the inscription in his *sign-manual*. It may be interesting to note that the composer of the grant was the court poet Bālasarasvatī whose identity could not be traced in Telugu literature.

62. The four remaining copper-plate records belong to the time of the poet-king Kōmaṭi-Vēma whose Phiraṅgipuram inscription has been published with a facsimile plate by Mr. J. Ramayya Pantulu in *Epigraphia Indica*, Vol. XI, p. 313 ff. Evidently his great learning earned for him the title *Sarvajñacha' ravarṭin* which is

The poet-king Kōmaṭi-Vēma.

given to him in No. 7 of Appendix A, text line 27. The first of the donees mentioned in this grant to Brāhmanas of the village of Rudravaram in Kōṭa-bhūmi (*i.e.*, the country round Dharanikōṭa) in Śaka 1341, Vikāri (= A.D. 1419), is the astronomer Rāmachandra, a son of Peddiyajvan, who, as we have seen already, was the recipient of the gift recorded in the plates of Anna-Vēma (No. 6 of Appendix A). It is stated of Pōtaya-Bhaṭṭa, the great grandfather of this Rāmachandra, that he was the master of the mysteries explained in the Brahma, Sūrya and other Siddhāntas (astronomical works). The composer of the grant was the famous poet Śrīnātha who is already known to us from the published grants to have been the Director of Education (*vidyādhikāri*) under king Kōmaṭi-Vēma Vīranārāyaṇa. Two other grants of Kōmaṭi-Vēma made to this same family of astronomers are recorded

as Nos. 13 and 14 of Appendix A, the recipient in both being Peddiyajvan who received the grant of Pachehani Tāndiparru in the time of Anna-Vēma and who had set up sacrificial posts on the banks of the Gōdāvarī river and had mastered like his grandfather Pōtaya-Bhatta, the mysteries of the Brahma, Sūrya and other Siddhāntas. The genealogy of this learned family as supplied by these two grants is the same as that supplied by the plates of Anna-Vēma. No. 8 of Appendix A, which is a single plate, the last of a bigger set of plates now lost, contains at the end a verse which by way of *resumé* says:—"the donor (of the grant) is king Kōmaṭi-Vēma, the donee who received (the grant) is the teacher Śaṁkara, the village given is Pinapādu, the composer is the poet Śrīnātha-Bhattāraka, the time, the sacred occasion of Śivarātri and the witness the great (god of) Śrīgiri." Thus we see that of the four copper-plate records of Kōmaṭi-Vēma three relate to grants made to the family of Astronomers, and one to the teacher Śaṁkara and that all the four were composed by the poet Śrīnātha.

63. The *Māhāmandālēśvara* Vira Nañjarāya Udayār of Ummattūr whose reign extended according to Mr. Rice (*Epigraphia Carnatica*, Volume IV, *Introduction*, page 27) from 1482-94 A.D., figures in four inscriptions from the Dhārāpuram taluk which are dated in Śaka 1411, Sādhārana and in Paridhāpi corresponding to Śaka 1414.

In one of these, No. 108 of 1920, it is mentioned that the king rebuilt the ruined Perumāl temple at Koḍuvāy which had previously suffered severe damage at the hands of the Muhammadan iconoclasts, celebrated its reconsecration and re-engraved on its walls the obliterated inscriptions of the Chēra and Chōla kings, which had recorded their respective donations to the temple. No trace of these copies is, however, now in evidence. In another inscription of the same king, No. 109 of 1920, a charity was instituted in the same temple by the residents of Koḍuvāy, so that itinerant Brahmans passing that way may not go away hungry but may have a sumptuous meal of millet (శివ), and this may perhaps indicate that Koḍuvāy was, as now, situated on an important artery of traffic.

Another Nañjarāya, son of Pratāpa Arihararāya, is mentioned in No. 278 of 1920 dated in Bahudhānya corresponding to 1518-19 A.D. and he is evidently identical with Nañjarāya Udayār (1512-40 A.D.) a later scion of the same family who figures also in No. 208 of 1909. If this identification is correct Immaḍi Dēpappa Udayār, his father, must have had the other name of Pratāpa Harihāra. One Rāhuttaperumāl, son of Parākrama-Pāndyadēvar, who is mentioned in this inscription, must have been a subordinate chief under Nañjarāya holding sway over Kārāyaṅgāni, a portion of Nājarājapura-nādu in the Kōngu-maṇḍalam. *Irājākkal-tambirānār* which is a title mentioned for this chief was also borne by the Pāndya kings, Vikrama and Vira-Pāndya, *vide* paragraph 21 of the *Annual Report* for 1913-1914.

64. In front of the Tāyār shrine in the Varadarājasvāmin temple at Conjeeveram is set up a well-dressed slab of stone bearing an inscription on both its sides (No. 639 of 1919) and embellished at its top with the Tēngalai Vaishnavite mark flanked on either side by a conch and a discus. The Tēngalai sect of Vaishnavites in general and that of the temple employees in particular attach great importance to it as it advertises the prominent part played by one of their own fold in the temple's regeneration, and is also one of the twelve items within the temple which bear this mark as distinguished from the Vadagalai, which is the recognized caste-mark of the temple and the god therein.

The inscription under reference consists of two Sanskrit verses in the *Śārdūlavikrīḍita* metre engraved in Telugu script, followed by a translation in Telugu prose and 12 lines in Nāgarī and records that in the year Śaka 1632, Virōdhin (1710 A.D. and not 1799 as calculated by Mr. Crole in his Chingleput Manual, page 117) Rāja Lālā Tōḍaramalla brought back at the request of Śrīnivāsa *alias* Attāṇ Tiruveṅṅaḍa Rāmānuja Jiyar, the image of Varadarāja from its place of retreat in the jungles of Udayārpālayam and reconsecrated it in its own temple at Kāñchī. Mr. A. R. Sarasvati in his Telugu article in the *Ānṭhrasāhitya-pariśad Patrikā*, Vol. VII, part 5, thinks that 'Tōḍaramalla' was an honorific *biruda* bestowed on proficient

men, substantiated and supplemented perhaps by the gift of a *badge* as the word 'Tōdara' in Kanarese which means 'a chain or other badge of honour' and its shortened form of *Tōda* in Tamil meaning 'an armlet of gold,' would seem to imply. This view has yet to be substantiated by further research. There have been several individuals bearing this title. In No. 342 of the Epigraphical collection for 1899, one Tōdaramalla Ranganātha is mentioned and Tōdaramalla Timma, a later member of the same family was the author of a work entitled *Svaramēlakalānidhi* (vide page 1684 of Ranga-charya's 'Inscriptions of the Madras Presidency'). Tōdaramalla of the present inscription has, on account of the similarity in his name, been sometimes erroneously identified with the famous financier of Akbar's court who flourished quite a full century prior to the date of this record. As a matter of fact our Tōdaramalla was a general under Sa-ādat-Ullāh Khān, the Nawāb of the Karnatic, who led the attack against, and finally stormed the impregnable fort of Gingee (South Arcot district) killing the refractory chief Dēśingarāja of ballad fame. The historic incidents that led up to the events recorded in this inscription were that the Delhi Emperor Aurangzeb fitted out an expedition in about 1688 A.D. against the Mahrattas of the South, and Conjeeveram, in common with several other important centres of South-India, felt the shock of this iconoclastic invasion. The temple authorities of the three premier temples of that city thereupon apprehending desecration at the profane hands of the invaders, disguised the images of the temple gods and conveyed them secretly out of the town, the Vishnu temple images finding an asylum in the jungles of Udayārpālayam in the Trichinopoly district. But when the danger was past and Conjeeveram was considered safe, the local chieftain of Udayārpālayam, who was much enraptured at the image of the god Varadarāja refused to restore it to its original abode at Kāñchi, with the result that, at the special intercession of Śrīmat Paramahansa Pārvirākachārya Āttān Jiyar, his disciple Lālā Tōdaramalla terrorised the chief with a strong contingent of troops at his back and safely brought back the image and reinstated it in the temple with great pomp and splendour. This incident is even to-day commemorated in an annual festival called the Udayārpālayam festival. An exact parallel to the above restoration is furnished by Śrīraṅgam the image of which temple, Śrī Ranganātha, had to be restored by Goppana, the famous Brahman general of Kumāra Kampana in Saka 1293 (*Epigraphia Indica*, Vol. VI, p. 322).

The party who was instrumental in the above restoration, viz., Śrīnivāsadāsa or Āttān Jiyar as he is called, has in the Telugu article by Mr. Sarasvati referred to above, been identified with a relative of Akkanna and Mādanna of Golkonda fame, who fled south when Aurangzeb's force sacked Golkonda and killed the two able brothers. In a copper-plate grant deposited in the Madras Museum (page 41 of the Catalogue of Copper Plate grants by Mr. R. Sreenivāsa Rāgava Aiyangār, M.A.) the same Śrīnivāsadāsa, who is there mentioned as the protégé of Tōdaramalla, is said to have granted five villages to the temple of Śrīmushnam near Chidambaram, in the Śaka year 1636 (1714-15 A.D.), four years later than the Conjeeveram inscription, and in the regime of the Delhi Emperor Farrukhsīyar and the Karnatic Nawab Sa-ādat-Ullāh Khān.

65. A set of three statues, probably those of Tōdaramalla, his father and mother in the Varadarāja temple at Conjeeveram is, at present, left uncared for in a small lamp-room in the recess of the *gōpura* called the Tondaradippodi-vāśal. From the fact that the statues have been set up here, one may perhaps guess that the original

Three statues in the temple.

name of the *gōpura* was Tondarmallan-vāśal and that this designation in course

of time became corrupted into its present variant, and was connected with the name of the Vaishnava saint Tondaradippodi-ālvār. The statues seem to be of bronze and in the uncomfortable crampedness of their habitation, it is not possible to examine them at close quarters, to see whether, as works of art, they have thrown away the shackles of conventionalism and have any pretensions to be called portraits and whether they bear on them any labels that could lead to the confirmation of the popular belief that they represent a family group of Lālā Tōdaramalla. On page 5 of my *Annual Report* for 1913, I referred to three sketches that were prepared of the busts of the copper statues of Tōdarmall and his two wives in a small shrine at Tirumalai which bore labels containing the names Tōdarmall, Mātā Mōhanadēvi

and Pitā* Bibi. On closer examination it may perhaps be found that the statues of Conjeeveram also contain the very same labels. The group consisting of father and mother and Tōdarmall, as noted down by my Assistant Mr. A. S. Ramanatha Ayyar, requires further examination inasmuch as my examination of similar statues at Tirumalai, proved that Mātā Mōhanadēvi and Pitā Bibi on either side of Tōdarmall were more likely his two wives than his father and mother as probably suggested by the words *mātā* and *pitā*.

Steps will be taken to release these statues from their present cage and to have them removed to a prominent place. This treatment they ought surely to have deserved at the hands of the temple authorities not only as specimens of South Indian bronzes, but also from a feeling of gratitude for the valuable service rendered by Tōdaramalla, but for whose heroic recovery of the images from Udayārpālayam, the temple may not be enjoying its present prosperity.

66. In another interesting but completely corrupt record (No. 424 of 1919), which is dated in Śaka 1645 (1723 A.D.), Śōbhakrit, in the time of the Delhi Emperor Alangīr Bācha Muhammad Shāh (son of Jahān Shāh and grandson of Bahadūr Shāh, who ascended the throne in 1729 A.D.), when the Karnāṭaka Sabhā Diwān Sa-ādat-

Ullāh Khān Bahadūr was wielding his viceroyalty in Ūrṛukkāttu-kōṭṭam in Tandakanadu-nādu, a district of Jayāṅḡondaśōla-maṇḍalam, one Rāyar Sitakkonirāyar who was the deputy-in-charge at Conjeeveram started a water-supply project by digging an underground aqueduct from the magnificent tank of Sarvatīrtham on the one side and the Vishnu temple tank Anantasaras on the other which could catch up the spring water percolating from the river-bed near the village of Āmbi and feed many of the tanks with which the town of Conjeeveram is dotted. Traces of this ruined aqueduct are still here and there visible. It is curious to note that the Muhammadan Emperor has, in the usual Indian style, been burdened with a number of *birudas*, such as, *Mahāmaṇḍalēśvara*, *Mēdinimīsara*, *Anēkadurgādhipati*, *Geṭimanniyasuratrāṇa*, *Nāvalaṇ*, *Peruntivu-navamanivēndaṇ* and the lord of the east, south, west and northern (!) oceans.

Order—No. 985, Home (Education), dated 31st August 1920.

Recorded.

2. The publication of volumes IV and V of the South Indian Inscriptions (Texts) should be pushed on as rapidly as possible.

3. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archaeological Superintendent for Epigraphy.
 „ the Superintendent, Archaeological Survey.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the Government of Burma (with C.L.).
 „ the Government of Ceylon (with C.L.).
 „ the Director-General of Archaeology (with C.L.).
 „ the Publicity Officer.
 Editors' Table.



$$R_{\alpha\beta} = \frac{1}{2} (g_{\alpha\gamma} R^{\gamma}_{\beta} + g_{\beta\gamma} R^{\gamma}_{\alpha}) - \frac{1}{2} g_{\alpha\beta} R$$

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- (60-years' cycle) -

Prathava	Sarvajit	Plavanga
Vibhava	Sarvadhari	Kulaka
Sukla	Viroshi	Vamya
Ramodita	Vikinti	Sadharana
Rajotpathi	Khara	Viroshikint
Rufirasa	Vandana	Ranishavi
Srimukha	Vijaya	Pranadika
Blava.	Vaya	Maada
Yuva.	Mammatta	Rakshasa
Shatru	Darmulochi	Nla
Isvara	Heir/ambi	Prigala
Banuthanga	Vitambi	Kelagalli
Pranadi.	Vikari	Vishakhi
Vikrama	Sarvani	Randri
Vikna.	Plava	Darmati
Chakshu	Satlatikis	Dandathi
Labhava	Satlatikis	Rudhivodpi
Tavana.	Kurshi	Rakpatiki
Parvata.	Visavara	Koshana
Vaya.	Parabhava	Aleshaya
	Plavanga	

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